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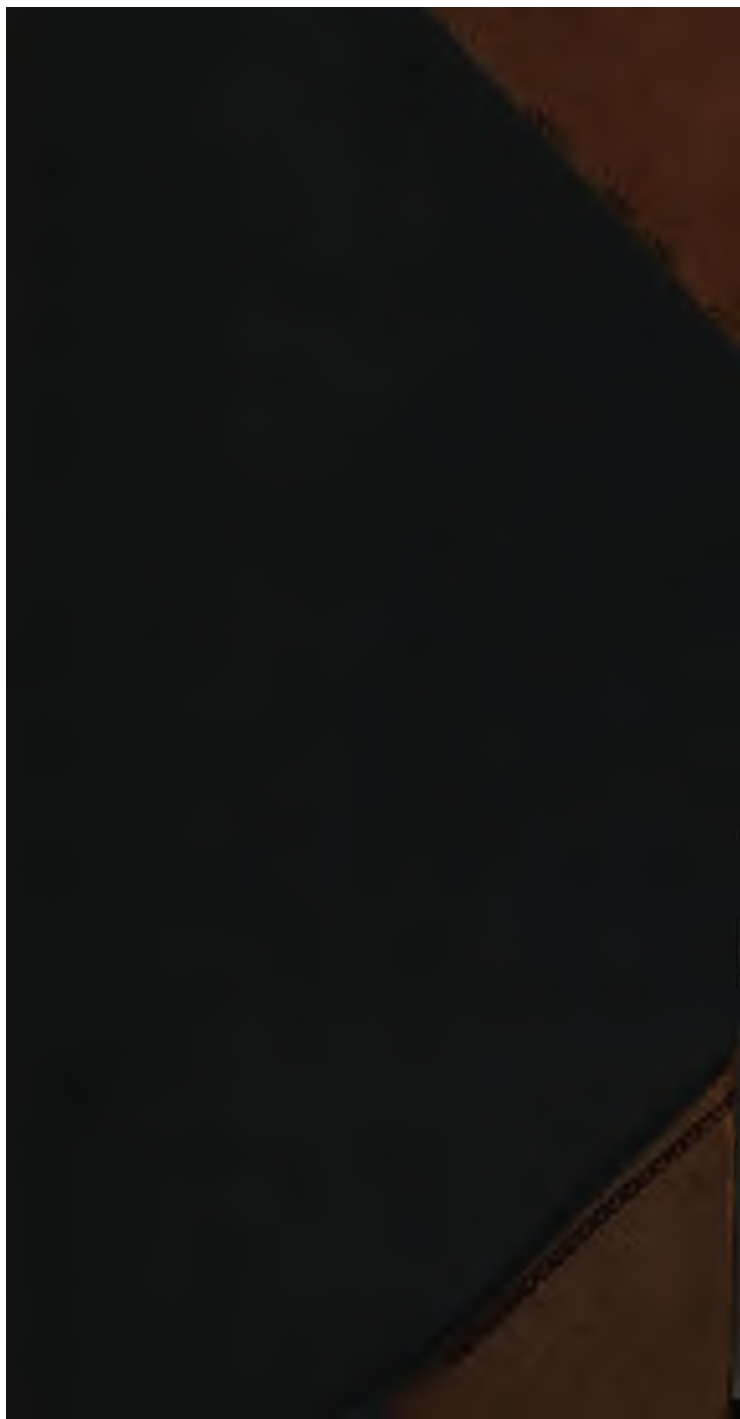
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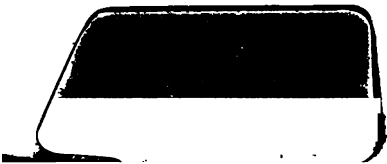
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THE  
**CHRISTIAN ADVOCATE:**

*A MONTHLY MAGAZINE*

TO PLEAD FOR AN UNQUALIFIED RETURN TO THE FAITH  
ONCE FOR ALL DELIVERED TO THE SAINTS.

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AUTHOR OF 'THE GOSPEL GUIDE,'

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relations of social being. And it speaks for him in that providence which continuously, and instantly, supplies the wants of every living thing; extends a gracious forbearance to man under his multiplied transgressions and ungenerous forgetfulness, and sends death itself but as the necessary corrective of a gracious parent, to make his children participators in higher joys, to remove those who have become but cumberers of the ground, and to give warning to others who may take the vacated place.

We therefore are the objects of the love of God. God loved '*the world.*' So speaks this oracle of oracles. The love of God is love towards man—toward us: There can be no reasonable doubt of this. To doubt or deny this, is to distrust and dishonour the plainest declaration which human language could convey from God to man; and it is to go against all the facts of nature and experience as well. God has illumined the heavens for us. He has made the seasons to revolve, he has varied the climate, he has treasured and distributed the waters for us. He has reared the geologic strata, scooped out the valleys, upheaved the mountains, and filled them all with treasure for us. He has clad the earth with verdure, laden it with fruit, decked it with flowers, and enrobed it in loveliness for us. He has animated earth, sky, and waters with living inhabitants for us. He has given light its wonders, sound its charms, and taste its pleasantness for us. He has given the mind, soul, heart, and spirit their mysterious powers of knowing and enjoyment; he has given society its relations, and these relations their hopes, joys, and pleasures for us. He has given his providence with its ever watchful care, its long-suffering forbearance, and its salutary warnings for us. Who, then, can doubt that we are the objects of the love of God? Who, rather, is not prepared to exclaim in grateful acknowledgment with the psalmist, 'When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?'

But all this is as nothing compared with what God has given to man. He has given his Son, his only Son, his only begotten and beloved Son. 'God so loved the world, *that he gave his only begotten Son.*' It is indeed a glorious thought that we should be able to say, God so loved the world, that he *gave the sun, moon, and stars, day and night, summer and winter, seed-time and harvest; that he variegated the globe,*

and multiplied its resources with zones, cold, temperate, and torrid; that he gave the waters of the sky, river, spring, lake, and ocean to refresh, purify, and gladden the earth; that through centuries of millenniums, he stored it with mineral riches; that he clothed it with living, growing, life sustaining lovely herbage; that he subordinated the manifold millions of animate and inanimate creatures to minister to the will and wants of man; that he bestowed on visible nature her limitless attractions, made her redolent with perfume, and vocal with melody; that he conferred on the human spirit its unspeakable powers of acquisition; fitted the soul of man as a temple for love and joy; that he linked soul to soul in one grand family, and yet gave to each individual his immediate relations and friendships; that he instituted at the first, and maintains til the present, a ceaseless guardian watch, and distributes in perpetual abundant flow the manifold mercies of that providence, and conducts and overrules the whole with this most beneficent of designs, that all this goodness, forbearance, and long-suffering may lead the unthankful to repentance. All this, we say, is a glorious thought; but yet it is as nothing compared with the far excelling glory of the gift of the well-Beloved. Though God had given ten thousand worlds to manifest his regard for man; though he had surrendered the whole material universe, all were as nothing to the gift of Jesus. By him Jehovah made the universe, and though the whole of his stupendous handiwork had been immolated in attestation of the divine compassion for us, that same Jesus had but to speak new worlds into being. But to give Jesus himself: to send him forth from the throne of his eternal glory, from the bosom of the Father, and the worship of the angels, to give him that he might divest himself of his divine Majesty to appear on this, his footstool, a poor, wandering, homeless, hungry, wearied outcast, the object of the taunts, revilings, insolence, mockery, and cruelty of man, and all this, even to the enduring, at his instance, of the shameful, excruciating, and accursed death of the cross! O what love! How unutterable! incomparable! incomprehensible! unfathomable! Well may the poet exclaim, —

‘O why hath heaven for man so much regard!’

But the design of this love brings still farther into view the glory of the demonstration. Why such a gift? Such a manifestation of regard? Answer, That man ‘might not perish

*but have everlasting life.*' Perdition, O sinner, is thy due. 'The wages of sin is death.' Man has sinned, and thereby has wrought for death, he has done work for perdition. Except, then, for this love, the angel of vengeance had long ago received and put into execution the high decree against sin, which would have sealed for ever the doom of man. But this love has stayed the avenger, interposed the present day of salvation, and proffers to man, through the given Son, everlasting life. Here, then, is an object all-worthy of such a gift. How fitting that a sacrifice so stupendous should contemplate an end so unspeakably sublime! Reflect, O unsaved reader, on this wondrous design of your gracious God towards you till it gladden your sin-blighted spirit with the joyous dawns of that heavenly, divine, and eternal life, which is treasured and gifted in Jesus for our lost and perishing race!

The simple, easy, unencumbered mode whereby the sinner becomes the actual possessor of this eternal life, shews still further the God-like character of that love, which bestowed such a gift, and contemplated through that gift so superlative a design. How often are human schemes of benevolence encumbered with conditions! But here how grandly simple. 'God so loved the world, that he gave his only begotten Son, that whosoever *believeth in him* should not perish, but have everlasting life.' Not he that works for, merits, or tries to merit, but he that needs and accepts. A simpler mode there could not be, and this the simplest, could not be dispensed with. Faith implies the reception of Jesus. 'This is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.' Reader dead in trespasses, receive the Son; and you who have received him, abide in him, and eternal life is certainly yours.

In conclusion, we observe that the unrestrictedness of the terms is the crowning proof of the divine philanthropy. Any one—'*whosoever believeth.*' No pre-requisite of country, kindred, age, or character. Then, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat, yea, come buy wine and milk, without money and without price.' 'The Spirit and the Bride say, come. And let him that heareth say, come. And let him *that is athirst come.* And whosoever will let him take the *water of life freely.*'

T. H. M.

## THE BAPTISM OF JESUS.

AN EXPOSITION OF MATTHEW III. 13-17.

PART FIRST.—‘*Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.*’ In this introductory statement we have four points to consider; these are, period, person, place, and purpose. *First*, as to period, John had come the messenger of the Messiah—he had proclaimed repentance in view of the approaching Monarch and his reign—he had received the submission of multitudes of the people—he had baptized them in the Jordan confessing their sins—he had warned his impenitent applicants against the consequences of their cherished delusions; and he had all but completed his ministry, for the next report of him is, that he was cast into prison. Not, therefore, till, as the harbinger, he had borne his testimony to the Messiah, but before that testimony was sealed by the blood of the witness, *Jesus came*. How truly appropriate, therefore, is the initial word of the narrative, ‘*Then cometh Jesus.*’ *Second*, as to person, we have before us Jesus and John. Here we find ourselves in the presence of highest nobility. Two ambassadors from the court of heaven met on business of the heavenly reign! No outward pomp, no glittering tinsel, no imposing parade, no proud retinue is there seen for sake of state and royalty. All this is dispensed with. Yet not less true and high is the dignity of the two unattended ministers of Jehovah, now face to face, ‘*Verily I say unto you, of those born of women, there hath not risen a greater than John the Baptist,*’—one excepted. ‘*John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me, for he was before me;*’ ‘*And I saw and bare record that this is the Son of God.*’ *Third*, as to place, Jesus came from Galilee to Jordan. John baptized *in* the Jordan. He needed much water, as all do who really baptize. He found this in the Jordan and the Ænon, and there he baptized, ‘*because there was much water there.*’ So Jesus came from Galilee. Seventy miles were no mean journey then. A thousand now are as easy to us. To one who owned no means of transit, and who had no money to pay for any, though Lord of all, there necessarily was ‘*many a weary step*’ in that journey, briefly expressed in the words, ‘*Then came Jesus from Galilee to Jordan.*’ *Fourth*, as to purpose, it was to be baptized of John. Such was the one object. To obey



the heaven appointed ordinance, as observed by the divinely commissioned administrator, was an act all-worthy of him whose meat and drink it was to do the will of his Father in heaven. O Jesus! thou meek and lowly exemplar of submission to Jehovah's good pleasure, may thine example, thus recorded, lead all who fondly call thee Lord, to follow in thy footsteps!

PART SECOND.—‘*But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.*’ Two elements of character, all-pleasing to God, are blended together in this matchless scene. Need we specify them as humility and fidelity? Conscious of his inferiority to him who sought to be immersed, John felt that, as for *need*, Jesus should rather baptize him than he Jesus. How well, therefore, he spoke the truth, when he said to the holy One, ‘*I have need;*’ and how true the inference thence conveyed, that he to whom he spake had none? But this disciple-like humility gave place only to filial duty. True and striking as was the humility of his messenger, Jesus yet out-distanced him, for, in his answer, he still retained the suitor's place. He appealed, he submitted the case. He might have commanded compliance, but No. He found in John his Father's accredited servant, and though he was but a servant, and himself the Son, his answer was, ‘Suffer it to be so now, for thus it becometh us to fulfil all righteousness.’ How wondrously expressive is every word of this reply. Not merely the opening thought, wherein, as it were, Jesus asks permission of John, submits it to him, requests him to allow it to be so. But, next, the word *now*, acknowledging, as it does so plainly, that though the Father's Son and Heir, yet was he then learning obedience by the things which he was called to endure; but that there was a *future*, when his piety should have its due reward. Then, next, the word *thus*, ‘Thus it becometh us,’ thus unhesitatingly, thus readily, thus practically, to fulfil all righteousness. Then, also, the plural pronoun *us*. Not merely that such obedience became Jesus, but that it equally becomes all those whom he is not ashamed to call his brethren. He assumes a common relationship with his people here. He would that they should be one with him, even as He and the Father are one. And here we may notice, too, how appropriate the *becometh* is in such a connexion. Who that knows the

Lord, and thinks of the relationship here expressed, and is aware of the allusion of the words, '*thus it becometh us,*' is not prepared to let his 'glad obedience prove how much he owes, how much he loves.' Next, there is the word *fulfil*, significantly expressive, that nought that is right is to be left undone, unimplemented, unratified; and, *lastly*, the words *all righteousness*; not certainly as teaching, that the ordinance in question comprehended all righteousness, but that it stood included in the all-righteousness required by God; and, therefore, was not to be set aside by any argument, even the most pious, that man could suggest. What more pious argument could ever be offered, why one of the children of God should not be baptized, than that employed by John with reference to Jesus? But how overwhelmingly ample was the Saviour's reply; and how delightful the docility and faithfulness of John, which at once placed the finger of silence on his lips, led to his immediate submission to the teaching of the Master, and procured for him that honourable mention in the records of eternal truth, expressed in the simple line, 'Then he suffered him.'

PART THIRD.—'*And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*' We here observe, that nothing intervened between the colloquy just concluded, and the Messiah's immersion. The fact that he was immersed, comes clearly out in the statement, that when baptized, he went up straightway out of the water. No language could more accurately describe the rising to an erect posture, and the leaving of the water. Meanwhile, three significant facts occur simultaneously above, all of which bear specific reference to the now baptized Messiah. *To him* the heavens are opened; *upon him* the Spirit, dovelike, descends; and *of him* the heavenly Father's voice exclaims, 'This is my Son, the beloved in whom I delight.' How rich is the reward of filial obedience! How true the word divine, 'Him that honoureth me I will honour.' Must not that moment have been to Jesus a full recompense for the long wandering that he had, ere he reached the Jordan's banks? Must it not be still to him a thought of purest joy, as in the chambers of his never-forgetful spirit, there is treasured up the memory of his long and sojourn amongst our unheavenly, unspiritual, un-

fatherlike race! To such a one as Jesus, in such circumstances as his, the opened heavens, the peacefully descending Spirit, and the acknowledging voice of the loving Father, must have been of priceless worth. And, doubtless, so it was, for, as the context shews, thus beatified, strengthened, and accredited, forth he went into the wilderness, to meet the arch foe in single fight, accepted his every challenge, and vanquished him in each assault.

We submit, as obvious practical conclusions from this interesting narrative,—*First*, The grand duty of a loyal and filial surrender to the whole counsel of God. The submission of Jesus, in this instance, consonant as it is with all his life, and supported as it stands by the argument, ‘Thus it becometh us,’ leaves no scope for hesitancy with the truly filial spirit. Another spirit altogether than that which actuated Jesus and John, can alone prevent the disciple from following the example here so illustriously set before him. Let this example be but thought of, and its genial and corrective power cannot fail to be experienced. *Second*, The narrative excites to duty under the joyous consciousness and expectation of the heavens being opened to us, of the divine Spirit being graciously shed abroad in our hearts; and of the Father’s approbating voice acknowledging us as his own chosen children. If it was through obedience, that God’s own dear Son received these fatherly acknowledgments, can we expect them if we follow not the path that Jesus trod, or can we fail to receive them if we trace his footsteps? We trow not. Ed.

### REVISION OF THE BIBLE.

*Substance of a Lecture delivered in Camden Hall, London, 11th January 1857, by W. D. HARRIS.*

Thy word is very pure! Psal. cxix. 140.

You shall not add to, nor diminish from it, Deut. iv. 2.

You shall write all the words very plainly, Deut. xxvii. 8.

They gave the sense, and caused them to understand the meaning, Neh. viii. 8.

Do we require a revised translation of the common English version of the Bible? This is said to be a question of the present day! We should rather say, It has been so ever since the present version was issued in 1611. Of late, however, the subject has excited more general attention, and much is daily written and said, pro and con. We therefore introduce the question, hoping to assist the right side of the controversy. That every Englishman has an interest in it.

and is required to give an answer to it, is clear from the fact, which you will all admit, that *the Book* is a revelation from the one God to every man. You all, probably, believe that the men who wrote the Bible were holy men, who wrote as they were moved by the Holy Spirit; but you need not be informed—although we meet with some who need to be reminded—that the Translators of the common version were not, nor did they pretend to be, infallible, or free from error. On this there is no question. The question at issue is, whether *the translation* contains such errors as tend to mislead its readers in their faith and practice? This we affirm, and this we shall proceed to prove.—*First*, however, observing that we are willing to attribute this rather to the incapacity, than the want of fidelity, of the Translators; and, *secondly*, that no men could possibly perform such a work so accurately in 1611 as in 1857. Words and phrases which have become obsolete, we shall not cite as errors, although these are so numerous and so obsolete as to furnish one among other reasons for revision,—*e. g.*, Bestead, Bewray, Bruit, Seethe, Sith, Wist, Wot, &c., &c. Perhaps you are aware that the modern word for Wot is know, and that Wist is knew; yet not one in ten could give the modern words for Bruit, Bestead, or Bewray. And how many, even of such as daily read *The Book*, know that Ear is the old English word for Plough. See Exod. xxxiv. 21, Isa. xxx. 24, &c. Of this class we have Conversation for Behaviour, Leasing for Lying, Quick for Alive, &c. Besides these, a revised translation would give us Lamp for Candle, Lamp-stand for Candlestick, Written for Printed, Reed for Pen, &c., Matt. v. 15, Job xix. 23, &c. Candles, Printing, and Pens were then unknown. Who knows that 2, 7, 10, &c., were not always used in the exact sense in which we use them—that two often means a few, ten many, seven all, &c. See 1 Kings xvii. 12, Job. xix. 3. Besides which, we have two for one, Matt. ii. 16. Go to, for come, Jas. v. 1. Guilty for worthy, Matt. xxvi. 66, &c. It is singular that our Translators left some words untranslated, and these are of three classes. I. Those which are, nevertheless, sometimes translated—as Amen (so it is), Satan (Adversary), Angel (Messenger), &c. II. Those which are left with an explanation, as Ephphatha, Tabitha, Rabbi, Christ, &c.; and, III. Those which the English reader is left to translate, or find an explanation of, as he can; as Baptize, Jah, Hallelujah, Hosannah, &c.

Why did they not translate the word Baptize. Not, as some say, because it is so indefinite that no one English word would convey its meaning. For that is false. Not that it means this, that, or the other. Nor that there are several 'modes of Baptism.' True, there are men who say so; but it is a delusion, a gross deception, an imposition on the ignorant and the credulous. And if those who say so, do not know better, they ought to do, and may do so. Our Translators could have translated it, but at that time, as now, there was a contention about it. Those who contended that it should be sprinkle, pour, &c., would have cried out had it been rendered immerse or dip; and *vice versa*. It was therefore deemed inexpedient to translate it. But was it right? See Deut. xxvii. 8. It was their duty to have translated it plainly, by the one definite word, which intelligibly expresses the definite action signified by the original word

Baptizo. I dwell on this word, finding it, as I do, connected with man's salvation; and, therefore, it must be important. It would probably be deemed improper, unfair perhaps, for me to occupy your time with proofs of this; or with my conclusions on the action of of baptism, its design, &c. Yet as most deem it important, and as it is a subject which has caused much discussion, I hold that a revised translation is desirable to set this at rest, and that it would do so. I appeal to your reason and good sense, and to your sense of the divine wisdom and goodness, whether a *divine command, enjoined upon all*, and required *in connection* with our *salvation*, would be conveyed to us in indefinite, ambiguous language? And I ask you, each one, to answer that question for yourselves. And then I ask you one more. Would he who knows what is in man—who sees the end from the beginning, have prayed that his people might be one, and then have required them to unite, or be one, holding one God, one Lord, one Spirit, one Faith, one Baptism, and one Hope, if one or more of these words are capable of a variety of meanings? Be assured that it would not be more untrue to assert that either of the words God, Lord, Spirit, Faith, Hope, &c., are 'indefinite,' have 'a variety of meanings,' 'cannot be understood,' &c., than to speak thus of Baptism. The most illiterate may satisfy himself, and be able also to furnish demonstrative proof of his conclusion. The truth is, that there is so much hangs upon this word, that many of the religious teachers of the day will resist an effort for a revised version, lest it should contradict their present practice. He that doeth truth cometh to the light, that his deeds may be manifested, &c., John iii. 21.

A revised version would help to settle another much controverted question, viz., Did the Redeemer live and die for the salvation of all men, or some only? For some only our Translators taught, and therefore, as might be expected, they have made certain passages speak their sentiments. We stay not to shew that they did so honestly or dishonestly. We have to do with the fact simply. In Heb. ix. 28 they make the apostle say, that the 'Christ was once offered to bear the sins of *many*.' In a revised version we should have *all* for 'many,' and the correction of this and similar passages would do more to settle this great question than all the commentators have done. See John iii. 16, 17, 36, and read verse 36, He that *refuses faith and obedience* shall not see life, &c. Obedience, we say, for in many other passages we ought to have obey for believe, and disobedience for unbelief. The word rendered Hear, in John x. 27 (My sheep hear my voice), is rendered Obey in Eph. vi. 1, &c., 'Children obey your parents.' You will at once perceive the reasonableness of this if you reflect on Isa. lv. 3, 'Hear, and your soul shall live.' None of you would say that a man lives, or is saved, by *merely hearing* the word of God. Why did the Israelites die in the wilderness, not reaching the good, the promised land—Moses and Aaron not excepted? See Heb. iv. 11, margin. This is exceedingly important, inasmuch as an improper use has been made of the word believe, and many have been absurd or ignorant enough to teach 'Salvation by faith alone!' On the same principle they might go a step farther, and *teach salvation by hearing alone*, for God has said, 'Hear, and your souls shall live!' In order to be saved, a man must hear or read;

but hearing only will not save him; nor hearing and believing only. And why? Because God commands all men to repent; and the Saviour has said, 'Except ye repent, ye shall all likewise perish.' Nor all these *only*. And why? Because more is required. He, therefore, who would answer this question according to the word of God, must ascertain therefrom *all* that is required.

It is an error to suppose that the word salvation has the same signification in all passages. This, however, is to be ascertained by the connexion, or by comparisons. That the word salvation, in Mark xvi. 16, signifies the forgiveness of sins, is evident by the marginal reference, which points to Acts ii. 38. Our own salvation, in Phil. ii. 12, is salvation from the power and practice of sin; and that in Heb. v. 9, &c., has reference to those who are faithful unto death.

The Book is far more practical than the English reader may suppose. Read Matt. xxv. 36, Sick and you *assisted* me. Jas. i. 27, To *take care* of widows, &c. There is all the difference between *merely visiting* the sick and destitute, and *assisting* them 'with such things as are needful for the body.' If you can say with Peter, 'Silver and gold I have not;' and yet can render a real service—if not to the body, to the mind; be not deterred, for the word of God does not require according to what we have not, but according to what we have. The heavenly Father requires us to hear, believe, and obey, in order to enjoy his favour. And do not you require this of your children? 'He who has ears to hear, let him hear,' may be said to be a literal rendering; but *let him regard* would more fully express the *sense*; and in such a case, the sense should be regarded rather than the sound. So the word frequently rendered repent. To repent is to change the mind. So our Translators understood it, as is evident from the margin of Heb. xii. 17; but they erred in rendering another word, or another form of the word, by repent instead of reform. John the Baptizer did not say, bring forth fruits meet for repentance; but *for amendment of life*, as in margin of Matt. iii. 8. So in 2 Cor. vii. 10, Paul does not speak of *repentance*, but of '*reformation* not to be repented of.'

We repeat, that the Bible is a more practical book than appears from the common version; which requires revision in this particular, especially now, as so many are so afraid lest others should depend on their good works, that they tell inquirers that they are to be saved by believing *only*! To this I beg your especial attention, because those who oppose revision, do so, generally, on the ground that the corrections required are unimportant. Many of them may be said to be so *comparatively*; but *every word* which *God has spoken* must be important. The dogma of salvation, or justification by faith alone, is taught by many, and defended from the common version. A revision would, we believe, shew the error of this. We have seen that the word rendered *visit* signifies more than this, viz., to assist; *hear*, to regard and obey; and *repent*, to reform. We shall now shew that there is a Greek word rendered *believe*, which signifies both to believe and obey; and that the true doctrine is, *no salvation without obedience*.\*

\* Neither faith nor obedience can *procure* our salvation; yet as without faith, so also, without obedience, it is impossible to please God.—(The reader will perceive as he proceeds, that our brother does not dispute, that with the belief of

instead of *salvation by believing only*. In proof of this, we shall call several witnesses whom, we believe, you will listen to, as those who are competent, reputable, and disinterested. The first is the common version itself (or its learned authors), with special reference to its marginal readings, &c. See Acts v. 36; Rom. xi. 30, 31; Eph. v. 6; Heb. iv. 11; xi. 31, &c. And note, that the marginal reference of John iii. 36 (He that *believeth* not), is to Rom. ii. 8 (Do not *obey*). And that that of Rom. iii. 3 (Some did not *believe*), is to Rom. x. 16 (They have not all *obeyed*). These are only examples, from which the English reader may perceive (if indeed he has, as every one should have, a Bible with marginal references, &c.) that a believer, in the scriptural sense of that term, is one who has 'purified his heart by obeying the truth;' and that he is not a believer who has 'not obeyed the gospel.' Dear hearers! *Hear*, and your souls shall live, *Repent* . . . . and your sins shall be blotted out. *Believe* . . . . and you shall be saved. *Visit* the sick, the widow, and the fatherless, and when the Son of man shall come in his glory, he shall pronounce you blessed! But you shall not live; your sins shall not be blotted out; you shall not be saved now; nor stand at the right hand of the Judge at last, unless you hear and *regard*, believe and *obey*, repent and *reform*, visit and *assist*, &c. 'Blessed are they who *do* his commandments, that they may have right to the tree of life, and may enter in, through the gates, into the city!' Have we need of farther witnesses? We have already cited Dr J. P. Smith's rendering of John iii. 36 ('He that refuseth faith and obedience shall not see life'). Let us now call the late eminent Dr John Kitto. Hear him, and be not hearers only. His words are, that 'Faith in Christ, and obedience to Christ, in the New Testament, are convertible terms.' We will name only one more, a man of no mean erudition, viz., Mr Stovel. In one of his numerous and able works, 'Christian Discipleship,' p. 118, he says, 'In the sacred writings, as well as in those of Greece, to believe in any one, means, to take his word, and act on his instructions.' Such statements we meet not with in the teachings of those who are not familiar with the language in which the Christian Scriptures were originally written.

*To be concluded in our next.*

## THE CHURCH DURING THE FIRST CENTURY.

FROM the day in which Adam was created until the present time there has been no age so replete with events of momentous interest to the human race as this, the first century of the Christian Era. In it the Son of God took upon himself the likeness of sinful flesh, born in a stable, cradled in a manger, growing up in humble circumstances

the truth is the dawn of spiritual life, but shows that where this belief is, obedience consentaneously follows; and, therefore, that salvation is not by believing only, as if belief, in its true and Scripture sense, were an existence without corresponding fruit, as is too often taught and supposed. We commend this article to a most careful and repeated perusal, believing that only thus shall its author and subject have justice done them. Let all the Scripture passages given be particularly examined.—Ed.)

—a working man—until, giving himself up to the preaching of the gospel of the kingdom of God. A very few years sufficed to draw down upon him the full accumulation of the hatred of those whose sins he so unflinchingly reprov'd. Of this, and of his subsequent death and resurrection, of his ascension to the right hand of the majesty of the Most High, of his commission to his apostles, and of the wonderful propagation of the gospel, of the many signs and wonders that accompanied the preaching of the word, we have an ample account in the New Testament scriptures. That the enemy, however, was not idle in the meantime, is also clear. No sooner had the new sect made its appearance than it was assailed on every side by Jew and Greek, bond and free, with scoffs and calumnies, and open determined opposition, united to the most deadly persecutions against all who dared to own the name of Jesus of Nazareth. Of the first of these, in which Saul, afterwards so zealous an apostle, took so prominent a part, we have an account in the Acts of Apostles. This attempt to extirpate Christianity, however, proved not only futile, but in its results was entirely opposed to the designs of its authors; for, like the autumnal gales, it but dispersed the seeds of the truth over a larger surface, there in turn to take root, flourish, and propagate. Shortly afterwards the churches had rest, increased and multiplied. The cessation of this bitter persecution, on the part of the Jews against the Christians, is supposed to have arisen from their attention having been wholly centred in resistance to the attempted desecration of their temple by the emperor Caligula. In the events which afterwards took place in Jerusalem, the Christians profited by the forewarnings addressed to them by their Master, and withdrew from the scene of strife. When Jerusalem was taken and destroyed, its position as the centre from whence the propagation of the Christian faith was conducted necessarily ceased also, and it is to Rome, then the capital of the civilized world, and the focus of the arts and sciences, as well as the seat of government, that we turn our eyes, for it is in connection principally with that city that the further occurrences in the history of the Church took place, from the martyrdom of Peter and Paul until the full development of the Man of Sin, who reared his throne upon her seven hills. When the apostle Paul, as narrated in the Acts, appealed to Cæsar, Nero then filled the imperial throne, and although at that time Paul appears to have been released, it was by the ordinance of the same monarch that he was afterwards put to death. This man appears to have been all that the most unblushing licentiousness and cruelty combined could produce in a single individual. As a writer of antiquity has justly observed, almost every one who has persecuted the Christians has rendered himself odious to his fellow-men as well as to God. After a career for a number of years of unbounded licentiousness and cruelties, in which he sought everything he could devise to gratify his animal passions, he at last caused Rome to be set on fire that he might enjoy the spectacle, and to endeavour to turn aside the wrath of the citizens from himself, he cast the odium of the deed upon the Christians, and busied himself in exciting a fierce persecution against them. In this persecution the most revolting cruelties were practised, which it will be unnecessary here to describe; in it many worthy Christians suffered death, among whom Peter and Paul sealed



their testimony with their blood. The next persecution was the work of Domitian in the year A.D. 90, and arose simply out of sanguinary disposition, which in the Christians had an object which to glut itself.

The next and last in this century occurred under the reign of emperor Trajan, and commenced A.D. 99. It was stirred up by a superstitious emperor, because the heathen temples had fallen into disrepute, and the 'oracle' had become silent. These various persecutions were but repetitions the one of the other, the most relentless cruelty and madness on the one side, and calm suffering and patient resignation on the other. During the periods of calm the church grew apace, and increased in worldly wealth. It began to be looked upon favourably by the rich of this world, and the leaders of the Pharisees and of the Sadducees commenced to spread their doctrines, although there was no lack of men from the first foundation of the church, who turned aside from the truth, and sought, with a covetousness and unrighteousness, to entice others, yet, from the watchful vigilance of the apostles, and their generally recognized authority, the heresies which sprung up were nipped in the bud. When we examine the letters of the apostles, we see how varied the attempts to turn believers aside from the simplicity of the gospel, and we discover that nearly all the shades of heresy that have since appeared are therein rebuked. From the fact that the apostles lived until about A.D. 99, there was but little opportunity for the development of those fruits of the human imagination and mind which were afterwards so abundant. It appears undeniably not only from the New Testament, but from early ecclesiastical history, that the church government of this age was that of a plurality of bishops or pastors in each church, while there is no trace of the assumption of superior dignity by the bishop or bishops of a church over those of another, nor in fact any interference of one church in the affairs of another. These inventions of men do not find place until some time afterwards, and were the commencement of that power which subsequently enthralled and subverted churches to such an extent; and we shall see, in the course of the following centuries, how the members forsook their first love, how the bishops sought after power, and how the downward tendency was skilfully seized upon by some of the crafty bishops of the time, until at last the Papal power was established. In vain we search the ecclesiastical history of this age for 'the mummeries and stitions' of that church which calls itself Roman. Papacy and Prelacy are alike unknown. The pastors were men renowned for their piety, and the members in general for their firm attachment to the faith. We trust to show in the succeeding centuries how by little the spirit of Antichrist grew and prevailed, and if wise, not in vain shall be the warning voice of history, and we shall be the more confirmed in the determination to keep the straight path when we see how those who have turned but a little from the truth have at last turned aside altogether from the truth as it is in .

*Edinburgh.*

H

## Poetry.

## THE BIBLE.

*An Acrostic.*

C ast forth the sacred light of saving truth,  
 H ere teach the sage, and there aspiring youth;  
 R eligion is its science, God its theme,  
 I ts object human nature to redeem.  
 S uch is its purpose, and its mission stands  
 T he counterprise sublime to sinful lands.  
 I nvincible its power, subduing thrones,  
 A nnihilating sin, its strifes, and groans,  
 N ature perfecting, such the Bible owns.  
 A nother, 'tis its noblest attribute,  
 D ivine in character, love, absolute.  
 V ast are its charms, persuasive are its means  
 O f gaining souls to live in happier scenes;  
 C alls the poor traveller from the downward road,  
 A nd leads him to a kind, forgiving God;  
 T ells him of joys reserved for saints on high,  
 E nobling and eternal as the sky.

Srewsbury.

THOMAS BUTLER.

## Page for the Young.

## THE PATRIARCH WHO WALKED WITH GOD.

Our young readers will understand that when the Bible speaks of Enoch walking, it frequently refers to the whole course of their life conduct; so when it says that 'Enoch walked with God,' it does not mean that God left his throne in the heavens to accompany the patriarch in person on this earth; but that the life of Enoch was so regulated, that his time in this world was quite as it would have been if God had been present with him. It means that he lived in accordance with the knowledge which he had of God, and with the will of God as God had made it known to him. Though he did not see God, he knew that God saw him, and was aware of all that he thought, he said, and did. Having this knowledge, he lived, acted, or walked with God, not without, or apart from, or regardless of Him, but altogether at one with His will.

A day came, and Enoch could not be found. No search could discover him. He had not died, neither had he been killed, nor yet had he been drowned. 'He was not, for God took him.' What a great reward this was! How delightful to the good old man who had lived all his life, as if God were with him, thus to be taken home without tasting death, and without the grief of seeing all his friends weeping around his death-bed! But great as this reward is, it is only what God has promised to those who follow the steps of Enoch, and are alive when the Lord Jesus shall come again. As, said the apostle to the Christians, 'we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye,

when the last trump shall sound.' We have, therefore, in Enoch, an example of what our gracious heavenly Father will do with all who walk with Him on earth. The Lord Jesus shall come and take us to himself, 'and so shall we be ever with the Lord.' But it shall be terribly different with those who, instead of walking with God, 'walk according to the course of the world; according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' This same Enoch prophesied of them, saying, 'Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against Him.' Here, then, are the two ways of life—Either a walk with God, with its great reward of being received home to Himself; or a walk as the world does, as those do who are under the dominion of Satan, those who are led by the spirit that still works in those who are disobedient to God, and its terrible judgment, conviction, and everlasting banishment, when the Lord Jesus comes as Enoch prophesied he would.

But, asks one, How did Enoch thus walk with God, and how may we do so? The apostle answers these questions when he says, 'By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.' So we find that this patriarch walked with God, not by seeing God in person beside him, but *by faith*. So with all the faithful, for Paul says, 'We walk by faith, not by sight.' Observe well, then, dear children, how important and necessary faith in God is. Enoch's faith in God led him to walk with God, it gave him the delightful testimony or assurance that he pleased God, and God, being pleased with him, took him home to himself. Recollect that in no other way can you or any one please God, for, adds the apostle, 'Without faith it is impossible to please Him.' And recollect, too, that God has kindly spoken to you by the prophets and the apostles, and particularly by his dear Son, all in order that your faith and hope might be in Him. Be not satisfied, then, till, by learning of Jesus, you find yourselves walking home to God, by firm faith, gladdened with the joyous assurance that He is pleased with you now, and will receive you to himself at last.

### Pearls of Truth.

LOOKING UPON CHRIST.—He who looks upon Christ through 'his graces, is like one that sees the sun in water; which wavers and moves as the water doth. Look upon Christ only as shining in the firmament of the Father's grace and love; and then you will see him in his own genuine glory, and unspeakable fulness. *Wilcox*.

A SCEPTICAL young man, one day conversing with the celebrated Dr Parr, observed, that he would believe nothing that he did not understand. Dr Parr replied, 'Then, young man, your creed will be the shortest of any man's I know.'

**PREACH CHRIST.**—He is the *text*; and all preaching beside Christ beside the text; therefore, keep to your text. Christ is the very *foundation and subject-matter* of preaching; and all preaching, without Christ, is building castles in the air. Christ is the *life and soul* of preaching; and all preaching, without him, is like a body without a soul. Christ is the great *end* of preaching; preaching is to manifest his glory; and when Christ is not preached, the great end is lost. South.

**FAITH** is the means of attaining to the Spirit, and the Spirit is the power and possibility of working. Faith, in this view, embraced for this end, will stand its ground against all opposites. There can be no pretence for decrying it as an enemy to good works. Adam's Private Thoughts.

**BE NOT WEARY.**—Christ continued working whilst he continued living. His life and labour ended together. He fainted not in his work. Oh, be like Christ in this; be not weary of well-doing. Do not stop over the work of God, while you can move hand or tongue to promote it. And see that your last works be more than your first. Let the motions of your soul after God be, as all natural emotions, swiftest when nearest the centre. Say not, it is enough, whilst there is any capacity of doing more for God. In these things, Christians, be like your Saviour. Flavel.

### Correspondence.

#### 'THE CHURCH AND CONGREGATION.'

**DEAR BROTHER MILNER.**—What is the difference of meaning, if betwixt the word *Church*, and the word *Congregation*; and what is the authority for the popular distinction expressed by the phrase, *Church and Congregation*?—Yours in the Gospel,

W. H., Berwick.

(We hope to answer brother W. H. next month.—Ed.)

### Intelligence.

**MEETING IN CUPAR, FIFE.**—A gathering of brethren was held in gate meeting-house, Cupar, on 25th December last, to consider a variety of important questions respecting the advancement of the gospel and church of the Lord Jesus. Above twenty brethren were present from churches in Edinburgh, Glasgow, Dundee, Cupar, Aberdeen, Auchtermuchty, Crossgates; and letters and messages were delivered from other congregations in Edinburgh, Glasgow, Aberdeen, Berwick, Banff, and Sanquhar. The following conclusions were unanimously arrived at by the brethren assembled, and affectionately recommended to the consideration of the disciples and churches of Christ:—

That Christian Churches are congregations composed of persons who have individually received *Christ Jesus the Lord*, by faith in him,

as presented in the gospel, and submission to Him in his own ordinance of immersion, and who thereafter continue steadfastly in the teaching of the apostles.

II. That all such persons occupying the common standing before God as His people and children, ought to be received by the congregations upon their giving evidence, by letter of commendation, personal knowledge of their maintenance of the Christian character.

III. Considering the general and almost universal departure from the simple gospel which has obtained in this country, and feeling the responsibility that devolves upon us as Christians to hold forth the word of life, and plead for a return to the New Testament rule of practice, and believing in the necessity and great advantage of united effort,—this meeting recommends, to brethren throughout the country, a full and unreserved co-operation, in spreading the gospel, planting churches, and comforting and confirming one another.

IV. That inasmuch as all the congregations of the saints are but one body, and all the work which they are called to engage in is the Lord's, it should be borne in mind, that the example of the first churches was to lay in a common fund all that the spontaneous liberality of the brethren produced, and that, according to the apostle's injunctions, the means thus gathered ought to be sent in the direct and at the time which, either in the case of the Lord's poor or His servants, it may be required, the deacons and messengers of the churches being the proper custodiers of it.

V. That since the brethren in the apostolic age went everywhere preaching the word, the Lord working by them, and the apostles and elders gladly acknowledging them, and seeing also, that besides the individual voluntary method of going to the work, there was also the sending forth by the churches of those brethren whom God had blessed in their labours, this meeting exhorts the churches to encourage all brethren possessing the requisite gifts to engage in the work of preaching the gospel, and further, to exhort such as have been owned of God in the conversion of sinners, to give themselves wholly to the work of evangelization.

VI. Inasmuch as the bestowment by God of even the most splendid gifts does not supersede the necessity of their cultivation, and, inasmuch as but very moderate endowments, when faithfully cultivated, are productive of very great results, the brethren suggest, that, in accordance with Paul's injunction to Timothy, to study to shew himself a workman approved of God, that needeth not to be ashamed, rightly dividing the word of truth, brethren be exhorted to take all opportunities of self and mutual improvement, not forgetting that while the great end of study is the knowledge of the word of God, yet the Bible, like other books, being constructed on the common principles of human language, a knowledge of grammar and logic gives great facility to the understanding and exposition of the sacred Scriptures.

VII. That since there is the example of such facts as those narrated in the 15th of Acts, where it is said that chosen men, chosen among the brethren, were sent to visit the congregations, this meeting urge the visiting of especially weaker churches by such brethren, as far as their immediate duties will allow, and that, with this view, churches communicate with such brethren as they may

desire to receive visits from, and that brethren visiting any localities where congregations are situated, advise the churches of their intention to be in the neighbourhood, that time may be given for sufficient arrangements and publicity.

VIII. That this meeting recommend to the support of the brethren and churches 'The Christian Advocate,' trusting that it will prove a successful means of extending the knowledge of the truth, of calling forth the gifts of the brethren, and of fostering union and intercourse amongst the congregations. And this meeting further approve of the Editor's proposal to issue tracts from time to time, after having submitted them to the revival of brethren who may be willing to be consulted on that business.

The question as to the regulation of mutual teaching and exhortation in the congregations, was answered by simple reference to the specific instructions of Rom. xii. 3; 1 Cor. xiv. 19, 29, 31, 32, 40; 1 Pet. iv. 11, which the brethren saw had only to be given heed to in order to insure the comfort and edification of the churches. A conversation on the pastorate, and on the order of the congregations on the first of the week, followed, and evening being now come, the brethren retired, after commending one another to the grace of Him in whom they believed, and happy also that all the conclusions come to were adopted with one heart and one voice.

THE TRUTH IN FRANCE.—For some years a number of congregations have existed in France, originated in a secession from the National Protestant Church. The constitution of those congregations is somewhat between the Independent and Presbyterian systems of this country. But recently, further light has been dawning upon them, and they are now discovering that they have not yet reached the Scripture Standard. The question of Baptism is being fully discussed, and two ministers, Messieurs Pozzy and Lenoir, have already published in favour of believer immersion.

CHURCH IN KELSO.—About two years ago five or six brethren associated themselves together in the fellowship of the gospel; meeting first in the house of a sister in the Lord till they obtained a very comfortable little meeting-house, seated to accommodate about eighty persons. The meetings for preaching were well attended; the place being often crowded. By these labours of our late devoted brother, William Aitken, seconded by the endeavours of other brethren in the country, the little band soon numbered upwards of twenty. But the removal to England of brother Thomson, co-pastor with brother Aitken, then of brother Aitken to Glasgow, whence, after four months of successful labour, the Lord translated him to the General Assembly above, and the still further removal from the town of other brethren, the number was reduced to about twelve. Thus cast down, but not destroyed, the brethren wisely determined not to forsake the assembling of themselves together, and having still among them one or two able to admonish fidelity to the Lord, to one another, and to the world, will not fail to perpetuate and spread the light of this lampstand of the truth. That the brethren engaged in teaching may know how to act in the house of God, let us commend to their earnest study Paul's letters to Timothy and Titus; let them particularly observe the Apostle's solemn charges as to both the preaching and the teaching; let them not forget that the one proper subject of

preaching is the crucified and exalted Messiah, and that lawful topics of teaching to the brethren are the commands of the Lord and his apostles. We are informed that there are in Kelso who would join the Church were the preaching sufficient. Let them remember that preaching is for those who do not, rather than for those who believe; that the Lord exhorts his disciples to exercise that forbearance and self-denial of which he set the example—pleasing not himself; and that he will not permit them guiltless should his truth and church suffer through their confession and non-espousal of them.

THE CENTENARY OF CONGREGATIONALISM in Manchester celebrated in that city by public meeting, at which it was stated that there are now 26 chapels in the town, erected at a cost of £100,000, and that the churches comprise 3500 members, and 17,000 hearers. Thus, in a hundred years, Congregationalism has aggregated itself about one person in twelve hundred of the population, an addition to every 'member' of about five 'hearers.' The *membership* stands about one twelve hundredth of the population, the *hearer-ship* is nearly five times as large as said membership. *Hearer-ship* is not the right word, for hearers so called partake of all the ordinances observed by the body, one only excepted. Congregationalism, therefore, has succeeded in placing five hundred of its converts in the anomalous, unscriptural, and improper position of participancy in sacred things, while they have no share in Him through whom all Christian privilege flows. Compare the following paragraph with the following:—

THE GERMAN MISSION.—Brother Oncken reports that in the church in Hamburg was commenced with only seven believers, now seventy churches, all formed on the model of the church at Jerusalem, as recorded Acts ii., have arisen, not only in Hamburg, but in Denmark, Sweden, Holstein, Switzerland, and France. Some 20,000 precious souls have experienced the divine power of the gospel on their hearts through the labours of these churches. A large number have already joined the saints in light, while six and seven thousand remain to this day recommending the gospel by lip and life; that among the converts are many from the East, and also a few of the descendants of Abraham; that the churches exceed five hundred in number; that eighty brethren are engaged exclusively in missionary labour and colportage; a large number of other brethren aid in preaching the gospel at the stations. Query—What say those Doctors, who tell their hearers that the scriptural mode of operation will not work now-a-days?—facts.

BAPTISMS.—*Nicolson Street Hall, Edinburgh.* Three young men put on their Lord by baptism last month.—*Brown Street Church, Glasgow.* Since last notice a youthful brother in the Lord came to the Master in immersion.—*Kelso.* Brother Aitken baptized a new disciple, previously a Sabbath-school teacher in the Free Church. It is hoped, will help the truth much, now that he stands as a freedman.

## ARCHIBALD M'LEAN.

ARCHIBALD M'LEAN was born of respectable parents, at the  
 lage of East Kilbride, near Glasgow, on May 1st, 1733.  
 is education was begun at the country school of Cathcart,  
 d finished in Glasgow, where he settled and was taught the  
 inting business. His mind became early impressed with  
 xiety about Divine subjects, and he sought relief by uniting  
 mself to the Church of Scotland, under the ministry of Mr  
 'Laurin. He failed, however, to remain satisfied with such  
 conection, and leaving, joined that quiet and unobtrusive  
 dy of people, named Glasites, for whose principles and prac-  
 es he cherished unabating respect to his latest days. . When  
 a subject of Believer's Baptism was first presented to his  
 ind, it was done in the most disinterested manner imaginable.  
 . mutual friend and fellow-member in the Glasite church,  
 k Robert Carmichael, who had been an Anti-Burgher  
 inister at Cupar-Angus, said one day to Mr M'Lean, '*What  
 ink you of the subject of baptism?*' This inquiry was made  
 the year 1763. Mr Carmichael removed from Glasgow to  
 Edinburgh, and Mr M'Lean immediately set himself to examine  
 s Scripture testimony on Baptism, and the happy result  
 s communicated to Mr Carmichael by letter, in which the  
 star avowed his conviction of Scripture Baptism being ap-  
 able only to believing men and women. Mr M'Lean's  
 tments did not, till after a twelvemonth, meet a response  
 n Mr Carmichael. Alone he yielded to the highest  
 larity. Single-handed he fought against the contempt and  
 lquy everywhere levelled at him. He stood firm. He had  
 uted the cost. He was nothing daunted at the powerful  
 ay against his feeble self, and righteous cause. He felt  
 loneliness of solitude. Numbers were everything then, as  
 r. He was alone in his convictions, and he remained so, till  
 Carmichael also declared himself in the following year.  
 AIMS AND BE BAPTIZED, were new, pressing, and loud words  
 nding daily in the ears of Archibald M'Lean and Robert  
 michael. They were separated by many a mile, yet their  
 et was one, their desire was one, and their hope was one.  
 br-tarrying for upwards of a year, and knowing of no one  
 bread Scotland to do the service to them, it was mutually  
 eed that Mr Carmichael should proceed to London, by  
 from Leith, September 19, and be immersed by Dr Gill,



and which ordinance was administered, October 9, 1765. The stay of the newly baptized Scotsman in London was short. His friends in Edinburgh were anxious for his return. He was charged with a novel and imposing commission, and seven persons were waiting his arrival in Edinburgh, to receive admission into the solemnities of it. These were partly the members of the Old Scotch Independents, with whom Mr Carmichael had been connected, and one or two others; and they formed, when met, **THE FIRST BAPTIST CHURCH IN SCOTLAND.\*** Mr M'Lean did not delay to add himself to their number. With hasty steps he left Glasgow, and was baptized by Mr Carmichael, and about the close of the year 1767, he, with his wife and family, took up his abode in Edinburgh. In the month of June following, Mr M'Lean was chosen co-pastor with Mr Carmichael, and continued to exercise that office during his life: but Mr Carmichael was called to aid the truth in Dundee; and in May, 1769, he left Edinburgh.

The interest raised in Glasgow, did not subside on Mr M'Lean's removal. Many individuals had their attention drawn to the subject. Edinburgh and Glasgow had an equal share in the honour of leading the van. The benefit was mutual. Glasgow gave, and Edinburgh reciprocated. In Glasgow a cry was made for help, for in the year 1769, Mr M'Lean was invited to meet a few friends there, and to hear their confession of faith, with a view of professing their union to the Lord Jesus in baptism. Accordingly, when **THE FIRST BAPTIST CHURCH IN THE CITY OF GLASGOW** was about publicly to assemble on the first day of the week for worship, their avowal of immersion of professed believers, as representing scriptural baptism, was indispensable. On an appointed day, in the river Clyde, opposite to the herd's house in Glasgow-Green, this recognition was made, in the presence of an immense crowd. When the baptizer, Mr M'Lean, made his appearance, the multitude opened a passage for him, and every one saw the novel scene with profound silence, and heard the application of scripture to it with the deepest attention. Among the number of the baptized on this occasion, was the

\* This was not the first Baptist, rather baptised church in Scotland. Sir Wm. Sinclair, of Dunbeath, Bart., having come to the knowledge of the truth, commenced preaching at Keiss, Caithness, in 1750; formed a church of immersed believers, among whom he taught and presided for about fourteen years, till his removal to Edinburgh in 1764.—Ed.

onest and straightforward Neil Stewart, who was then appointed the first pastor of the infant church, and who was remembered by many in Glasgow not many years ago.—These were joyful and happy days to Mr M'Lean and his friends. The cause which was dear to them prospered and increased. Churches were formed, set in order, attention was excited in most of the towns of Scotland; and their fame even crossed the border. In the reign of Henry VIII. many of the people named Baptists were burned at the stake, for daring to deny 'the baptism of infants.' In the reign of Elizabeth individuals of the same faith were imprisoned; yet in the year 1600 they appear to have increased so much in London, that when James I. came to the throne, various edicts were passed against them, and they had to escape for their lives to other countries. 'A confession of faith from seven churches in London' appeared in 1646, in the reign of Charles II., in which a considerable degree of unity of mind with the doctrines promulgated in Scotland was apparent. The simplicity of 1646, however, had passed away. Mr M'Lean, in the many visits he made to England, revived it in several large towns. His pen was powerful in defending and maintaining the truth, when assailed either in England or Scotland. He seemed alive to every attack, and how to meet it. His opponents were giants clad with all the panoply of ancient and modern lore. Yet he met them like a man of God, with smooth stones chosen from the brook which flows close by the oracle of God. They trembled before him. He declined to reply, and another did so only when his opponent's tongue was silent in the grave.

Mr M'Lean, throughout his long and laborious life, maintained a very considerable influence, both by his presence and his writings, over the congregations which he had been the means of collecting. He was a most patient, a most persevering, and a most noble-minded individual. He coveted no man's wealth. He was liberal to a fault. He lived contented, and died poor. He was a self-taught scholar, and an able writer. He suffered much disappointment and uneasiness from men of contentious and worldly minds arising in the churches; and had to fight the battle alone with those who entered the field against him, in his noble stand for Scripture simplicity, yet he never swerved from his convictions of duty, or his firm adherence to it. On one occasion, when an American college requested him to accept an honorary title

for his Theological works, he refused to acknowledge it, and was sorry any reader of them should so far mistake their tendency. The objectionable and presuming titles of 'Rev.' and 'D.D.,' he justly considered as belonging not to him.

There is a tablet erected on the parapet wall of the south-west corner, West Church Burying-Ground, Edinburgh, near the spot where rests all that was visible of Mr M'Lean. The stone is three feet broad, by six high, unornamented and without attraction. The inscription, however, is at once comprehensive and expressive. It runs thus:—

'Died, 21st December 1812, aged 79 years,

ARCHIBALD M'LEAN,

who was one of the original pastors of the first Baptist Church in Edinburgh, and who devoted the great natural endowments of which he was possessed to the work of the Ministry, with unwearied assiduity and zeal, for the period of forty-five years, when he fell asleep in Jesus. His labours were crowned with abundant success, and although dead, yet speaketh in the many valuable writings he has bequeathed to posterity. To his memory this stone is erected, with sentiments of the highest respect and affection, by the members of the Church over which he so long and so faithfully presided.'

Mr M'Lean lost his partner on the 14th December 1790. She died at Edinburgh, a loving member of the church, in the 57th year of her age. She was born at Arran, 1733, and was the daughter of Mr Moore, merchant, Glasgow. Mr M'Lean was attended to by his own child, a Mrs Kerr, who nearly at the same time was deprived of her husband, a deacon of the church in Glasgow. Mrs Kerr removed from Glasgow, and ministered to her sorrowing parent's wants, till his death in 1812.

Although there are very many individuals who admire the faithfulness and truthfulness of the worthy deceased, yet there are others who have long since outstripped him in the investigation of Divine truth, and are consequently less inclined to bestow on him that meed of praise he so justly deserves. This should not be. He was an instrument providentially raised up most wonderfully suited to the times. His memory should be held most dear by every genuine investigator of Divine rule, and it were difficult to surpass him in moral honesty, unflinching integrity, and consistent perseverance.

J. B.

**THE GOD-GLORIFYING TRANSITION.**

be thanked, that though you were the servants of sin, ye have freed from the heart that form of doctrine which was delivered; being then made free from sin, ye became the servants of righteousness.'—*Rom.* vi. 17, 18.

When we direct attention to any given portion of the word and we wish it to be distinctly understood that we recognize it as a part only of a perfect whole—a part of that glorious constitution given us by God under his Son, by the operation of the Spirit, and contained in the New Testament—the grand and distinguishing characteristic of which is that it reaches to the purifying of the heart with a view to the perfecting of the character, that we may be disciples in and filled with all the fruits of righteousness which are ours through Christ to the glory and praise of God. Still further we wish it to be distinctly noticed, that while we hold the new covenant or constitution thus given us by God under his Son, we would not for a single moment detract from the glory that belonged to the old covenant as emanating from God; but with the apostle we affirm that it had no glory in this respect, because of the glory that excels it. 2 Cor. iii. 7–18. It is upon this all-important distinction, so luminously set before us in this passage, that are the awfully solemn and momentous appeals of Heb. ii. x. 28–31, and xii. 24–29. With such a distinction, and by the unerring pencil of heaven, and such appeals, upon this distinction, it is passing strange that there should have been going on for fifteen hundred years such a process of amalgamation of the two covenants as to tarnish the glory of both, and paralyze every effort made to facilitate the advance of the truth. It is surely high time for the people of God to awake from their slumbers and carry out in all manly valour the fact, that while the law came by Moses, and the truth came by Jesus Christ, and that under the purifying and conquering power of the truth, and conquering energy of grace, shew to the world that they are the living epistles of Christ.

The law we honour as coming from God, in all its precise descriptions, in all its typical representations, and in all its moral requirements. But higher it cannot rise, and further it never was intended to rise than as being a school-master to bring to Christ, that men might be justified by

the faith; after the faith has come, Christians are no longer under a schoolmaster, for, says Paul to the Galatian converts, 'ye are all the children of God by the faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ.' 'Moses, as a servant, was faithful in all his house, for a testimony of those things which were to be spoken after; but Christ, as a son over his own house,' claims the supremacy, and has a right to claim it. And how cheerfully did Moses lay his honour at his feet, when he testified, saying, 'A prophet shall the Lord your God raise up unto you;' and again when he appeared, with Jesus and Elias on the mount of transfiguration, and the theme of their conversation was the decease which the Messiah was to accomplish at Jerusalem—a decease by which he was to make an end of offering for sin, make reconciliation for iniquity, and bring in everlasting righteousness, by all which he was to supersede the authority of Moses and Elias, as is evident from the fact that a cloud overshadowed them, and there came a voice out of the cloud, which said, 'this is my beloved Son, in whom I am well pleased, *hear ye him.*' We cannot, then, wonder at Paul reminding the thoughtless Galatians (and foolish they were like many in our day) that if righteousness came by the law then Christ had died in vain. Neither the believers at Rome nor in Galatia, then, had become the servants of righteousness by the law, but by the faith—that form of doctrine to which they had given themselves up. Christ, therefore had not died in vain, for without shedding of blood there is no remission of sin, and the blood of bulls and of goats was incompetent to effect this as it respected the conscience, but the blood of Christ, who through the eternal Spirit offered himself without spot to God, purges our conscience from dead works to serve the living God. Dead in vain? Never! for it was the close of a train of accomplishment which justified the Saviour in saying to his Father, 'I have glorified thee upon the earth; I have finished the work thou hast given me to do.' Dead in vain? Never! for by one offering he hath perfected for ever them that are sanctified. The sanctified are those separated to the service and worship of God, according to the arrangements of the new institution; and be it remarked, that we become the subjects of the power of his one perfect offering only in so far as we bend our whole spirit, soul, and body to the stipulations and arrangements of the new covenant, which is well

ordered in all things and sure. This is clearly set before us in many portions of the New Testament, especially Heb. viii. ix. and x. chapters, from all which we learn that the religion of Jesus Christ has to do with the whole man, and that in no instance are its saving operations carried on without an appeal to, and a perfect concurrence of the understanding, will, and affections of the individual saved. 'By grace are ye saved' (proclaims the oracles of heaven), 'through the faith,' mark it, 'through the faith, and that not of yourselves; it is the gift of God.' Most assuredly it is the gift of God, for truth as well as grace came by Jesus Christ, and both are necessary to effect our salvation, and both originated with and emanated from God, who is the God of salvation, and to him as such will arise the highest notes of praise from all holy intelligences through eternity. How emphatic, then, is the declaration of Eph. ii. 9, 'Not of works, lest any man should boast; for we are God's workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in.' Romans, chapters v. and vi., set luminously before us this saving grace in its origin, and in all its operations through the faith, and in its commencement, progress, and consummation of the divine life in man. And there we observe two antagonistic powers, represented by the terms sin and grace. 'That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.' These powers are not the mere speculations of the philosophy of the schools, but the clear announcements of heaven as matters of fact. They are represented as holding kingly authority, governing by controlling principles, which lead to momentous results diametrically opposed to each other. Grace reigns through an equitable channel, devised and arranged by infinite wisdom, justifying God in the whole of his procedure toward man, and leaving man without the least shadow of excuse if he be not saved. All this is carried on by, and under the authority of Jesus, who is the Christ, the Son of God, and Saviour of man, and who is crowned Lord of all; for although he was crucified in weakness, he lives by the power of God, and in reference to all who are in Christ the same power of God—a divine energy—the Spirit of the living God—the Spirit of all grace and power carries on its emancipating, renovating, and moulding operations, not indeed, as has been already noticed, without the perfect concurrence of the understanding, will,

and affections of the individual saved, for it meets him in every step of its conquering energy, as an intelligent and accountable agent, and while it does not coerce him, it will not leave him, unless he leave the truth, or let it slip, but will make him a conqueror through him that loved him, and make him at last the happy subject of the annunciation, 'Unto him that overcometh will I give to sit down with me on my throne, even as I have overcome, and am set down with my Father on his throne.'

How futile, then, is the objection rebutted in the commencement of the 6th chapter, 'What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Having thus shewn that we are not to sin because we are not under the law but under grace, the apostle further reminds his beloved brethren at Rome that the two antagonistic powers were yet in the field, and warns them as to the servitude and results of each, whether of sin unto death, or of obedience unto righteousness, and then in the 17th verse breaks out into a burst of gratitude, 'God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you.' Beloved friends, here is the grand turning point in that God-glorifying transition. With the heart man believeth unto obedience. Abraham obeyed God, and being strong in faith, gave glory to God. So does every one who obeys from the heart that form of doctrine which was delivered to the saints, and being made free from sin, all such thus become the servants of righteousness. Say, then, is not this a God-glorifying transition? Once they were dead in trespasses and sins, under the dominion of sin. This was their state, and their character was a walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, but obeying from the heart, they have been quickened together with Christ, raised up together, and made to sit together in heavenly places in Christ Jesus. Once they were sunk in the very lowest state of moral defilement, carried away unto dumb idols, even as they were led, with all the

concomitant and consequent immoralities, but now they are washed, now they are justified in the name of the Lord Jesus, and by the Spirit of our God. Once they were foolish and disobedient, deceived, and serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, but with rapture they beheld the kindness and love of God our Saviour toward man, and therefore exclaim, 'not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit, shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life.' In short, they have a rich experience of the fact that the law of the spirit of life in Christ Jesus has made them free from the law of sin and death, that being emancipated from sin and become servants to God, they have their fruit all unto holiness, and the end everlasting life. And is not this, we again ask, a God-glorifying transition? So affirmed the primitive Christians, for when they heard that Saul preached the faith he once destroyed, they glorified God in him. Oh that the multitude around us were not only almost, but altogether such Christians as he, then would we glorify God in them, and with them look for that blessed hope, and the coming of the great God our Saviour, who, when he appears the second time, shall be glorified in his saints, and admired in all them that believe.

*Williamfield, Edinburgh.*

W. N.

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## REVISION OF THE BIBLE.

### *Concluded.*

We have thus shewn, so that the English reader may perceive, that the common version does not furnish the true answer to the important inquiry, 'What must I do to be saved?' so clearly, fully, and unmistakably as it should do. And we plead for revision under the deliberate and solemn conviction that the masses in this so-called Christian land are ignorant of the way of salvation; that not one in fifty of the religious teachers around us understands 'the gospel of the grace of God;' and that this is attributable, to a certain extent, to the errors and imperfections of the common version. We say to a certain extent, because there are some who can read the original, who persist in the errors of the common version. If such an one stands up before a congregation, and reads, Rom. v. 15, 19, or Heb. ix. 28, 'many' instead of all, knowing that the apostle is speaking of all, he thus misleads his



unlearned hearers. If Paul said that the favour of God, through Jesus the Christ, has abounded to all men, and I know this, shall I not sin against God if I read many for all; should I not be guilty of taking from or corrupting the word of God? Alas that there are so few who 'give the sense, and cause their hearers to understand'! What incalculable mischief has been done by the erroneous rendering of Matt. xx. 16! The great teacher did not say, 'Many are called, but few are chosen;' but that *the* called, i. e., all who make a profession, are many, compared with those of them who are approved. Literally, The called are many, but the approved are few, or fewer. How is the English reader to perceive that, in 2 Cor. viii. 1, Paul is *informing* the brethren at Corinth that a very large or liberal contribution had been made *by* the congregations of Macedonia. Possibly this might be gathered from the heading of the chapter. Or some light might be obtained from the marginal reading of verses 6 and 19; but the learned know that 'the grace of God,' in such a connexion, signifies a *great gift*, even as a 'city of God' (margin of Jonah iii. 3) is 'an exceeding great city.' And so of 'Trees of Jehovah,' 'Zeal of God,' 'Corrupt before God,' 'Fair to God,' &c.

A revised version would make the basis of Christian union far clearer; and if it does this, and nothing more,—if it should bring together all those who have named the name of Jesus our Lord, and who love him in sincerity, its promoters would be amply repaid, however great the anxiety, the labour, and the sum of money which it may cost.

We plead for revision, also, on account of the frequent omission (in the common version) of the definite article; for this is undoubtedly another source of error. Particularly so in such passages as Eph. ii. 8, which should read—By grace are you saved through *the* faith, &c. Some, indeed, perceive no difference between faith, and the faith. But it is clear that Paul makes an evident distinction. *e. g.*, 'We have *believed* that we might be justified by *the* faith.' 'The faith' is, in one word, Christianity. 'A great company of the Priests were obedient to *the* faith,' Acts vi. 7. The mission of the Apostle to the Gentiles was to bring them—even 'all nations to obedience to *the* faith,' Rom. i. 5; xvi. 26, &c. The Scriptures are able to make men wise to salvation through *the* faith of Jesus the Christ, 2 Tim. iii. 15. '*The* faith,' of which Jesus, the Alpha and Omega, is the author and finisher—rather, the leader and perfecter—'*The* faith,' includes belief, repentance, baptism, *the* fellowship, the breaking of the loaf, &c. Let us therefore contend, earnestly so, for *the* faith once for all delivered to the saints, and plead for the truth, the whole truth (not excepting an article or an adjective), and nothing but the truth!

Revision is also required for the sake of Atheists, Infidels, and others. If asked why they disbelieve and disregard *the* book, they affirm that it abounds in contradictions, falsehoods, absurdities, and impurities. Now, it must be admitted that the common version is chargeable with such things to a certain extent, and we may tell such persons that these contradictions, &c., are not in the original, or an effort may be made to show them how they may be corrected or reconciled. But how much more convincing would it be to give them a version in which these things should not appear, and which should,

me time, challenge the severest criticism? They tell us that I should say that Jehovah, if omnipresent, 'came down to see' &c., Gen. xi. 5. That Jehovah *beheld*, or *observed* the city, would doubtless convey the idea of the writer more correctly; it would probably appear in a revised version.

It is not a point to such passages as Matt. xxvi. 45, 46. Here Jesus tells his disciples, at the same time, both to take their rest and to be going, as in the common version. But he said, 'Do not sleep and take your rest *now*? Behold the hour is come when the Son of Man must be delivered into the hands of sinners. Arise, and be going; lo! he who has betrayed me is at hand.'

It is not a point: He is the man of my choice, would sufficiently express the sense of the latter clause of Sol. Song, i. 13. These are only suggestions. It has been truly said, that 'the most plausible infidel objections are derived from inaccuracies of translation, and the foundation on which these objections rest would be removed by a faithful

translation, and, however, that the people are so attached to the style and idiom of the common version, that they would not receive a new one unless it were sanctioned by the crown and government. Do not believe this. The question at issue is simply a question of fact.

We know that many who love *the book* are much attached to its words and phrases which are peculiar to the common version, and we would make no alterations, except such as are necessary to express the true sense of the writer. We would not ask the translators to do it. We would intrust it to such men as are now employed by the American Bible Union, to revise the Scriptures in English and other languages. They are connected with various churches—Episcopalian, Presbyterian, Baptist, &c. &c. Some are in this, and others in other countries. Certain men are responsible for certain parts of *the book*. Several parts are already published, and constantly on sale in London. Especial attention is solicited in the following extracts from The Bible Union Reporter:—

Our opponents, who assert that a revised version will never come into popular use, freely admit the immense advantages common to all biblical scholars and translators into foreign languages, and the parts which we have already issued for criticism, while the result of the work are more and more pleased, the further it progresses.

From the numerous criticisms of a favourable character which have been received from scholars of undoubted reputation, we are following. At the same time it is proper to remark, that no one so far as known to us, has pointed out a fault, or hinted a dissent of opinion upon any passage, without expressing his decided opinion in favour of the general merits of the revision:—

The American Bible Union has the merit of putting forth in the world before us, the first attempt at such a revision of the text as we need. The conscientious minuteness with which every slight error from the authorized text is noted, and every authority of weight consulted, is highly creditable to the editor or editors. The style of the book as it is printed, and the price at which it is offered to the public, are highly creditable to the publishers."—*Clerical Journal*. This is a noble quarto volume, printed in triple columns, in a superb Greek text occupies the middle place, between King

James' version and the revised version. The notes are critical, and they exhibit much research and profound scholarship. Of the scholarship and industry revealed in them there can be no other opinion."—*Church and State Gazette.*'

There has been an agitation on this question ever since the present very faulty version was issued, in 1611. After many efforts, one was made in Parliament, in 1652, that a bill should be brought in for a new translation. The Parliament, however, was soon dissolved and the effort failed. From that time to this, much has been said and written for and against a revised version. The question was submitted to Parliament last year (1856), and will be again this year. Many say, and this has been recently reiterated by the *Times* (Dec. 1856), that the common version is so good that revision is unnecessary, and would not be accepted. Dr Cumming did speak this wise; but recently, in Exeter Hall, we find him taking different ground. 'Greek scholarship,' says he, 'is not ripe enough.' We have shewn that important corrections are required. It is not so easy to shew that Greek scholarship is ripe enough. But we hesitate not to affirm, that if ten or fifty Greek scholars were summoned to decide that question, they would contradict Dr Cumming. The common version has errors in it, and that Greek scholarship has very far advanced since 1611 is unquestionable. When corrections are required, and whether these are important, you judge without an enlargement of the list, which it would be easy to make. And we call upon you to pronounce your judgment, to stand on which side of the controversy you will take your stand. The question is of supreme importance to you and to all,—to you and to posterity,—whether you are of the teachers or of the taught; we call upon you to think, judge, speak, and act, as in the sight of him who is honoured by a faithful utterance of his word, and *vice versa*.

'Beloved, believe not every spirit, but try the spirits, whether they are of God; for many false prophets are gone out into the world.' 1 John iv. 1. 'The prophet who shall presume to speak a word in my name, which I have not commanded him to speak . . . shall die,' Deut. xviii. 20. 'What is the chaff to the wheat, saith Jehovah? Is not my word like a fire and like a hammer that breaks the rock in pieces. Therefore, behold, I am against the prophets, that say, I am Jehovah, that steal my words, . . . that use their tongues as if they were Jehovah, that cause my people to err by their lies. They have perverted the words of the living God,' Jer. xxiii. 2. 'The words of Jehovah are pure words,' Psalm xii. 6.

Who will first plead for, and then hail, a pure version of the word of God?

## Page for the Young.

### THE FIRST SHIPBUILDER.

THE first ship of which we have any account is calculated to be able to carry about ten times as much as one of the greatest sailing vessels which sail from this country to Australia. Many a year has elapsed since it was first designed, and so peculiar was the purpose for which it was designed, that the like of it has never been seen since, and a

d then held it in scorn. But it was a work of faith, and works that ever seem to those who walk by sight to be but foolish un-  
 kingly. So the people laughed at Noah and his ship. But after  
 turned out that he alone was the wise man, and endued with  
 ledge among them. For the time did come when the ark was  
 ed, and all who were out of it perished. Warned of God of  
 s not seen, moved with fear, by faith he prepared the ark. God  
 Noah, as he did the world, that the flood would come upon and  
 p away the ungodly. Noah believed God, and did as he told

Moved with fear, or being wary, he commenced to build, and  
 ot off till he had finished, notwithstanding that the longsuffer-  
 f God waited very long, for 'God is not willing that any should  
 b, but that all should come to repentance.' But the days of  
 uffering passed away, and God, who many years before said to  
 , 'Make thee an ark,' said now, 'Come thou and all thy house  
 the ark.' And Noah and all his entered as the Lord com-  
 ed, and the self-same day the waters of the flood came upon  
 arth, and the waters increased, and bore up the ark, and it was  
 up above the earth. And still the waters prevailed and in-  
 ed greatly upon the earth, but still the ark went upon the face  
 e waters. And yet the waters prevailed exceedingly upon the  
 e, and all the high hills under the whole heaven were covered,  
 ll flesh died. Noah only remained alive, and those who were  
 him in the ark. Thus his faith triumphed. Thus he con-  
 ed the world for its unbelief and consequent disobedience, while  
 ame heir of the righteousness which is by faith. Accordingly  
 nd that Noah found: grace, or favour, in the sight of God, for  
 he walked with God, and God declared him just and upright,  
 od's covenant was with him, and his blessing was upon him.  
 those who would not believe God suffered the threatened ven-  
 ce. God told them the same that he spoke to Noah—both had  
 ame ground of faith, the word of God. In addition, they had  
 preaching of Noah, for he, like all God's preachers, was not  
 med to work while he preached, and so all the time he was  
 ing the ark he preached righteousness to the ungodly. But for  
 at they did not believe, and without faith they could not be-  
 e righteous, even had they wished, and so there was nothing for  
 e but to die in their sins. Dear children, God has spoken to you  
 s word, that you may believe and attain the righteousness which  
 y faith, and enjoy his favour and be saved; and he has also  
 stened, saying, that the world that now is shall be destroyed,  
 y water, but by fire, and that as in the days of Noah, the un-  
 y shall be punished. See, then, little ones, that you follow  
 i's faith from this hour till God takes you to himself.

### The Cloud of Witnesses.

OVE.—We may die without the knowledge of many truths, and  
 arried to Abraham's bosom; but if we die without love, what  
 ld knowledge avail us? Just as much as it avails the devil and  
 angels. I will not quarrel with you about my opinion; only see  
 your heart is right towards God, that you love the Lord Jesus

Christ, that you love your neighbour, walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them, my soul loathes their frothy food. Give me solid, substantial religion; give me a humble lover of God and man, a man full of mercy and good fruits, a man laying himself out in works of faith, the patience of hope, the labour of love. *John Wesley.*

SIGNIFICANCE OF BAPTISM.—Ye plungynge into ye water sygnyfyeth that we dye and are buried with Chryste; as concernynge ye old lyfe of synne, which is Adam; and ye pullynge out agayne sygnyfyeth that we ryse agayne with Chryste in a new lyfe. *Tyndal.*

## Correspondence.

### REPLY ON 'CHURCH AND CONGREGATION.'

WHILE Philology is allowed by all to present a curious and interesting field of investigation to the learned, it is also well adapted to afford efficient assistance in carrying forward the cause of pure and undefiled religion among men; for, in this field where are deposited so many gems, there is a department in which the humble and studious Christian may labour, and find an ample reward. There are numerous words, each of which has a long and instructive story to tell; and which can only be related to those who cultivate their acquaintance. Error also not unfrequently hides itself under the mantle of truth; but true philological enquiry will trace it to its concealment, and, stripping it of its false dress, exhibit it to man in its true colours. Let us now proceed to examine the two words in question. 1. CHURCH. This term is derived from the Greek, and is compounded of *oikos*, 'a house,' and *kyrios*, 'Lord.' The expression, therefore, means, 'the house of the Lord.' As far as I have observed, it is not found in any of the Gospels or Epistles, though of frequent occurrence in Old Testament writings, especially when referring to the temple—the sacred place in which Jehovah placed his name and promised to dwell. And as the temple was undoubtedly a type of God's spiritual house—his redeemed people being his habitation through the Spirit—the name of the former might very appropriately be given to the latter. And all the more so, from several expressions employed by the apostles in their writings, when speaking of the people of God, such as—'The house of God,' Tim.; 'Christ as a son over his own house; whose house are we,' &c., Heb.; and, 'Know you not that your bodies are the temples of the Holy Ghost,' Cor. Then, any number of people united together by the common bond of the faith for the worship and service of God is a *Church*, or in other words, *one of the Lord's houses*; but *the Church* is all the saints, who are or ever shall be saved, collected into one vast assembly—one glorious temple, whose length, breadth, and height, the spiritually-minded are invited to contemplate with adoring wonder, on account of the amazing love and infinite wisdom displayed in its construction; seeing that out of *such* materials a stupendous and symmetrical edifice has been raised. No one, then, I conceive, can object to the use of the word 'Church,' when speaking of a number of believers in their associated capacity.

REGGATION.—As to it I would observe, *first*, That it is a word of origin, made up of the following elements: *con*, together; *sk*; and the termination, *ation*; so that the whole term signifies, *the act of flocking together*. *Second*, That, strictly speaking, it should not be found in the English New Testament. It occurs only once, in Acts xiii. 43, and rather improperly, for the rendering of the word 'synagogue,' instead of 'congregation,' have been much preferable. If *that* had been done, the expression before us would have had no place in the English New Testament; because the corresponding Greek word (*συναγωγὴ*), I have observed, no where occurs in the New Testament.

The idea of *multitude* or *flock* seems to be the principal and idea of the word, so that where no number of individuals are cited together, there can be no 'congregation.' *Fourth*, Any number of persons, if gathered together in sufficiently large numbers, with all propriety, form a certain kind of 'congregation.' employed, however, in relation to human beings, it appears to be, *a number of persons gathered together in one place*, who may be of different ages, ranks, sexes, and principles. It might do well to express a *mixed multitude*, but does not appear to be the proper table for applying to a number of the Lord's people when he is ordering to his command.

*Church*, then, may consist of *few*; but a 'congregation' must consist of *many*. A *Church* must be composed of the Lord's people; but a congregation may be composed of *any* individuals, when the latter refers to *believers*, it must have some designation attached; for example, the 'congregation' of *the saints*, &c. The phrase 'Church and Congregation' is not generally recognised as *correct*, even by the learned. Whenever it is employed by them, it seems to be intended to refer to the more common expression—*Members and Hearers*. In the English and Roman Churches the phrase is employed somewhat differently; but I think it would be both tedious and uninteresting to discuss it there, as it is purely one of the many *human* inventions and notions which have veiled the simple and glorious Gospel of blessed God.

W. G. H.

A. A.

Another omission is to notice the word *Ecclesia*, which occurs several times in the New Testament, and is rendered in the English version, *Church*; but in other versions, *Congregation*. That neither of these two words is its proper English, our readers will see very plainly from the derivations as stated by brother W. G. H. from his not adverting to this term most commonly used by English writers, the reader might be led into the mistaken supposition whenever he finds the word *Church* in the common English version, that it would be found in the original. The word, however, which we have said, is *Ecclesia*, from *εκκαλεο* to call out, or summon. It designates a body legally or authoritatively summoned or assembled. This is the true idea of an assembly of Christians. It is not only the fact of their *flocking together*, which is all that the word *Congregation* indicates, but it implies that their com-

ing out, or together, is by authoritative call or summons. The word *evocation* or *ecclesia* itself would express this, and be as good English as the derivatives, *ecclesiastic* and *ecclesiastical*. Christians are 'the called'—as such they are called out from the world; they are, therefore, a separated people; in their baptism they have had the name of the Lord called upon them, and in this their peculiar standing they are enjoined to come out and be separate, and will be worthy of their high calling or vocation in Christ Jesus. As our brother well remarks, the phrase 'Church and Congregation' is quite unscriptural, and is suitable only to Churches of the apostacy, which instead of demonstrating their separation from the world by obedience to the call and ordinances of the Lord, recognise the world as participants with them in what they are pleased to call 'divine services' albeit they know that said service accords not with the divine appointment, but with the rules of 'The directory of public worship and other such human imposts.—ED.)

#### CHURCH, PROVOST WYND, CUPAR.

*To the Editor of the Christian Advocate.*

DEAR SIR,—I have just seen the first number of your Magazine and find in it much to instruct as well as edify; but am not pleased with a notice you have inserted about the Provost Wynd Church Cupar-Fife. You say, 'in the language of English Baptist ecclesiastical literature this is at present a destitute Church;' and in a certain sense you are not far wrong, for this Church lately was deprived of the services of one of its ablest and most talented members, in the person of Mr Grant. Of all the Church, he was the most apt to teach, having been a good number of years at College; and since then, having had access to a large and extensive library, which proved to him a rich mine of intellectual food. And Mr G. having been enabled to devote his *whole time* in digging after knowledge, he was found to be 'far ahead' of any in the Church with regard to qualifications for exhorting. The Church, then, having been accustomed to get rich repasts on the Lord's day from Mr G., cannot be expected to relish so well the homely fare which the other members produce and unless we have the aid of an able divine we may now be quite correctly termed 'a destitute Church.' You next say, 'the Church has been compassing sea and land for preachers.' Here you have been misinformed. The Church did not accept the half of the offers which were made by preachers, preferring to take the use of the home-made material as often as possible, feeling, if not the best, was the cheapest. And now about 'the sonorous thing called Harmonium.' The brother was quite right when he said we got to please ourselves. On visiting some congregations I have been very much *displeas'd* with their music. A beautiful tune has been started, and the brethren are all out of tune; one brother singing, or 'roaring,' on quite a different key from the rest, and all making me wretched sounds. Could I join in such worship? Impossible. I would turn away vexed beyond measure. Well, then, to '*please myself*,' I got a Harmonium, and find, that by keeping all in tune, my affection and my whole soul enter more into the sentiment expressed, and it

whole being is absorbed in the worship of the Redeemer. The Harmonium, then, we are pleased with, because it tends to prevent that discord so very prevalent in the worship of a great number of our congregations; and by producing good music to work on our feelings, it enables us to praise the Lord *more* from the heart than we would otherwise do. But then it does not matter what good effects it may produce; if the Apostles did not have a Harmonium, the Church now can never be allowed the use of one. With this sentiment I cannot concur, inasmuch as although I believe it to be the duty of the Church to imitate the Apostles with regard to the ordinances, &c., yet I think there are other things, in the performing of which we may and do improve upon. For instance, we may have a comfortable, commodious chapel in which we can sit, and the preacher can speak with great ease and comfort. Again, we may have the aid of science to light our places of worship, and also an elegant font in the chapel; besides, we may use music books and a pitch-fork, all of which are great improvements, and which the Apostles would have been much the better of, and for which we have neither precept nor example. Does the writer of this note believe we should sing at all? if so, whether is it right to have good or bad singing? It may be said, it is the heart that God looks at. If so, then do not sing at all, it will be as effective in God's sight to hum the hymns over to ourselves; but if we are to attempt to sing, by all means let us have the best music possible; and the very fact that there is no injunction in the New Testament telling us how to sing, shews that it is an open question, and that we are to adopt the best means in our power to raise the music to a higher state of perfection, and thereby indirectly glorify our heavenly Master.

*Newtown, Cupar-Fife.*

J. G.

#### REMARKS BY THE EDITOR.

Our worthy correspondent pleads guilty to the *first* charge. 'Unless,' says he, 'we get the aid of an able divine, we may be quite correctly termed a destitute Church.' Such, then, is the result of that aptness to teach, which 'years at College,' 'an extensive library,' 'a rich mine of intellectual food,' served up in 'rich repasts' by 'an able divine,' produces. It is thus clear that *high living* in the spiritual world, as well as in the material, leads to *destitution*. We are quite sure that the fare commended, 2 Tim. iii. 15-17, would have a very different effect. But the pity is, that many are contented to remain so much longer children than the Lord intended, that they cannot help themselves even to their food—an able divine must do it, or they perish of hunger. Compare 2 Tim. iv. 3, 4, with Eph. iv. 11-16. But *second*, Though thus destitute, the Church did not compass sea and land for preachers. What then? Supply has been had from Kilconquer, St Andrews, Edinburgh, and Glasgow, and the able divine on whom so much depends is called from Ireland! Such is our information, in view of which, we think the plea of guilty should have included this count also. But *third*, The Harmonium was got, as we said, not to please the Lord but themselves. And now a plea of justification is put on record. 'Some Congregations' sing badly; if one person sings, another *roars*, and he who roars does so on the *wrong key*, and the results are '*wretched sounds*,' '*vexation*,' and



refusing to 'join such worship.' But the point is not whether some congregations so deport themselves, but whether the congregation for which the Harmonium has been provided do so. J. G. knows he cannot apply the argument to the congregation in question, whose singing, we are aware, has long been, perhaps, just too well 'performed.' Now if he wishes to become reformer, why not apply the remedy in the right quarter? Not the whole, but the sick need a physician. But J. G. argues thus—some men are sick, therefore I take physic. We allow he takes it with a benevolent design, and with wonderful effect, if we are to believe in the powers of his remedy as he states them, for, says he, 'The Harmonium we are pleased with, because it tends to prevent that discord so very prevalent in the worship of a great number of congregations.' How this Harmonium prevents discord in any other congregation than that of Provost Wynd, we are not told. We quite doubt, however, its supposed powers, even in the congregation in which its potency is displayed. How does it prevent the roaring? How does it confine to the right key those whose ear is deficient in the perception of harmony? We have had such faith in the handiwork of him by whom man is fearfully and wonderfully made, as to believe that man himself is gifted with the most perfect instrument of music on earth. But no, God made man upright, but he has sought out many inventions; and could we only believe it, one of these far excels the Creator's own workmanship, insomuch, that those who profess to 'worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh,' conduct their worship by a thing graven by art and man's device! We have little doubt such worship must displease the Lord much more than it pleases the worshippers. We see no good effects possible from such a cause. But supposing himself to have made out some, our correspondent enters his dissent from the idea, that if the Apostles had no Harmonium, neither should the Church use one. Yet he believes it the duty of the Church to imitate the Apostles with regard to the ordinances. Is praise not an ordinance? If it be, we ought to imitate the Apostles regarding it. Strange imitation. 'But,' continues he, 'there are other things on which we may improve, for which we have neither precept nor example.' Things not within the range of Apostolic precept and example—things, not the ordinances—things that do not affect our faithful 'keeping of the ordinances as the Apostles delivered them'—things, in the use of which, no violence is done to the faith and conscience of the weakest of the brethren—things that involve no principle of the faith—things necessary, not to the pleasing of the flesh or an itching ear, but to the comfort and edification of the Lord's people, or the forth-carrying of his work. Against these things there is no law. But are musical instruments, in the conduct of Christian praise, such things? Are they not rather an attempt at improving the ordinance of praise as delivered once for all? Calvin, on Acts viii., respecting the substitution of baby sprinkling for believer immersion, says, 'the Church did, since the beginning, grant liberty unto herself to change the ordinance somewhat, except in substance.' Is there more change in that case than in the working of some sound from wood and metal by mere mechanical contrivance, instead of being satisfied with what *God has ordained—the fruit of the lips, the melody of grateful hearts!*

And if it be said that this melody is retained, as well as that of the instrument; our answer is, that there is equal sin in adding to as in taking from the ordinances of God. Had the Church of Rome retained the baptism of believers, would she have been justified thereby in her practice of rhanising bells and horses? 'But the fact that there is no injunction in the New Testament telling us how to sing, shews that it is an open question.' This *imagined* fact shews how little the New Testament has been consulted on the subject by J. G. Let us quote two passages. Eph. v. 18, 19, 'Be ye filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord.' Col. iii. 16, 17, 'Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord; and whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.' We shall count the injunctions in these two quotations. 1. The disciples themselves were to be filled with the Spirit; the word of Christ was to dwell in them richly. 2. Thus prepared, they were to speak. God seeks the heart, but he knows that of the abundance of the heart the mouth speaks. 3. In speaking, they were to teach and admonish. 5. Themselves—one another—not the unconverted were to be spoken to, taught, and admonished. 5. They were thus to instruct and exhort in psalms, hymns, and spiritual songs. 6. Thus they were to sing, neither to play nor be played to. 7. Their singing was to be that of grace—gratitude, and their melody from the heart. And, 8. All they said or did was to be in the name—by the authority of the Lord Jesus; nothing without that. We submit, then, that these eight specifications as effectually bar all 'instrumental performances' from the house of God, as it is possible for law divine to do so. If introduced at all, they are introduced rebelliously; and, as all innovations have ever done, must increase unto more ungodliness.

### Intelligence.

THE TRUTH IN SWEDEN.—A most cheering work is progressing throughout the entire extent of Sweden. For years past the Bible has been quietly influencing the minds of the people. Our authority says, 'Some man in a corner finds Christ. He tells his neighbour. They get a Bible. They sit together and read it. Gradually they are led to make wider efforts, and a band of Christian people is gathered. This is the uniform testimony of the men themselves.' Again, 'The gospel is spread among them in the old way. "He first findeth his own brother Simon, and saith unto him, We have found the Messias; and he brought him to Jesus."' Thus quietly the work goes on. May we not learn a lesson from it, that every Christian man is able to proclaim his Lord's name, that every Christian man has a congregation ready made to his hand, and that, therefore, by the concurrence of inward ability and outward opportunity, God calls every Christian man to this task? If we would take copy by these Swedish brethren, *we should have the blessing which is falling upon them.* Again, 'We are further struck by the primitive aspect of

their faith and life. We seem to be brought face to face with a page out of the first history of the Church. The energy with which each seems to set about doing *the* special service for God to which he is adapted—the simple affection which binds them together—the eagerness with which meetings for worship are resorted to, as, for instance, every day in the week for three months—and the reputation for excellence in all relations of life which they have achieved, as, for instance, a landowner takes one of them for a steward, without any security, because he is “a reader”—give outlines of a picture which we can scarcely look at without a sigh.’ Again, ‘They read their Bibles, and discover truths about the ministry, the sacraments, the government of the Church, which they do not see embodied around them.’ And again, ‘Thus one preacher records the formation of three churches in one journey. Another refers to two hundred and fifty persons, as having been immersed in a year, in the neighbourhood of the small town of Sundsvall.’ As of old, it is given them not only to believe on Christ, but also to suffer for Him. The Church, by law established, as elsewhere, persecutes by fine and imprisonment. One baptist preacher is brought up sixteen times in two years, for breaches of the conventicle law, and is at last imprisoned.’ Good confessions, these, from ‘*Evangelical Christendom*,’ and ‘*The Freeman*.’

THE NEXT STEP.—We have sometimes said that if those churches which seek to attract the people by the power of choirs and organs, and justify their action by the argument that instrumental music obtained amongst the Jews were consistent, they would introduce the dance as well, and so make themselves all the more Jew-like, and their performances all the more attractive. *The Weekly Register* intimates that a *soiree dansante* was held lately in connexion with the Church of St John’s, Islington. After tea the musicians were introduced, and quadrilles, country dances, jigs and reels were gone through with great spirit, by about 200 members and friends of the church. The very reverend Canon Oakely, and the Rev. W. Doban, superintended the meeting. ‘It is an ill wind that blows no one good’ says the proverb, but this ‘wind of doctrine’ in order to ‘carry about’ its votaries through the mazes of the dance will have this—perhaps its only redeeming qualification, that those already useful members of society called professors of dancing will find their profession elevated to one of holy orders, so that most ‘single charges’ could be made ‘collegiate;’ the duty of the *Rev. professeur dansant* being to teach ‘members and adherents’ ‘their steps,’ and the duty of the *very* or *right* reverend colleague—a most necessary distinction where there are so many *irreverends* and *wrongreverends*—being to generalise and moralise on the step as one altogether backwards and Romewards.

BAPTISMS.—*Nicolson Street Hall, Edinburgh.* Three youthful disciples made the good confession last month.—*Brown Street, Glasgow.* One young believer has been immersed since February report.—*Kirkcaldy.* A young woman, having believed, put on the Lord in baptism at Pathhead on Lord’s day, February 8.

### THE KINGDOM OF GOD.

'THE Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word! Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure!! Bless the Lord all his works in all places of his dominion!!! Bless the Lord, O my soul!!!!' By right of creation, possession, and preservation, God's sovereignty extends throughout the infinitude of the universe. There is no angel so high as not to be his subject, the supremest in power obey his behests, listening to the primal indication of his august will. Though hosts innumerable, they are his servants—their character one—they do his pleasure. The remotest boundaries of his universal realm are, equally with the nearest, immediately and entirely under his control; and the tiniest atom of his works, as well as the grandest aggregation, is made subservient to his glory. And man, rebel though he be, stands unabsolved from his allegiance, the monument of the clemency of his God. In view of this all-extending sovereignty, the psalmist calls for blessing to the Lord his God from the angelic hosts, from all the works of the divine Sovereign, and last, but not least, from man. We know not a finer or more philosophical division of the subject, and to the psalmist's we therefore adhere. In the order of creation, as seen from our stand-point, the angels hold precedence of nature—'the morning stars sang together, and all the sons of God shouted for joy' at nature's birth, in praise of Him who gave her being and beauty. But nature was ere man. Her earth was taken to give him form, her sward was his first couch, her produce still affords him sustenance, and his lifeless remains she receives for safe keeping till the voice of our God and Saviour shall summon the delivery of the trust at his coming.

The angels, or heavenly intelligences, are introduced to us in Scripture, in a variety of the most notable and interesting facts and relationships, shewing that they constitute an exalted department of the grand empire of the Supreme Sovereign. 1. As to their constitution, it is not a trinity of 'body, soul, and spirit,' like man; but a purely spiritual nature. What such a nature is, or how it acts, we require not to know particularly in order to faith in its existence, any more than we need to ascertain how mind acts through

an animal body before we assent to the existence of mind in man. We believe that man is possessed of mind, not because we can exactly say *how* intelligence acts through a material medium, but because we have evidence of the existence of mind in man. So he who 'maketh his angels spirits,' has given us evidence of their existence, and on that evidence we rely. Consonant with their spiritual nature, 'they neither marry nor are given in marriage.' Deriving their being immediately from 'the Father of Spirits,' procreation and its adjuncts are unknown in their higher experience. The helplessness of infancy, the frailty of age, the weariness of toil and the waste of energy they feel not. The shadow, the sparrow, the smoke, the flower, are no emblems of their being. Unhurt by decay in any of its forms, they enjoy the power of an endless life. 2. Their number is beyond our ken and calculation. The Spirit speaks of them as hosts, armies, legions, myriads. Both prophets and apostles speak of God as the Lord of Sabaoth—the Lord of hosts: the shepherd saw a multitude of the heavenly hosts on the incarnation, and Jesus told his disciples on his betrayal, that did he wish he could call his Father would immediately send him twelve legions of angels. 3. They are of numerous orders. There are angels and archangels, cherubim and seraphim; and their ranks are further specified by the designations, 'thrones, dominion, principalities, and powers.' 4. Their strength is also revealed, both by epithet and fact. They 'excel in strength.' They are God's 'mighty angels,' or 'the angels of his mighty arm.' Material things are utterly impotent against their power; the subtle potency of the electric shock, in its direst examples, feebleness compared with the far mightier, but still quiet energy with which the angels are invested. The displacement of the stone at the sepulchre of Jesus, the opening of the prison gates that confined Peter, were no feats of arms to them. The death of the first-born in Egypt, the annihilation of the army of Sennacherib, and the scenes of the apocalypse, shew somewhat of the power of these mighty ones. 5. Their engagements embrace the immediate service and worship of God. The word angel signifies messenger. 'The chariots of God are the sands of angels.' They have the conduct of the chief events of the providence of God. Its highest facts have ever brought them into notice. 'The law was given by the disposition of angels.' 'Are they not all ministering spirits sent forth to minister for those who shall inherit salvation?' 'There

the presence of the angels of God over one sinner who

Into the prophetic predictions 'the angels desire

The Lord Jesus shall be revealed from heaven mighty angels—they shall gather his elect, summon, and be present at the great assize, so that men who deny the Messiah now shall be denied by him in their presence; those who confess him before men shall be acknowledged before his Father and his holy angels. Their service is joy and praise. The acclamation of their anthems filled the air of Bethlehem. Isaiah saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple, and the seraphims cried one to another, 'Holy! holy! holy! Lord of hosts.' John had a similar vision, and heard the angels and creatures ascribe glory, and honour, and thanks to the Lord who sat upon the throne, and saw the elders cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive the glory, and honour, and power, for thou hast created the world, and for thy pleasure they are and were created.' The fidelity of the angels to their God and Sovereign is fully evinced. They do his commandments, hearkening to the voice of his word—they are his ministers who 'do his will.' Their own will is merged in God's—they have no objection when that will is signified—cavils, objections, delays, are foreign to their obedience. Whatever the service, whether great or small, splendid or obscure, merciful or severe, it has only to be intimated to be accomplished. A poor Hagar was as speedily undertaken as one to be executed on a Pharaoh; one of vengeance on a Pharaoh as executed as one of 'great joy to all people;' not more joyful did the angel of the Lord cry to the shepherds, 'I bring you good tidings,' than shall the apocalyptic messenger give voice in the midst of heaven, exclaiming, 'Woe, woe, to the inhabitants of the earth.' So taught the Messiah his disciples to pray, 'Our Father who art in heaven, hallow thy name, thy kingdom come, thy will be done on earth as it is done in heaven.' 7. The defection of those angels at the loss of their first estate, furnishes an awful lesson of the absolute sovereignty of the divine Sovereignty. 'God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto the judgment.' So absolutely sacred, holy, wise, true, just, and good is the will of the only Potentate, that defection from it must entail punishment. The good of the

empire, as well as the honour of the Sovereign, demands it. Reader, take warning. God spared not the angels, he spared not the old world, he burned the cities of Sodom and Gomorrah into ashes, making an ensample unto those who now live ungodly. Therefore, seek you first the kingdom of God and his righteousness. And you, readers, who have sought and found the same, receiving a kingdom which cannot be moved, see that you have grace whereby you may serve God acceptably, with reverence and Godly fear; for our God is a consuming fire.

### THE WAY TO MOUNT ZION.

*Concluded.*

WE are now fairly on the road to Mount Zion, and as the King is well acquainted with all our wants, he has kindly provided a FEAST for us. The *Lord's Table* is set out every seventh mile, so that we need never want, and we shall do well never to pass *one* without sitting down to eat and drink. Indeed, the King is displeased if we do, for he knows our weakness and constant need of refreshment, that we faint not by the way. Moreover, here we meet with numerous fellow-travellers to Zion, many of whom can tell much about the dangers and pleasures of the way, and give very wise counsel and encouragement, to which young travellers do well to take heed. The fare provided is simple and highly nutritious. In speaking of it, my guide-book says, 'My flesh is meat indeed, and my blood is drink indeed;' true, we do not literally eat flesh and drink blood, but these two are set forth and symbolized by the only two articles which appear on the table—the Loaf and the Cup. Our Lord, when he first set out this table, and instituted this feast, presided himself, and taking up the Loaf, he 'blessed it, and brake it, and gave it to his disciples saying, Take eat, this is my body which is broken for you; likewise the Cup, saying, This Cup is the new testament in my blood, shed for many for the remission of sins, drink ye all of it; as oft as ye do this do it in remembrance of me!'

Near the table is the *Treasury* in which travellers deposit a portion of their worldly goods, for the benefit of those brethren who are poor. Never forget the treasury, for he that giveth to the poor lendeth to the Lord, and he will repay.

The way to Mount Zion is by no means free from dangers,

travellers therein have many foes to encounter ; but to be able them to come off more than conquerors through him who loved them, there is here *an armoury* in which is found a large collection of all kinds of useful arms. Let us enter and arm ourselves, for we shall most surely have some stiff battles with the enemy before we reach the Mount. Here is the helmet, the breastplate, the girdle, the shoes, the shield, and the sword. You observe, all the armour is of the same kind except the sword ; but that sword is a rare weapon ; it is two-edged, and so sharp that it has been known, when skilfully used, to pierce even the devil, and his skin is as thick as a Rhinoceros' hide ; as, however, it has no edge, we must take care it does not cut us ; of this, however, there is no danger if we keep on in the right road, using our armour constantly against the King's enemies. Don't forget any of your armour ; you shall need it all, and remember always face your foe, because no armour is provided for the back. Cowards who run away deserve to be shot.

Notwithstanding every precaution which the King has taken for the comfort and security of travellers in this road, you may sometimes feel some fear and anxiety, and want something which is not specified. So, in order to meet every contingency, near the armoury is THE THRONE-ROOM, in which the King grants frequent audiences to his faithful subjects. The entrance to it is called the *Door of Prayer*, over it is written, 'Knock and it shall be opened unto you,' and a good deal of encouragement in the like encouraging strain. Now don't be afraid of knocking. Some people read the inscription very often, but do not lift the knocker ; such shall never have the door opened for them ; they stand there till the last day ; we would not be of that number, let us knock 'boldly,' and we shall gain admittance ; at the footstool, remember it is the '*Throne of Grace*,' where the King sits upon it, and his well-beloved and long-begotten Son stands by at the right hand to plead our case ; the holy Spirit also helps our infirmities ! Oh, then, knock boldly, and receive bountifully.

A way now lies over a hill, and this point is called 'THE WAY OF HOLINESS ; the unclean shall not pass over it, but the pure shall walk there.' Great care is taken of this road, for the King is very particular about who walks therein ; for this reason we do not find it thronged with passengers. Many are getting over the fence and walking along the fields, where they enjoy, as they say, more liberty ; but no promise



of life is held out to such, and they are in imminent danger from a variety of sources. Others would come this way, but they want to bring so many things with them, that, as it is up-hill, they cannot get along, and so faint by the way; others, again, looking before them, see a hill, and think they shall never manage to climb it, and so give way to despair. All this arises from their not entering the *Throne-room*, or neglecting the *Feast*, and so becoming weak, or not making sufficient use of the heavenly telegraph, *Faith*, the right-hand fence. True, this hill is somewhat steep and difficult to climb, but there are here and there little seats called *Promises* on which the weak may rest, and by patient perseverance arrive at the top.

From the summit of this hill there is an extensive prospect. Looking back for a moment, we contemplate the way by which the Lord has led us. A grand road it is; what mercies have accompanied us; it was a mercy we did not miss the little gate at the beginning; thousands have, for the devil has his park gates wide open close by it, and they are great wide gates, decked out in all the gold and silver, &c., &c., he can spare, and the road *looks* as smooth as a bowling-green. I see myriads of well dressed, respectable looking people going along it, and they all seem so gay and light-hearted; my book speaks of that road, and says it is broad, and many go along it, but that it leads to destruction. On attentively surveying the way which leads to Mount Zion, we perceive a goodly number walking therein. The Cross engages the enraptured attention of crowds, and well it deserves their devotion. Observe those labouring on over that piece of rough road at the beginning; notice, too, the stream about which you boggled, there are hundreds crossing through it; one young man in particular is leading them through it in scores. We must not, however, look back too long, although the scenes of trial and pleasure we have passed through might well engage our attention, and form topics of conversation at such seasons as these, when, having gained some altitude in the way, we meet with fellow-travellers to Zion around the Lord's table, and sing of all the good that has followed us since we set out, and the praises of him who opened this new and living way. But look *forward*, brethren, there's a grand prospect; now let us use Faith as a telescope, and it will reveal to us some of the glories of the heavenly kingdom *whither we are bound*, and with the strong fence on the left

which is a **GOOD HOPE**—we cannot fail to feel a *joy* and *peace*, which the country we came from can give nor take away.

shed by this brief survey, we will again set forward ; the road begins to go down hill, and the immediate sometimes looks darker than heretofore. Our kindacious King will not have us puffed up on account of our privileges, and hence he brings us down hill that we submit ourselves under his mighty hand, in order that he may exalt us in his own time.

O! here is a great dark and turbid *river*, does the Mount Zion lie through it? Yes; that is the river, and it is the last enemy we shall have to encounter. The two fences of the road, '*Faith and Hope*,' come so together that only one can walk abreast; they go right across the river like two chains, and are firmly fastened on either side; take hold of both, you will need them, and if you stand fast and keep *looking up*, you shall land safely on the other side, and find your '*way to Mount Zion*.'

Y. TITUS.

### THE DOCTRINE OF BAPTISM.

Baptism there is an *action*, a *subject*, and a *meaning*. The language determines the action to be *immersion*, determines the subjects *believers* or *disciples*, and calls the whole the *doctrine*. As the advocates of Scriptural Christianity are bound to speak of Bible things in words which the Holy Spirit teaches. We, therefore, unhesitatingly use the word *immersion* as the universally admitted translation of the word employed by the sacred writers, in preference to the term, *christening*; we as unqualifiedly choose the words *believer* or *disciple* *immersion* rather than the scholastic, unexact terms *adult* or *antipædo-baptism*; and, in consequence to the meaning, we as decidedly prefer the word *disciple*, as the correct English of the word selected by the apostle in Heb. vi. 2, to the word *design*, or any other used by Unitarians. Incorrect phraseology on any question will not only spread, and perpetuate untruthful ideas upon it, and, therefore, for the truth's sake we ought on this, as on all subjects, to adhere to a *truth-speaking nomenclature*. On all *homes we have, within its boards, the true and infallible*

terminology, and there is, therefore, no excuse for our not abiding faithfully thereby. Hence these introductory thoughts on the doctrine of Baptism.

Whatever this doctrine be, one can learn it certainly on from the sure word. Every one acquainted with Church history is aware how speedily on Christian men leaning their own understanding, as they did so shortly after the Apostolic age, the most confusing phraseology appeared in their writings on this and other Bible subjects.

And when we have betaken ourselves to the word of God to ascertain its teaching, it is exceedingly necessary that we remember the words of the Lord Jesus on another subject: 'What God hath joined together let not man put asunder.' The violation of this charge may be held as the cause of the past and present debate and division on this theme. God hath conjoined a specific action with a specified subject and a stated meaning. These three combined as God has joined them, and nothing else, is Christian Baptism. But some men have invented a different act, and perform that act upon totally different subjects, and, wresting the Scriptures, apply the language respecting the immersion of believers, or what is conceived to be equivalent phraseology, to the sprinkling of unconscious babes. And others there are who, keeping both the right action and the right subject, yet refuse the doctrine or language by which the Saviour and Apostles explain the ordinance. Perceiving thus how extremes meet, let it be our care to receive and declare 'all the counsel of God,' lest we be found, as were some others in the days of John, 'rejecting the counsel of God against ourselves.' Plainly we become rejectors, whether our rejection have reference to the act, the subject, or the meaning which God has specified.

This salutary caution must lead us to notice that the Scriptures affirm certain things of baptism *in common with* the other requirements of the Gospel, as faith, repentance, &c. This is, the affirmations made do not refer to *baptism alone*, but it stands in Scripture the connective of that faith which work by love. Thus, when the Apostle wrote to the disciples at Colosse that they were 'buried with Christ in baptism, wherein also, they were risen with him,' he was careful to add the word 'through the faith of the operation of God who hath raised him from the dead.' Apart from this faith, baptism is necessarily void, 'even as faith if it have not works is dead, being alone.' Faith alone is a mere abstraction, and as James says:

lead as a body without the spirit. Indeed, anything in all the universe—God only excepted, who in himself is infinitely perfect—is necessarily dead and useless. God has neither put nor left things alone. ‘Man lives not alone, but by every word which proceeds out of the mouth of God.’ Our Jesus ‘upholds all things by the word of his power.’ Hence his saying to the disciples, ‘severed from me ye can do nothing.’ It is, therefore, much to be regretted that Protestantism, in selecting its motto, should have added this word, ‘alone,’ to its great doctrine of justification by faith. In its zeal to magnify the grace of God, it has given to the world a phrase which, taken strictly, implies independence of God rather than dependence upon him; one which stands expressly condemned in Scripture, and one which has consequently led to an incalculable amount of error, rebellion, and disobedience.

Let us feel the more free to enter this protest against the doctrine, because of our condemning the adjunct when applied to baptism, and because of what we have to add in this paragraph.

Let us here reiterate the thought that baptism, apart from faith, is nothing better than transgression; as Paul says, ‘whosoever is not of faith is sin.’ *What faith is to baptism, is to faith.* Baptism is *in* faith, faith is *in* God. In all good, God is ever first. All that is good for, in, and through, comes to him from God. But it is faith in God that enables him to receive, enjoy, and do what is good. The person’s baptism puts him in actual, living, conscious connection with God. If he has this faith he can do no good in the sight of God, but if he possesses it, his action, as himself, is *atheos*—‘without God.’ Hence the record, ‘without faith it is impossible to please him.’ Faith, then, stands in priority to all works or acceptable obedience, as God is before the man that is thus reposed in him. Thus connecting the man with God, faith brings him good, sets him right, so that he may now do good and act right; and for this most important of reasons it is written, ‘To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.’ Here, then, is justification affirmed to the believer, prior to any work of righteousness, previous to the possibility of his doing any work acceptable to God. In other words, so just and gracious is God, that he takes the first opportunity possible of justifying the sinner, and that is, when he finds him in the only right state which man or angel

can occupy—that is a state of faith in God. As with the judicial aspect of salvation, so with its family and practical bearings. Not only is righteousness imputed to faith prior to works, but the life of sonship, the spirit of sonship, the experiences of sonship, are as expressly affirmed of the believer. ‘Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.’ ‘And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.’ ‘Whosoever believeth that Jesus is the Christ, is born of God.’ But this is not *faith alone*, but *heart deep belief*. ‘With the heart man believeth unto righteousness,’ *i. e.*, *right doing*. Compare the word in Rom. x. 10; Matt. iii. 15, v. 6, 10; Rom. vi. 16, &c.; Heb. xi. 33; Rev. xxii. 11.

These Scriptures, and a host to the same effect, are reflected in the consciousness of every child of God. We put it to the conscience of every one born of the Spirit, whether he did not, immediately on coming to the knowledge of the truth, and prior to any express act of obedience, experience in peace, joy, and hope towards God, those inalienable characteristics of the heavenly birth. We are confident of an affirmative verdict in reply. And with this confidence so unequivocally expressed on our part, we are prepared against all charge and hazard to direct attention to the bold, striking, and expressive language of Scripture on the doctrine of baptism. For no other crime than that of quoting the words of the Lord and his apostles on this subject we have been already recklessly defamed—the plainest proof that our detractors know not this much of the word of God. Be it known, then, to all defamers, intentional and otherwise, that in committing ourselves to the guidance of ‘the Book,’ we have learned, with all who so commit themselves, to say, It is a small matter to us that we be judged of men’s judgment. To the man of God, human opinion in the things of God is the veriest trash. None may, so well as he, adopt the apostrophe of the dirge of Flodden—‘O sickle fortune,’

‘Thy frowns cannot fear me! thy smiles cannot cheer me.’

If, as we expected, even from those of whom better things might be hoped, defamation be the cost of our not being *ashamed of the testimony of the Lord*, welcome the same ten

thousand times rather than that a hair's-breadth of the truth of God should not remain with us! To the law, then, and to the testimony.

'Go and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you.' 'Go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned.' 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' 'Repent and be baptized every one of you upon the name of Jesus Christ, for the remission of sins.' 'Arise and be baptized and wash away thy sins, calling on the name of the Lord.' 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death; therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' 'Else, what shall they do who are baptized for the dead, if the dead rise not at all?' 'Why are they then baptized for the dead?' 'Ye are all the children of God by the faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ.' 'Husbands love your wives, even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' 'In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Lord; that being justified by his grace, we should be made heirs according to the hope of eternal life.' 'The antitype—*antitupon*—baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.'

Space being full, we shall, without comment, for one month leave those who *prefer resisting the truth to receiving it*, to

'kick against the pricks,' in the hope that the hardness of the transgressors' path may dispose even them to that more excellent way which we trust to be further able to shew them. ED.

## THE CHURCH OF GOD.

### No. I.

WE purpose to submit a few papers on the above subject, and will do our best to interest and instruct all who read these pages. Expect not a history of the origin of God's Church, nor of the various changes through which it has passed—nor an exhibition of the numerous persecutions it has undergone—nor a description of heroism of primitive saints and modern martyrs—nor yet a tracing of the numerous sections of the professed Church—a lauding of their virtues, or denouncing of their faults—a holding forth of one as worthy of all commendation, that the scripturalness of its doctrine and government, activity and love, may reflect dishonour on unscriptural communities which are so wide spread and deeply rooted in these latter days. No, the topics on which we wish to fix the reader's eye are neither the history, the changes, the persecutions, the sections, nor doctrines of 'Christendom.' Our object is to give the true, scriptural idea of the Church of God—point out the one Foundation—proclaim her living Head—enumerate the laws—mark the grand features which distinguish her as of divine constitution—analyze the purpose which she ought ever to keep steadily in view—explain her ministry, and describe her ultimate and glorious destiny.

To guard against misapprehension, it is necessary to mention *three* things with which the Church of God is not to be confounded, viz.: *First*, It is not to be confounded with *Places of Worship*. This, though obvious to us, is nevertheless worthy of notice, because the notion that the building is the Church is very old, deep, and wide spread among the millions. Ask the question, Where is the Church? and you are directed to that ancient edifice in the old grave-yard, with massive columns—richly carved work—pointed windows—lofty spire. Another points you to the plain, unadorned building, where the genius of the artist is not seen—where the dazzling grandeur of modern architecture is unknown; still that is called the Church, famous in unadorned simplicity—beautiful in modest apparel—rendered sacred to the simple-hearted rustic by venerable antiquity, and wonderfully solemn, from the fact that his forefathers worshipped there. A third points you to that magnificent and costly structure just erected in open space, or planted on elevated site, which 'shines conspicuous from afar'—seems to vie with Solomon's Temple, or imitate St Peter's of Rome; the foundation of which was laid with great pomp, the superstructure raised at immense cost, and is now consecrated and opened amid great display. These highly-polished stones, gorgeous pillars, rich carving, architecture of the highest order, with corresponding interior, operate upon the entrant with mystic charm; call forth feelings of veneration, self-forgetfulness, and awe, as he softly treads along the aisles, surrounded by art, skilfully designed to impress the soul with the ideas of sacredness and majesty. Surely

'*is There.*' Surely this must be 'the Church of God.' No! not the Church. Just as the family is distinct from the in which they live—the crew from the ship in which they is the Church from the place of meeting. The Church is the God assembled for worship; and such may meet with Jesus Lord on the shore of the Galilean sea, in the upper room at m, with Polycarp in Smyrna, in the house of Priscilla and t Rome, in that of Nymphas in Laodicea, or any where con-

*Second,* The Church of God must be distinguished from *promiscuous Assembly.* In these days of formalism, lax discipline, upt membership, the Church is not distinguished from the ous congregation. When the congregation is met, they all o sing and pray—the believer with the unbeliever—moral immoral; and in numerous cases the Church and the world bers of the same community, sit at the same table, and e same elements; all sit as God's people sit, hear his words, hem not. Such communities are far from the scriptural e Church of God. Were the promiscuous assembly or the ngregation the Church, it would follow, that a congregation s in Russia—Mahommedans in Turkey—Papiats in Rome— s in Germany—Unitarians, Episcopalians, Presbyterians, ns, &c., in Britain, might respectively be denominated 'The f God.' But the Church of God is a community separated world, called out by the Gospel, chosen by God through tion of the Spirit and belief of the truth; a people singled ified, forgiven, adopted, sanctified, and loved, holding 'the and obeying the precepts of the Gospel. But more of this ls. In the meantime, it is sufficient to notice that we must d to distinguish the Church of God from the promiscuous .

*Third,* The Church is not identical with *the Jewish Nation.* on Baptism lately published, as do others which have long ore the public, declares 'The identity of the Mosaic and Church.' The passages selected as proof for the idea, fer to the calling of the Gentiles. They are Isa. xlix. 20-22; 11, 12; Acts xv. 14-17; Zech. xiii. 8, 9; Ephes. ii. 12-14, is passed over; Rom. xi. 17-21; Mal. iii. 3, 4. Not one e point. That in the past economy God reserved for him- ple who bowed not the knee to Bual, who walked not in the ain, nor followed the multitude who wandered from God, ze. But that the Mosaic Church, or more correctly the ation, is not identical with the Church of God or Christian ill appear from the following:—(1st.) The consideration words Nation and Church are not identical. The word omes from the Latin '*Natio*,' from *Nasci* to be born. The rn in any given country—the aggregate population, irre- of age, rank, or sex—constitute the Nation. The word f the common version stands for the Greek *Ecclesia*. An of the people, convoked by public proclamation—the people :—the chosen people. When applied to the Christian com- t means the people called out of, and separated from the Thus, all born after the flesh are the Nation, all born of the e Church. If the whole Nation constitute but one society, that *society be called out?* *The Church, then, is a society*



called out of the Nation, and separated as a distinct spiritual community. (2nd.) The consideration that the Jewish nation had a national covenant, the Christian has a personal; theirs was made with Abram, ours with Christ Jesus by faith; they had the law written on tables of stone, Christians on the fleshly tables of the heart; they had a fallible law-giver, we have Prince Messiah; they had ordinances concerning the flesh, we have spiritual institutions; they had a carnal Priesthood, the whole Church is a 'Royal Priesthood;' they had a brazen altar, annual sacrifices, a worldly sanctuary, and the promise of an earthly inheritance, Christians have a spiritual altar, one perfect sacrifice, a spiritual sanctuary, and the hope of an inheritance incorruptible, undefiled, and which fadeth not away!

(3rd.) From the fact that the Christian Church is described in the New Testament epistles in a manner never applied to the Jewish nation. The Apostles, in their various letters, described the communities addressed—'The Called of Jesus Christ,' 'Called to be Saints,' 'Born again,' 'Regenerated,' 'Enlightened,' 'Quickened,' 'Forgiven,' 'Justified,' 'Adopted,' 'Sanctified,' 'Loved,' 'In Christ,' 'Holy Nation,' 'Peculiar People,' 'Royal Priesthood,' 'Spiritual House, or Family,' 'Temple of the Living God,' 'Holy Temple, in which the members are living stones, built together for a habitation of God through the Spirit.' These terms were never applied to any nation or people on earth in the aggregate. (4.) From the fact that the house built by Moses and that built by Christ are spoken of as two, and not as one and the same. In Hebrews the distinction is noticed—'For every house is builded by some one.' And Moses, verily, was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ, as a Son over his own house, whose house are we. Christians are the house built by Christ the Son. Thus Moses built a house—laid the foundation—gave the laws—proclaimed institutions—built the tabernacle—was the prophet and ruler of the congregation of the Hebrews. Christ has built a house, or Church, he in his person, doctrines, work, forms the foundation on which the house rests. Isa. xxviii. 16, 'Behold I lay in Zion for a foundation, a stone,' &c. Peter said, 'Thou art the Christ, the Son of the living God.' Jesus replied, 'Upon this rock will I build (future) my Church.' Now, from these we apprehend that the house of Moses and the house built by Christ are not identical.

(5.) From the fact that Daniel predicted, chap. vii., 'That the God of heaven would set up an everlasting kingdom which shall not pass away, but survive all other kingdoms.' Now, when John Baptist and the Messiah appeared, they proclaimed, 'Repent, for the kingdom of heaven is at hand.' Had the kingdom, proclaimed as at hand, been identical with the Mosaic Church in which the Jews had lived for more than fifteen centuries, would this proclamation have been proper? If that kingdom had existed, and if they already lived in it, certain it is the kingdom did not approach, it had come long ago. Jesus abolished in his flesh the enmity formerly existing between Jew and Gentile—the ceremonial rites and carnal ordinances of Judaism—that he might make in himself, of both Jews and Gentiles, one new man, not an old man renewed, not one identical with the old, but entirely and completely new man. Hence the Christian Church has a new covenant or constitution, new foundation and

a new lawgiver, a new prophet, and a new king, a new sacrifice, a new altar, a new people, a new high priest, new ordinances, a new baptism, a new feast, a new feast-day. The Christian Church introduced and consummated by a Mediator far superior to Moses, is established upon better promises, and fulfils what the prophet Jeremiah predicted, chap. xxxi. 31-34; and what Paul, in Heb. declares to be fulfilled, 'For if that first covenant had been perfect, then should no place have been sought for a second,' &c. These and other points of difference between the Jewish and Christian institutions do not annul the arguments for their identity, we need not what number of facts and passages, either in number or weight would be sufficient for that purpose.

The Church of God, then, is not the building, not the mixed multitude nor yet the Jewish nation; but is a people called out, a separate community, a living temple, a habitation of God through the Spirit. Let no one suppose that, because he attends chapel or cathedral, has a place among the congregation, or joins in the various services, &c., he is a member of the Church of God. No, before any man can be a member of God's house, that house must exist, as matter of fact at hand—must be in constitution and laws according to the New Testament Scriptures. Reader, let your determination be made out of the world at the call of God, 2 Cor. vi. 17. Seek for a church founded on, and formed after the pattern laid down in Scripture—resolve to obey God rather than man, and at once unite yourself to the 'Church of God' at —

*To be continued.*

### Poetry.

#### COME UNTO ME.

Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God, I come!

Just as I am—and waiting not  
To rid my soul of one dark blot,  
To thee whose blood can cleanse each spot,  
O Lamb of God, I come!

Just as I am—though toss'd about  
With many a conflict, many a doubt,  
With fears within and wars without,  
O Lamb of God, I come!

Just as I am—poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea all I need, in thee to find,  
O Lamb of God, I come!

Just as I am—thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because thy promise I believe,  
O Lamb of God, I come!

Just as I am—thy love unknown  
Has broken every barrier down;  
Now to be thine, yea thine alone,  
O Lamb of God, I come!

### Pearls of Truth.

SEASONS OF PRAYER.—Prayer is the key to open the day, & bolt to shut in the night. But as the skies drop their early dew, their evening dew, upon the grass, yet it would not spring an green by that constant falling of the dew, unless some great s at certain seasons did supply the rest; so the customary dev prayer, twice a-day, is the falling of the early and the latte but if you will increase and flourish in the works of grace, *ex great clouds sometimes*, and let them fall into a full shower of Choose out the seasons in your own discretion, when praye overflow like Jordan in the time of harvest. *Jeremy T.*

SATAN'S DEVICES.—Satan would have me while away my inactivity, under pretences of modesty, diffidence, and humili he is never wanting to furnish me with excuses for delay shifting service. *T.*

### Correspondence.

#### REVISION OF THE BIBLE.

*To the Editor of the Christian Advocate.*

IN reply to the letter of brother Rotherham, pp. 76, 77, I a ledge that some of the renderings for which I plead are not translations of the sacred originals; but if an exact, or a lite dering, of a given passage would convey an erroneous idea, the common version, and all, or nearly all others, are, in stances, far from literal, I think that we may use a word or s which we are confident will correctly express the mind of the With all deference, therefore, to those who are better acq with the original than myself, as I am quite sure brother Rot is, I would have *oi polloi*, in Rom. v. 15, 19, and *to pollon*, i ix. 28, rendered *all*. That Jesus 'tasted death for every man, no doubt, and I know of no reason why *panton* should be r *many* in Heb. ii. 9. *All* is undoubtedly a *literal* rendering i vii. 29; but it is not true that *all* who heard John were b while this is quite true of *many*. See also Matt. iii. 5, 6; M 5; Luke iii. 7. A '*multitude* came forth to be baptized' by but not '*all* the land of Judea,' neither were *all* who came o tized.

I admit that the original word in John x. 27, is not the s that in Eph. vi. 1; but, if I mistake not, the secondary mea

the former, as well as the latter, is to *obey*; and that in Gal. iii. 2, 5, *obedience* is the proper word, although '*hearing*' may be said to be the primary sense of the original.

I grant that there is 'an appreciable difference between (*Repent*), change your minds, and *Reform*.' *Metamelomai* is correctly rendered *Repent*. But 'no change of mind which does not result in a change of life, fills up the measure of the imperative, *Metanoen*.'

As to Matt. xx. 16, I have no doubt whatever that the article is required in order to express the sentiment of the speaker. And that it is as certainly required (before 'called') in Rom. i. 1, 7; 1 Cor. i. 1, 2, &c., as in Rom. i. 6; viii. 28, &c., in which last passages it has been supplied in the common version—and very properly so; while it has been omitted in 1 Cor. i. 24; Jude 1, &c.—improperly so.

I am asked, Why translate *Jesus THE Christ*, where the apostle writes only *Christ Jesus*?\* May I not reply by asking, Why does brother Rotherham, and all the holy brethren, translate, or read, *The Holy Spirit*, where the apostle writes only *Spirit Holy*? The truth is, that there are innumerable passages, in the translation of which the article is required, and transposition also. Without either, Gal. iii. 27, would read thus: as many for into Christ baptized Christ have put on. In Rom. iii. 30, the definite article occurs once, and requires to be supplied once. It will then read, Seeing there is one God, he will justify the circumcision by the faith, and the uncircumcision by the faith.

I desire not to occupy your space unnecessarily, and think that I have noticed all brother Rotherham's questions, which, I doubt not, were prompted by a simple desire to serve the interests of truth; and, therefore, I thank him for proposing them—most sincerely so.

I should have been glad if brother Rotherham had favoured us with the result of his enquiries as to the difference between *many* and the *many*, called and the called, faith and the faith. Whether any certain rule has been, or can be given for supplying words apparently required, &c.

W. D. HARRIS.

We have received various communications on this question, which traverse, for the most part, the ground already gone over, so that their insertion is unnecessary. On 2 Cor. viii. 1, brother J. M., Aberdeen, says, 'I question the legitimacy of Mr Harris' translation and interpretation. He thinks that the Greek word *Xapis* should here be translated *gift*. But first, *gift* is not the proper meaning of *Xapis*. Secondly, the succeeding context seems to justify the translation already given, namely, *grace*. I take the meaning of the apostle to be this,—Because God had bestowed his grace, favour, or saving blessings upon the churches of Macedonia, they had, though in affliction and poverty (perhaps through the confiscation of their

\* There are multitudes who seem to have no better knowledge of the term *Christ* than to suppose it a mere personal appellation. But the word *Christ* is not a name. It is an official designation. The name *Jesus*, given by express command of God, is itself significant, and the addition of the word *Christ*, with its definite article, which is often expressed, and may be always supplied, denotes the peculiar character of the person. He is not *Jesus Christ*, but *He is Jesus the Christ*.—*Principles, &c., of the Religious Reformation, &c.* London: Hall and Co. 44.

† The force of the apostle's reasoning would often be more striking if we would retain the word *Messiah*, and not regard the word *Christ* as a mere surname.—*Ibid.*

property), shewed the keenness and trustness of their Christ pathy by contributing most liberally—their circumstances taken into account—for the assistance of the saints (perhaps in Jerusalem) who were in deep temporal distress. Thirdly, to other passages in which the phrase *Χαρις του θεου, grace* occurs, will shew that our translators were justified in the way they gave to *Χαρις* in 2 Cor. viii. 1. See Luke ii. 40, “I grew and waxed strong in spirit, filled with wisdom, and *the God was upon him.*” Acts xi. 23, “When Barnabas came seen *the grace of God* he was glad.” Respecting *ακουα, hear*, commentators do say it signifies *to give heed to, to obey*, by it still primarily *hear*, as the common version has it. As to *many*, Robinson says, ‘by implication *many i. q.* a multitude and quotes Matt. xx. 28. Mark xiv. 24, Heb. ix. 28, Sept. 13, ‘*οι πολλοι, the many. i. e., those before spoken of include the idea of all*, as Rom. v. 15, 19. *i. e., the many of whom the apostle has been speaking as having all suffered through Adam.*’ For *κλητός, called*, we do not see the necessity for supplying the article in English, as supposed needful by brother Harris, to convey the original idea. The word is not applied exclusively to Christ and his even professors. In Matt. xxii. its reference is plainly to all *invited*, which is what the word means, rather than *named*. We do not see that it clears the sense to say, many are the *called*, invited, rather than many are called, invited. Lastly, *πιστις, faith*, as a general rule, without the article it refers to the subjective belief of the individual, and with the article to the objective truth. But still the use of the article is a question of judgment and requires the highest learning and discrimination to say when it should be supplied or omitted. That it is not supplied with such frequency as in Gal. ii. 16, and that brother Harris had better founded his argument for the distinction betwixt *the faith* on the 26th verse than on the 16th, all we believe. By the bye, J. M. reminds him the article does not occur in Rom. i. 5, or xvi. 26.

### Intelligence.

ANCIENT AND MODERN PRESBYTERS.—A discussion took place at a late meeting of the Glasgow U. P. Presbytery, on a proposal to unite with the Irish Associate Presbytery. Mr Macleod said he was much disposed to go into the union. The only point about which he felt any difficulty, was the introduction of any of their ministers into the pulpits of the United Presbyterian Church in Scotland. B. Johnston replied, that no danger need be feared, as the Irish were ineligible, unless they went to the Hall for theological training. Mr Beattie objected to the union on various grounds. It was not possible whether the leader (Mr Bryce) of the Irish Associate Presbytery was actuated by right motives, when he gave over *regium donum*; then as to their liberality—they had a revenue (in eight churches) of 800. and contributed £200 per year to the head, and the Dr asked (apparently with triumph), was this

to seek a union? But, continued Dr B., unless it was give them a Donum, which was what they wanted, without the Irish Associate Presbytery) would not thank them. Dr reminded the Presbytery that the union had been sought by the Church itself, and not by the other party. Mr Burgess stated the fact that the ministers of the Associate Presbytery engaged, in addition to their ministerial labours, in teaching the people. In the event of a union, he trusted means would be found at a stop to this, as he could not entertain the idea of renumbering of farmers into their body. Dr Robson reminded the Presbytery that such a position had been the case with some in the Church, who were honoured for labouring otherwise, when they were unable to support them. The remarks of Dr Beattie on Mr Burgess deserve attention. Dr B., while insinuating that the Presbytery were actuated by improper motives in the desire for a union, makes it abundantly evident that his own mind runs more of a worldly qualification than a Christian one. Surely he has forgotten that the faith and obedience were by the apostles deemed sufficient for entering the fellowship of the Church of Christ, and were they who could give much, but they also who gave little, they who required help, welcome to all the privileges of brotherhood—'the Church of the living God.' This was the case of churches as of individuals, as may be seen by a reference to the various portions of holy writ. Mr Burgess could not entertain the idea of receiving a number of farmers into their body. Is it the body of Christ, not the U. P. Church, for farmers therein already. What body? The U. P. clergy, as they are acknowledged to be a body apart from, and superior to, the people themselves. Turning from this picture to that given by the apostle Paul, every one may feel ashamed of the degeneracy of our times. Acts xviii. 1, 2, 3—'Paul departed from Athens and came to Corinth, and there found a Jew and his wife; and because he was of the trade, he abode with them, and wrought, for by occupation he was a tent-maker.' How does this sort with Mr Burgess's proposal of preachers turning their hands to honest labour? Surely no man looks upon such employment as sinful. Acts xx. 33—'I have coveted no man's silver, or gold, or apparel, yea, ye know that these (his own) hands have ministered to my necessities, and to them that were with me. I have shewed you all how that so labouring, ye ought to support the weak, and to be diligent in the words of the Lord Jesus, how he said, it is more blessed to give than to receive.' Oh that these words could be said to be applicable to every preacher in our land; but, alas, 'the pure gold has melted,' and almost everywhere the reverse of Paul's position is the case. 1 Cor. 11, 12—'Even unto this present hour, we are poor, and thirsty, and are naked, and are buffeted, and have no dwelling-place, and labour, working with our own hands.' 1 Thess. ii. 9—'For ye remember, brethren, our labour and travail, night and day, because we would not be chargeable unto you, we preached unto you the gospel of God.' 2 Thess. iii. 8—'We did not eat any man's bread for nought, but wrought with our own hands, night and day, that we might not be chargeable to any man.' Where, in the scriptures of truth, are the passages which

would warrant any one in hazarding the presumption, that preachers (call them ministers) were ever in God's Church intended to form a separate class, and to legislate upon matters of faith and practice, saying, who should and who should not receive the Christian salutation, union, and co-operation of the brethren?

J. P., *Glasgow.*

**SAUL AMONG THE PROPHETS.**—Who could have expected the following from *the Family Herald*?—On the whole, there is something very hopeful in Scotland, and that too, as we have already remarked, arising chiefly out of the Union. She is less secularised than England. There is more spiritual, moral, and intellectual element in her. The intellect of England is very keen and diversified; but that of Scotland is more catholic—we don't mean Roman, but we mean that there is a more common perception of the invisible principle which forms the radix of all human activity. There is a national tendency to recur to first principles, and to analyse them, and even to linger upon them, whilst the English bound forward gaily and boldly into action. This is a great conservative principle, which may yet simultaneously unite Scotland as one man, to the astonishment even of Popery, which boasts of its unity; for every thing in this world seems to have an outside falsehood—apparent unities conceal disunities, and apparent disunities conceal unities. A crisis will come ere long; when things come to the worst they mend, and it is from the sphere of greatest rupture that the idea of unity proceeds.

The preparations for all great changes are laid in the divine decrees. *There* is no chance. We see the train led. The scenes are all fitted up—we know the results by the antecedents; and knowing that Scotland is the farthest extremity of Christendom, in its north-western progress, we could expect no effectual turning to take place till it reached her; and in the whole world we see no more likely place for a great religious crisis to take place than in her; but it will annihilate all her petty sects, and glorify none of them.

**BAPTISMS.**—At *Brown Street, Glasgow*, on Lord's day, April 12, the husband of one of the sisters publicly professed the faith. At *Nicolson Street Hall, Edinburgh*, an aged disciple, formerly an Episcopalian, was buried by baptism on 9th April.

**OBITUARY.**—At Ceres, Fife, on the 8th April 1857, died John Lawson, of the Church, Kirkgate, Cupar, aged 85. He was well known among Christian reformers 55 years ago. When the subject of baptism was brought under review by Mr Haldane, he readily became obedient, and ever since he evinced a desire to obey the Lord in all things taught in the New Testament. He was exceedingly zealous in the cause of our Lord. He possessed a strong mind, was very decided in action. In his latter days, he was comfortably situated with his son's family. Having good eyesight, he spent a large portion of his time in reading, and delighted in conversing on the glory of the Redeemer's kingdom. He fell asleep in the brightest hope of eternal life.

A. M.

## THE KINGDOM OF GOD.

WE now advert to the realm of nature as comprehended our motto—‘The Lord hath prepared his throne in the heavens; and *his kingdom ruleth over all.*’ In each of the natural sciences we have many thousand testimonies to the powerful, wise, and benignant sovereignty of the great Creator. Astronomy reveals the astounding certainty, that not as our own globe is, and still immensely greater as the spheres of the planets of our solar system are, and still more vast as the whole is, yet the whole is but one congeries of worlds, and forms but a unit amongst countless millions of great and equally diversified systems. The astral heavens are found to teem, as it were, with suns in such inconceivable numbers, that as the means of telescopic vision has increased, the masses after masses of once imagined star-dust have been finally resolved into gorgeous aggregations of central luminaries, the whole has by no means been told, but only hitherto known profounds have been opened, to form again the pathway to yet undiscovered systems and cycles. How fully justified is the exclamation of the psalmist, ‘O Lord, our God, how excellent is thy name in all the earth! who hast thy glory above the heavens! When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained, What is man that thou art mindful of him? and the son of man that thou visitest him?’ While astronomy reveals somewhat of the magnitude of the divine empire, geology unfolds something of its vast duration through the ages of the past. It speaks of hundreds of thousands, if millions of years, between that ‘beginning in which God created the heavens and the earth,’ and the introduction of the Adamic age. Reading its history from the rocks, it tells of ages and systems succeeding each other in slow, regular, majestic order; of vast and overwhelming outbursts of fire and flood, destroying and engulfing entire animal and vegetable races and species, whose day was served; of the successive creation and development of different and higher orders of organic beings. It exhumes the remains of frog-like creatures, large as our oxen, reptile monsters of whale-like bulk, and sea leviathans, able to contest the waters with the largest steamers. It shews that the innumerable remains of the microscopic fossils form the material of our architecture, and that the *overwhelmed forests of trees and ferns*, the latter



outmeasuring our vaunted oak, now constitute our coal-bed. Thus has God been gradually preparing a habitation for man, and thus again is the eighth psalm verified, 'Thou made him to have dominion over the works of thy hands, thou hast put all under his feet.' Comparative anatomy opens a new field of wonders. It reports the classification of not less than a million of species of animals now living on the globe, man at the head, it is calculated there are nine hundred millions now forming one generation, and of the animalculæ in putrid water, it is reckoned there are as many to the square inch. The united animal population of the globe is thus beyond all comprehension. Apart from the questions of multitude and variety, each individual of every species is a perfect cabinet of art divine. The minutest is not less than the largest. The human skin of an individual contains seven millions of pores, which form the valves of more than twenty-eight miles of perspiratory tube. In the eye of a fly there are ten thousand minute polished transparent lenses; the scales of fish are exquisitely interwoven and variegated network, unapproachable by art—every atom of the dust of a butterfly's wing is a regularly and beautifully formed feather—every hair of our head is a perfect tube, hollowed and filled, having bulbs and roots, threads and filaments. Equivalents with the largest animals have the infinitesimal infusoria fifty thousand times less than the mite—eyes, mouth, stomach, veins, arteries, joints, limbs, and other members and organs appropriate to their place in the scale of being. Nor is the tiniest subject of the great empire devoid of work and usefulness. The balance of animal life cannot be largely interfered with by man without producing mischief. Even the commercial and artistic value of such of the insect tribes as man has learned to employ for his own ends is very great. The *Citharis* is used in medicine; the *Cynips* produces the gall-nut so extensively employed in dyeing and other processes; the Bee, in honey and wax, represents an annual capital of Britain alone of betwixt two and three hundred thousand pounds; the *Cochineal* insect produces as much per annum as the Bee, and from it our finest crimson and scarlet dyes are derived; a million and half of human beings are believed to obtain their support from the culture of the Silk-worm, and the manufacture of its tissue, which, in manufactured goods represents a yearly value of nearly fifty millions of pounds sterling. The vegetable kingdom displays equally surpris-

wonders. Two hundred thousand species of herbs have been classified. The humblest which we tread upon with proud contempt manifests not less the all-pervading powers of the beneficent Sovereign, than does the most prized and rarest of plants. The mould-like formations on damp surfaces present a forest of trees and shrubs, in which the branches, leaves, and fruit, are plainly discernible. The microscope, magnifying a thousand-fold, shews the prickly points of stems, leaves, and flowers, to be still as sharp as they appear to the naked eye. Perfectly adapted to the vision, wants, and habits of the insect tribes, not less than to the support and desires of the larger animals and of man, the tiny inhabitants of leaf and petal luxuriate in halls and bowers of what, to them, is gorgeous magnificence. Mineralogy produces testimonies not less significant of the divine wisdom. Every particle of matter, however minute, has a definite form. The slightest examination even, of the usual fourfold division of stones, salts, combustibles, and metals, and these in their subdivided varieties convinces the investigator anew of the vast resources and wisdom of the divine Architect. From a globe eight thousand miles in diameter, chiefly mineral, a small stone is lifted—a diamond, that held by the royal family of Portugal, and valued at more than five millions sterling! The gold-fields of Australia yield more than twenty millions yearly—

What must the amount of treasure in the globe be? What that of the universe? Chemistry, exhibiting, as it does, the properties and affinities of nature, demonstrates the infinite exactness and care of the all-wise Creator and Preserver. As in balancing the gases of the atmosphere, oxygen being essential both to combustion and animal respiration, its continual presence in due proportion is a necessity of our being; yet by the very fact of its necessity, it is being continually absorbed from the air; but the loss is supplied by the vegetable world, which, in contradistinction to the animal, yields more oxygen than it consumes. So in the laws of gravity, magnetism, electricity, sound, light and heat, through all their interesting phenomena, the most wise and beneficent combinations and compensations are everywhere manifest. Equally so, and in higher degree, in the empire of mind. Tracing instinct as we find it in the lower animals, in such appropriate and manifold exhibition, and comparing it with the human intellect, the fitness of the creative ordinance respecting man's dominion is too *evident for remark*. Man is doubtless the

wonder of the sublunar creation, but it is unquestionably in the powers of his mental nature that he chiefly is so. Physiologically he is no doubt superior to the races below him, yet their bodies, as his, 'are fearfully and wonderfully made;' but psychologically he has no peer on his earthly realm. His powers of perception and reflection, of attention and memory, of comparison and reason, of judgment and conscience, of will and choice, of love and hate, and his consequent responsibility, place him on a sublime but fearful altitude. For, by his exaltation, he is not placed beyond but only brought all the closer to the immediate control and government of God. Possessed of the faculties of knowing, fearing, loving, serving, enjoying, and glorifying his divine Sovereign, the criminal of criminals is he who fails in this allegiance. But so man has failed. And that both negatively and positively. For with these stupendous powers, so well adapted to secure to their author a magnificent revenue of glory, not only has man failed to give that homage, but he has given it to another. Dishonouring enough it is to an earthly monarch, that his prerogatives be given to a fellow but how incomparably more so is it for the infinite Sovereign to find those who are his subjects, by a reality of relation sustained by no other monarch, not only refusing him the fealty due, but bestowing his glory on graven images, and on the very dust of his creation! Shall we wonder God proclaimed himself against all the gods of Egypt, and to his Israel a Jealous Sovereign God? Shall we not rather be astonished at that long-suffering, which has borne such an incalculable amount of dishonour, as man individually and collectively has rendered to God? Shall we not acknowledge the justice of those examples of retribution which have fallen upon persons and nations whose cup of rebellion had become full? Shall we not prepare for that necessary and final retribution, when God shall arise to shake terribly the earth?

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### THE DOCTRINE OF BAPTISM.

CONTRACTS, covenants, engagements, institutions, promises, testaments and treaties ancient and modern, barbarous and civilised, personal and national, social and commercial, civil and sacred, human and divine, have in all ages and in all countries been complemented and ratified by appropriate

*formulas.* These formulas comprise the signs, signatures, and sigs of the parties arranging, covenanting, or instituting; and express the completion and inviolability of that which, by these instruments, is, in legal phrase, declared 'concluded, settled, and ended;' and which, therefore, as Paul argues, 'though but a man's covenant, yet, since confirmed, no man annuls or adds thereto.'

The annulling or adding-to, the forging, fabricating, or vitiating of such forms, symbols, or instruments has ever been, and must ever be, held as dangerous and criminal, and worthy of severe reprehension and punishment.

Such is the importance of a sufficiently determinate formula in the higher interests of life, that the mere neglect of required forms of law, however simple, often renders nugatory the most fondly conceived and carefully arranged purposes; for neither is the law of God nor man subservient to issues that spring from the neglect of plainly expressed requirements. However much a deceased friend may have desired to bequeath his property to the particular legatees named in his final testament, yet, if his signature be not found on the document, it is of no force. However clearly it might be shown that a man and woman did sincerely love each other ere uniting for life, yet neglecting the legal forms of marriage, whatever the ritual might be, dishonour and loss to themselves and offspring prove the penalty of their unwise neglect.

The more important the arrangement to be ratified, the more necessary, exact, full, public, and formal are its ratifying symbols. The symbols, in the purchase of heritable property, forming, as they do, its 'titles,' are more elaborate and precise than those of a lease merely; and those, again, are more expensively and carefully drawn than is an offer or acceptance of rent for only a year or part.

Applying these considerations to the Christian Covenant or Institution, we find its divine Founder has himself ordained its ratifying symbol. That symbol is *Baptism*. The covenant therein confirmed is inviolable; it is not to be annulled; it is not to be added to. Its ordained sign or signature is neither to be forged, fabricated, vitiated, nor despised: 'Woe to him by whom the offence cometh.' Criminality and punishment must attach to such a misdemeanour in as much higher a degree as the covenant so ratified by ordinance divine is higher than all engagements that human sanctions ever guarded. As we should not risk the loss and odium of the

neglect of the rightful and constitutional requirements of the civil law, much more should we fear the sorer punishment attachable to wilful sin after the reception of the knowledge of the truth of the great salvation. As the higher importance of a covenant makes its ratification the more imperative, and requires that its ratifying symbol be the more exact, full, formal, and public, so in the infinite wisdom of that Lord, by whom grace reigns unto eternal life, the peerless grandeur of the covenant of favour is fully and truthfully portrayed in all its sublime relationships and facts, in that one most simple but most expressive act of his wise ordaining—*the immersion in water of the convert to the faith.*

So manifestly is it the divine manner of working to make one simple act or element conduce to the greatest possible variety of important and useful ends—so clearly is this traceable through all the domain of nature, whether we consider the four elements of earth, fire, air, and water themselves or trace the higher operation of the law into their simple constituents, or its further development in the multiplied form of organic life—so patent is it through all the history of the great work of redemption, whether in the poisoning of the destiny of the race on the one prohibition of Eden, the centre of the hope of deliverance on the one promise to Eve, the culminating of the gospel on the one fact of the resurrection or the determining of the individual's salvation by his reception of the one gospel—so manifestly, we say, is this manner of procedure characteristic of God, that when we find it strikingly borne out as it is in this one sublimely simple act of immersion, we are impelled to the conclusion, not merely that this, the 'one Baptism' of the 'one faith' is of God, but that it, scripturally understood, affords a basis of argument secure and ample enough to prove the divinity of the whole system of which it is the expressive symbol. Suppose the problem were given thus:—*Name one single symbolic act which shall truthfully teach or indicate all the relationships and facts of the whole arrangement of grace:* we feel free to say that the combined wisdom of humanity should have failed to name the symbol. The task should have been declared impossible. But here in the one vocable, pronounced by the lips of the infinitely wise Author and Perfecter of the faith we have the solution; and that so perfectly, that in the act commanded by it, we read, in as clear and ample detail the entire relations and actualities, past, present, and future.

of the Christian Institution, as ever were set forth in the most elaborate of legal documents, the locality, boundaries, characteristics, and designations of any earthly estate. No titles that ever the sagacity of man prepared, more accurately and amply set forth the inheritance therein described and conveyed, than does the believer's immersion declare to him in his favour; and for the information of all concerned, the immunities and privileges in all their variety and extent of that rich and exalted heirship which is his in Christ. Let us to the proof.

Referring to the passages enumerated in our previous paper, the reader will find Baptism standing in express and formal connection with Christian discipleship, the gospel, faith, repentance, confession, conversion, the new birth, forgiveness, justification, remission, salvation, life, righteousness, sanctity, resurrection. The Holy Spirit, his renewal, reception, and indwelling. Union with Christ and his body, subjection to him, the putting of him on, the assumption, profession, and invocation of his name; his death, burial, resurrection, commission and coming. With God, his name and fatherhood, his calling and kingdom, his heirship, church, and family. Indeed, as we have said, there is no fact or relationship of the Christian institution to which this most significant of ordinances does not bear reference. It holds a place in all the formulas—all the authoritative statements of the law of life and grace. The law of discipleship (Matt. xxviii. 18), the law of the gospel (Mark xvi. 16), the law of the kingdom (John iii. 5), the law of forgiveness (Acts ii. 38), the law of the family (Gal. iii. 26, 27), the law of worship (Heb. x. 19-23), the law of holiness (Rom. vi. 1-4), the law of life (Tit. iii. 5-7), all engross it. Nor are the prepositions used in connection with the term less significant. It is Baptism '*into* (*eis*) the name of Father, Son, and Holy Spirit; it is *in* (*en*) the name—by the authority of the Lord; it is *on* (*epi*), the name of Jesus Christ, *for* or *into* (*eis*) the remission of sins; and it is *into* (*eis*) Christ, and *into* his death. Such are the facts. At present we simply note them as not the opinions of men, but the true sayings of God. Did Jesus authoritatively command the discipling of the nations? He added, 'baptizing them.' Did he command the universal proclamation of the gospel? He added, 'He that believeth and is baptized shall be saved.' Did he affirm the law of the kingdom of God? He said, 'Except a man be born of water and the Spirit,

he cannot enter.' Did he enjoin the preaching of repentance and remission of sins in his name among all nations? His apostles exclaimed, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.' Did Philip preach the things concerning the kingdom of God and the name of Jesus Christ? Both men and women believing were baptized. Did the Ethiopian exclaim, See water! what doth hinder me to be baptized? Philip answered, 'If thou believest with all thy heart thou mayest;' and the response being, 'I believe that Jesus Christ is the Son of God,' he was immersed, and went rejoicing. Did Peter open the door of faith to the Gentiles, declaring to Cornelius and his friends, that 'through the name of Jesus, whosoever believeth in him should receive remission of sins?' God purifying their hearts by faith, Peter commanded them to be baptized in the name of the Lord. Did Saul think he ought to do many things contrary to the name of Jesus of Nazareth, and do these things, but afterwards, on the Lord's appearing to him, cry, Lord, what wilt thou have me to do? Ananias, to whom he was sent to learn what, said, 'Brother Saul, why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' Did Paul argue for the reign of grace through righteousness unto eternal life by Jesus Christ our Lord? He reminded the disciples that, being 'baptized into Jesus Christ, they were baptized into his death, were buried with him by baptism into death, that, as he was raised up from the dead by the glory of the Father, they also should walk in newness of life.' Did he seek to establish that the disciples in Galatia were all the children of God by the faith in Christ Jesus? He argued, that having been baptized into Christ, they had 'put him on,' were in him, were his, and, therefore, Abraham's seed, and heirs according to the promise. Did he exhort the Ephesian disciples to Christian union? He affirmed but one body, one Spirit, one hope, one Lord, one faith, one baptism, one God, and father of all. Did he remind them that Christ loved the church, and gave himself for it? He added, 'that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.' Did he wish the Colossians to recollect they were formerly dead in trespasses, but had been quickened, forgiven, and had thrown off their sins? He stated the fact *that they had been* 'buried with Christ in baptism, wherein

also they had risen with him through the faith of the operation of God, who raised him from the dead.' Did Paul put Titus in mind that the love and kindness of God our Saviour toward man, had appeared not by works of righteousness which we have done, but that according to his mercy he saved us? He added, 'by the washing of regeneration and the renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour, that, being justified by his grace, we should be made heirs according to the hope of eternal life.' Did he write to the believing Hebrews of the new Covenant, with its laws divine deposited in the heart and written in the mind, sins and iniquities remembered no more, liberty to enter the holiest by the blood of Jesus, the new and living way consecrated for his people, and the high priest over the house of God?—doing this, he added, 'let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' And, lastly, did Peter write of the saving of the few by the waters of the flood? He added, 'the antitype baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.'

On these facts and testimonies we offer no remark meantime. We merely submit whether they do not establish our position that believer's immersion is the ordained ratifying symbol of the Christian Institution, and that it bears reference to all its high relationships and verities. If any despiser say, Pooh, it is but a sign; let him remember that signs are signatures, and signify much. A man's signature does not go for nothing, much less does God's. A Pharaoh despised his signs, and suffered for his temerity. The earth trembled at the tokens of God. The Jews scorned not the signs given them, and suffered accordingly. A sign, verily! Shall a man's signature be taken for what he is esteemed worth, and that which carries the name of Father, Son, and Holy Spirit, as heaven's indorsement to man of all the blessings of its best Covenant, be refused! Reader, would you refuse your friend's name, knowing him to be worth what he signed to you? Why, then, refuse the name of Jesus, when there is none other under heaven given among men whereby we must be saved? Since to him all the prophets give witness, that through his name, *whosoever believeth in him shall receive remission of sins; and should hesitate to believe and be baptized therein?*



## THE CHURCH DURING THE SECOND CENTURY.

No. 2.

ALTHOUGH the mist of uncertainty hangs somewhat heavily over several points in the early history of the Church, here and there the cloud is lifted up, and we are enabled to define with considerable clearness the general outlines of the path pursued by it in its downward course. From the testimony of contemporaneous writers we have occasional light thrown upon the customs and doctrines of the Churches of this time, often, although we fear erroneously, termed primitive, for in many things they had begun to turn aside from the order instituted by the Apostles in all the Churches. In saying so, we refer to the conduct of the mass of professing Christians, and not to those heresies which were so common at this period, yet which were distinguished as something apart from the general faith of the Churches, these sectaries having gone out from them, that they might be made manifest that they were not of them. These heresies, however, distracted the Churches to a considerable extent, beguiling unstable souls, and, in many instances, giving occasion to the enemies of the Cross, who either could not or would not distinguish them from Christianity, properly so called. Although seldom of long duration in a particular form, ever changing, springing up here, while dying out there, undergoing mutations and transformations as endless as the changes of the kaleidiscopes; they were, in reality, but new aspects or manifestations of the same grounds of opposition to the truth. A large number was composed of those who endeavoured to amalgamate the licentiousness of idolatry with the purity of Christianity, running into all superfluity of naughtiness. Another, and very numerous class, was that of those who were spoiled through the vain deceits of philosophy, and who endeavoured to exhibit Christianity as an embodiment of the dogmas of the schools. Professing themselves wise, they became fools, and rashly thinking to comprehend things which were too high for them, presumptuously aspiring to find out the Almighty unto perfection, professing themselves able to comprehend all mysteries, they very frequently turned away from the simplicity of the truth, and made shipwreck of faith. As was to be expected, the conclusions of these wise ones agreed often, only in being opposed to the light of the gospel. Others, again, sought to lay heavy burdens upon the disciples, in telling them that it was necessary to abstain from many things unforbidden in the Scriptures, and to lead a life of the strictest austerity. But none of these prevailed, because the Christians, in general, made the sacred Scriptures ever the test of truth; and all the wiles of the adversary were in vain whilst they answered, 'it is written,' and, 'thus saith the Lord.' It is, also, satisfactory for us to know, on unassailable evidence,\* that those Scriptures, which were then appealed to with such confidence as the standard of Christian faith, were those, and none other than those now embodied in our English Bible. Well would it have been had Christians never done otherwise—had they never listened to the pleas of expediency and advantage which the tempter knew so well how to advance; and the knowledge of this fact, that what neither the fierce onslaught of persecution, nor the

\* See 'Lardner's Credibility,' 'Paley's Evidences,' &c.

jibes of the scoffer could do, was accomplished by the admission of the principle of expediency, should act as a warning to us, to avoid the doctrine of man's ability, or right, to alter or vary in any way the commands of his God; and the more especially as there are not a few who hold that the New Testament presents but a sketch or general outline, to be filled in at pleasure, of what is required of us.

We have in the writings of Justin Martyr an account of the manner in which the institutions of our Lord were observed in this age. In his 'Apology' for the Christians, which was written about the middle of this century, and which he dedicated to the Emperor, his son, the Roman Senate, and people; after repelling the calumnies of enemies, he says, 'We will now show how we are dedicated to God, being renewed by Christ, lest, should we pass by anything, it should be said that we wilfully concealed it. All those who are persuaded, and believe that the things which we teach are true, and who promise to live accordingly, are taught to ask of God, with fasting, the remission of their past transgressions, and we pray and fast together with them. Afterwards they are brought to where there is water, and there they are regenerated with the same regeneration with which we have been regenerated, for they are then washed in water, in the name of the Father of all things, and of our Lord and Saviour Jesus Christ, and of the Holy Spirit.' From this clear and concise account we are at no loss to understand the practice of the Church with which Justin was connected; it manifestly excludes the idea of either Infant Baptism or sprinkling being then understood as Christian Baptism; he further adds, 'This washing being thus accomplished, he who believes, and who by Baptism has been joined with us, is brought, with those who are called brethren, to the place where they assemble to make their prayers and supplications in common. Having finished prayer, we salute one another with a kiss. Afterwards are handed to him who presides among the brethren, bread, and a cup of water mixed with wine; having taken them, he renders praise and glory to the Father of all things, in the name of the Son, and of the Holy Spirit, and gives thanks at length. After he has finished, all the people present consent in exclaiming with acclamation, Amen, which signifies 'thus be it.' Having thus rendered thanks, those who among us are termed Deacons, give to those present of the bread and wine which have been blessed to carry to the absent, and that wine is termed by us Eucharist, which it is not permitted to any to partake of, but those who believe that our doctrine is true, and who have been washed with the washing of the remission of sins in regeneration, and who live as Christ hath commanded us.' It will be seen from the foregoing, that the spirit of innovation was already at work, and from the phraseology employed, that there existed, at least in the mind of the writer, the germs of those ideas, which were afterwards developed into the dogmas of Transubstantiation and Baptismal Regeneration. He further informs us that they were in the habit of meeting to attend to these things on the first day of the week, when they read the writings of the apostles and prophets, and when those who had to spare, gave each one according to his ability to succour the needy. We also find in these early times the hope, very widely entertained, of the reappearing of Christ to reign over the earth, before his ancients gloriously. But in the general retro-

gression, in a short time the ideas attached to it became so earthly and sensual, that opposed and spiritualized as it was by Origen and others in the succeeding century, it fell into general discredit, and was soon lost sight of. We notice, towards the end of this century also, the introduction of a practice, which, harmless as it might appear in itself, was in after ages the fruitful source of much error. We allude to the practice of meeting at the graves of the martyrs on the anniversaries of their decease, which laid the foundation for the celebration of the fete-days of the saints of the Romish Calender. When we see how great a fire has been kindled from so small a spark, we cannot be too cautious in countenancing innovations upon the practices enjoined in the sacred Scriptures, and the mere plausibility of the arguments upon which they are based, ought not to be entertained for a single moment, as it is utterly impossible for us to foresee the evil which may result. 'To the law and to the testimony, if they speak not according to this word it is because there is no light in them.'

H. M.

### The Cloud of Witnesses.

BEGINNING AT ONCE.—Faith is the starting post of obedience; but what I want is, that you start immediately—that you wait not for more light to spiritualise your obedience; but that you work towards light, by yielding a present obedience up to the present light which you possess—that you stir up all the gift which is now in you. This is the way to have the gift enlarged, that whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labour of his service, you will grow in the likeness of his character. The grace of holiness will both brighten and multiply upon you. These will be your treasures, and treasures for heaven, too, the delights of which mainly consist in the affections, and feelings, and congenial employments of the new creature.

*Dr Chalmers.*

'THE BLOOD OF SPRINKLING' AND 'THE WATER OF PURIFYING.'—Two living birds were taken. They must be doves or turtles—the gentlest of all God's creatures, and, therefore, the more fitting emblems of his Son. They are held over a vessel already filled with running water. One is slain. The blood, as it flows over the snowy plumage of the fluttering bird, falls into the stream, and that, dyed by the crimson stream, now becomes 'water of purifying'—the clear water of the text. . . . But there were two birds. We have seen one disposed of. What has become of the other? With beating heart it is still a prisoner in the hands of the priest, and the close of this ceremonial offers us a beautiful and most vivid picture of the removal of guilt. The living bird, type of a sinner to whom a Saviour's visits are to be imputed, is dipt, head, feet, wings, and feathers—plunged over head, into the blood-dyed water. It is '*baptised unto death.*' And brought out before the people all crimsoned with blood; the priest opens his consecrated hand and restores the captive to liberty. Image of a pardoned one on his path to glory, it

spreads out its wings, and beating the air with rapid and rejoicing strokes, flies away to its forest or rocky home. *Guthrie on Ezekiel.*

**THE PREACHER WE LIKE.**—We ask for no polished periods, for no finished compositions, but simply for burning thoughts, couched in simple and homely phrase, such as those which in other days drew men from earth to heaven. The slip-slop which Roman priests, and even the most dignified among the number, and also which some very learned Protestant divines are not ashamed to send forth to the world, is something quite inconceivable, to those, at least, who have not been nursed on dirt of this kind. We know some plain and unpretending ministers in the Lutheran Church who seldom quote Greek or poetry, and scarcely ever stop to find fault with or improve the phraseology: their language is that of simple earnestness, so that a child can understand it; and never for a moment aim at polish, elegance, or distinction, but only at converting sinners and edifying saints. Such men we know and have heard; and would rather sit stately under their preaching, and have them visit us on a death-bed, than be the parishioner of the most learned, accomplished, and so-called distinguished minister we ever heard, who is more concerned for his own professional reputation than for the salvation of his flock. Away with your elaborate, pretty, polished sermons, designed to show off the learning and rhetoric of the minister, and secure applause from a fashionable audience, while immortal souls are left to perish for want of simple gospel instruction. Such preaching is an abomination to God, the delight of the devil, and should be a reproach and a bye-word among men. One simple, solid, gospel sermon, delivered with feeling and earnestness, and amid fervent prayer for God's blessing, is worth scores of beautiful, classic, and so-called eloquent efforts.

*Lutheran Paper.*

## Page for the Young.

### THE FIRST EMIGRANT.

'The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.' 'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise.'

It is painful to leave one's native place, friends, and family, to go to a strange country, the way to which is unknown, and which, when reached, affords no dwelling, other than the simple tent. Yet God called Abraham to do all this, and no sooner did he receive the command than he obeyed. God did not tell him the way, he only promised to show him the land. And did Abram really go without knowing where? Yes he did. He must have thought and hesitated a great deal before he went. No. He went when he was called to go. Was he not afraid he would lose himself? It was enough that he had the promise of the Lord that he would shew him the land. But how did he get to it if he did not know the way? Ah, the secret was, he *obeyed by faith.* The word of God was better and safer

to Abraham than the king's highways, the best maps, the strongest ships, and the truest compasses are to modern emigrants. Then, was it only because of God's command and promise that Abraham went out? Yes. And found the promised land? Yes. And this is how faith does, is it? Precisely. God's word is taken, trusted in, and acted upon. Are there many who walk in the steps of Father Abraham now? Not so many as should, nor as profess to do so. I hear pious people talking about Abraham as the father of the faithful, and praising him very much, but I do not think they walk so much by faith as he did; I don't think they would get out of their country, from their kindred, and their father's house quite at once, and just because of God's command; for I recollect it was agreed, at a religious party, a good long time ago, that it is the Lord's will that all believers should be baptized, and I know that most of the party are unbaptized yet; and I think that if they would not arise and be baptized, knowing the Lord requires this, they would have remained at home rather than have gone out as did Abraham, had they been in his place. There is no exception to the rule, 'I will shew thee my faith by my works;' so, children, do not expect God will give you credit for a faith which your obedience does not make evident.

### Correspondence.

#### THE GREEK ARTICLE.

DEAR BROTHER MILNER,—As my object is not controversy with brother Harris, permit me to recall his attention to my former communication, with this additional remark—that most of the queries therein proposed are so constructed as to suggest their own answers. If he will kindly reconsider whether my implied answers are not based on the soundest principles of translation, he will narrow the ground I need now go over.

One general remark, only, will I make as to brother Harris's advocacy of Bible Translation. It is this; he wants translators to do too much—to turn expositors—to give scope to their theological leanings—to impinge on the province of the reader; forgetting that if there are real or supposed ambiguities in the original, the translator is not responsible for them, and ought not to try to remove them—that as to the force of context and aim to modify the meaning of common words, such as *many* and *all*, the English reader can judge just as well as the Greek—and that to allow translators to give needless scope to their dogmatic prepossessions is in the highest degree anti-protestant, tyrannical, and dangerous. No doubt, translators must enter into the spirit of their author; but English readers do not want learned men to decide for them how much is *implied* by what has been said by the Lord or any of his servants; what they need, and, if they are awake, will demand, is as transparent a transcript of the original documents as the diverse structure of their own language is capable of giving. More they cannot ask: less they ought not to accept. I rejoice to know that the American Bible Union is actuated by correct principles, and hope its completed work will prove how successfully it has applied them to the English Bible.

*It is painful to notice that brother Harris has made no fewer than*

stakes in his brief reply before me. (1.) He supposes that 'Heb. ix. 28, has the Greek article. Such is not the case. There is an article preceding it, but instead of belonging to 'many,' it belongs to the infinitive that follows that word. This is clear from the number and gender. Consequently, instead of here saying, 'Christ was offered to bear the sin of THE many,' the writer says, 'Christ was offered for THE bearing of the sin of many.' (2.) He supposes the Greek article to be absent from Rom. viii. 28. This, too, is not to fact. There are two words placed adverbially between the article and its noun; but the article is there. (3.) He supposes translators to have omitted to render the article in 1 Cor. i. 24. This again is wrong. Instead of omitting it, they translated it by the phrase, 'which are'—a common rendering. (4.) He supposes an omission in Jude 1; but here, too, he is equally incorrect. In rendering the ellipsis in our version, as every school-boy knows how; he reads—'them that are sanctified—them that are preserved and they that are called.' Surely, 'them that are' is as strong a rendering as 'the.'

For much more pleasure I proceed to acknowledge the truthfulness and candor of brother Harris's concession, 'that there are innumerable passages, in the translation of which the article is required.' He has added, 'and innumerable passages in which the article is not required in English, though found in the Greek.' However, I thank him for his instalment. At the same time, I would be much more cautious than he seems to be in applying the principle involved in his concession. The Greek article, in its presence or absence, ought not to be ignored. Even when it cannot be translated, it is often a matter of emphasis, or of the renewed mention of a thing. The really judicious reader will always allow it weight. It is seldom an argument, but that can decide a question; but it ought always to form one element in coming to a decision. Other things being equal, it generally turn the scales. But, in translating, it is frequently overruled by other considerations.

The comparison drawn by brother Harris, between Jesus THE and THE Holy Spirit, is much more slender than he seems to suppose. My idea. (1.) *Jesus Christ* is good English; but *Holy Spirit*, without any article, is not. (2.) There are those who manifest a disposition to lower THE *Holy Spirit* to a *holy spirit* as often as possible; and now of none who would lower *Jesus Christ* to a *Jesus Christ*, or a *Christ*! (3.) *Christ*, in the ENGLISH tongue, is a proper name of the Saviour. I question whether it did not become such in the Greek tongue during the composition of New Testament writings. I strongly suspect that, as the messiahship of Jesus became a settled doctrine in the New Testament, the appellation *Christ*, especially when used with *Jesus*, gradually passed over into a proper name. These things are unquestionable; viz., that when we reach the EPISTLES, the word *Christ* commonly occurs without the article before Christ—that, hence, in all the preambles to Paul's epistles, the article never occurs, though the expression is always employed, and, in some cases, as in one preamble—that *Jesus Christ* occurs about 50 times in the New Testament and 1 Corinthians, and has the article before Christ only in 1 Cor. iii. 11, and then there are special reasons for displaying the messiahship of Jesus—and, finally, that in the first chap. 1 Cor.,

as a particular illustration, the phrase *Jesus Christ* is used 10 times, and has the article before Christ, not once! I have no serious objection to the introduction of the article before Christ; but I do ask brother Harris to *digest* these facts before he resumes his confidence that we ought to have *Jesus the Christ* in every instance. But now as to the Holy Spirit, no such remarks can be made. No one can say that Spirit like Christ has in our language become a proper name; and yet, in the original, *pneuma* is very much appropriated to the Comforter, and I believe *pneuma hagion* exclusively appropriated to Him—hence the REASON for supplying the article in translating. No one can say that there is any gradual laying aside of the article with relation to the Spirit. Indeed, it is a singular fact that, in the first chap. of Matt., *pneuma hagion* occurs twice only; both times in relation to the miraculous conception, and, therefore, certainly indicative of the divine Spirit, and yet both times without the article! So different are the Greek and English languages in their idioms, and specially in the matter of the article. As John Taylor says, in his *Observations on Greek Emphasis*, ‘the use of the Greek Article is a question of greater difficulty. That it has, on many occasions, a restrictive power like that of the English definite Article (*the*), no one attempts to deny. But it is certain, that, even in connection with nouns substantive, this power cannot always be given to it; and, in almost all other instances of its occurrence, it exhibits no conformity with the English Article.’

In conclusion, let every mere-English reader avoid venturing any emendation on the sole strength of the Greek Article; and let him refuse to *yield* any cherished belief on this ground alone, whoever may demand it at his hands. And further, let none of us even make up our own mind on the ramifications of this subject till we have diligently read and studied our Greek Testaments for *many long months*; and, even then, speak and write with the greatest modesty, or else renounce all claim on the confidence of our brethren.

There are some other reflections that have occurred to me in noting the peculiarities of the Greek Article, which might prove suggestive to some of your readers; but being deeply sensible that true humility lies at the basis of all useful attainments, I conclude for the present with the above lessons, and remain, yours fraternally,

Huddersfield, May 7.

J. B. ROTHERHAM.

#### THE LAW AND THE GOSPEL—QUERIES AND REPLIES.

DEAR BROTHER MILNER,—The doing of secular duty of any kind on *the Lord's day* has caused some little discussion in this quarter. Some say no disciple of Christ should keep a situation where he is required so to work, as too many of us in this quarter have to do. Please give us, through the *C. A.*, what the law of the Lord is in regard to this subject,—so doing you will oblige yours faithfully,

Berwick, 9th April 1856.

W. HAMILTON.

JOS. HORSELY will take it as a favour if the Editor will kindly solve the following questions in next month's *C. Advocate*. Attention will be duly appreciated.

1. *Is the Sabbath as instituted by God, given through Moses, binding upon Christians; and if so, how ought it to be observed?*

2. Can Christians fulfil the moral law, as some say they can, and others that Christ only did fulfil it? If they cannot, has not God enjoined a task, or required what no man can accomplish?

3. What is meant by God saying, Let us make man, &c.?

*Hayton, Carlisle, April 11, 1857.*

The Sabbath, as given through Moses, is not binding on Christians. Neither the Saviour nor his apostles enjoined it. Paul, on the contrary, said to the Gentile converts, Col. ii. 16, 'Let no man judge you in meat or drink, or in respect of a holy day, or of the new moon, or of *the Sabbath*.' Christians are not under law to Moses, but to Christ, Rom. viii. 1-6; 2 Cor. iii. 7-18. Those who mistakenly suppose the law, as given by Moses, to be binding on them as Christians, do in no case obey him. The seventh day, the Sabbath of Moses, we are not required to observe; but the Lord's day—the first of the week—on which the Lord rose from the dead, on which he met with his disciples, on which the holy Spirit descended, on which the accomplished gospel was first proclaimed, on which the church was constituted—on this day, most dear to every believer, the disciples met, in their Christian relation, to break the loaf, and attend to all the social ordinances of the new and better institution. In respect to this day, and these its appropriate services, the apostle exhorted the Hebrew believers 'not to forsake the assembling of themselves together as the manner of some was,' and added this solemn consideration—'for if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.' Christians, therefore, ought to accept of no situation in which this command cannot be obeyed. But this is different altogether from the prohibiting law of Moses, which forbade the kindling of a fire, or the lifting of a stick under pain of death. There are few situations in life in which some duties, apart from those of the house of God, have not to be performed; but so far as they do not interfere with the apostolic injunctions, there is no law against them. The conversion of the first day into a day of regular, secular work or business, would unquestionably so interfere; and it should, therefore, be the aim of all the faithful to preserve it free from encroachments on its sacredness to the Lord.

Christians can fulfil the moral law in its Christian sense. In Rom. iii. 31, the question is asked, Do we make void the law through the faith? and the answer is, By no means. But in chap. vii. 16, it is said, 'Now we are delivered from the law, that being dead wherein we were held, we should serve in newness of Spirit, and not in the oldness of the letter.' The fulfilling of the law, then, in its Christian acceptation, is the serving of God in the newness of spirit—from a heart, new, renewed, or purified by the faith. See Acts xv. 9; Heb. x. 9-23; 1 Pet. i. 22-25. The faith of the gospel works by love—even the love of God, which it diffuses through the heart, and so produces love first to God and next to man, and this, as said both by the Messiah and his apostles, is the fulfilling of the law. See Matt. xxii. 36-40; Rom. xiii. 8-10; 1 John iv. 14-21. The man who does not thus fulfil the law is no Christian. That men cannot fulfil it apart from the faith,—the gospel,—or the grace of God in Christ, is evident alike from *history and the apostle's words*—that what the law could not do, in that it was weak through the flesh, God has ac-



complished in sending his Son, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. So said Paul, 'I can do all things through Christ, who strengtheneth me.' 'I live by the faith of the Son of God, who loved me and gave himself for me,'—not otherwise.

From the beginning of Genesis to the last of the Apocalypse, deity is revealed to us by the three terms, God, Spirit, Lord. These terms express plurality of relation and manifestation to the universe. From Gen. ii. 4, we should say the Lord by whom God made the worlds is addressed, Heb. i. 2. With the divine nature as the human, there is plurality in unity. Intelligences, not sufficiently informed of the human constitution, might wonder at the language of Gen. i. 26, 27, man being there spoken of as God is, both in the singular and plural—'let us make man'—and 'let them.' But sufficient acquaintance would remove all difficulty, while speculation might only increase it. So in reference to God—whatever profounds there be in the mystery of godliness there is no contradiction, and it is the part of faith to wait the fuller revelation at the appearing of our Lord Jesus Christ, who in his times shall show the blessed and only Potentate, the King of Kings, and Lord of Lords, who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see, to whom be honour and power everlasting, Amen.

Ed.

#### THE YOUNG—QUERY AND REPLY.

DEAR SIR,—On the principle that praise and prayer, as acts of worship, are to be confined to Christians, what comes of family worship? What is to be done with the young? Are they to be sent out of the way? Are they not to be allowed to praise and pray?

J. G.

All the ordinances of the Christian Church are the fit parts of Christianity as a mediatorial institution. In conserving them to those who, by the new and living way consecrated for the faithful, draw near to God with a true heart, in full assurance of faith, their heart sprinkled from an evil conscience, and their bodies washed with pure water, no violence is offered to any one. An expressive testimony is borne to the fact of the Mediatorship and the necessity of faith in the one Mediator, in order to acceptable approach to God in any service; but those without are not judged. It is not said to any, young or old, you are an unbeliever, you are not to pray, you are not to praise. On the contrary, we teach that men ought always to pray, but that to do so aright it must be done in faith, in the mediation of the Son of God. Hence we say that an unbeliever should first be called upon to believe on the Lord Jesus Christ, as was the unvarying practice of the Apostles; and refusing faith, be informed of his danger. See Acts xiii. 38-52. The same principle applies to the young. A child old enough to pray or praise is of age to believe the Gospel. A child will understand the story of the Cross before it is able to apprehend the meaning of prayer or praise—in truth, their meaning never can be understood till the Gospel is received. Thus the Saviour spoke of the little ones who believed on him; the evangelist includes the

who sang Hosanna to him on his entry into Jerusalem his disciples; and Timothy from a child knew the holy es, which, by the faith of Jesus, are able to make wise unto n. Why should family worship, so-called, invert the divine What hinders those worshipping who can in faith? What : them instructing those who need instruction? We cannot that, were the Scriptural order in this restored, a vast of youthful disciples would be added to the flock of the good d. Christian parents, teachers, guardians, try! Ed.

### Poetry.

#### THE LOVE OF CHRIST.

Oh! never, never can'st thou know  
 What there for thee the Saviour bore,  
 The pangs of that mysterious woe  
 That wrung his frame at every pore,  
 The weight that pressed upon his brow,  
 The fever of his bosom's core!  
 Yes, man for man perchance may brave  
 The horrors of the yawning grave:  
 And friend for friend, and child for sire,  
 Undaunted and unmoved expire—  
 From love—or piety—or pride:—  
 But who can die as Jesus died!

A sweet but solitary beam,  
 An emanation from above,  
 Glimmers o'er life's uncertain dream:  
 We hail that beam and call it love!  
 But fainter than the pale star's ray  
 Before the noontide blaze of day,  
 And lighter than the viewless sand  
 Beneath the wave that sweeps the strand,  
 Is all of love that man can know—  
 All that in angel-breasts can glow—  
 Compared, O Lord of hosts with thine,  
 Eternal—fathomless—divine!

*Dale.*

### Intelligence.

ORDLY BISHOP'S CANDOUR.—'The Lord Bishop of Chester' visited St Helen's to consecrate a new 'church,' when he bore owing candid and important testimony to the truth, much to lemmation of the establishment of which he is a 'Lord Bishop,' all churches not following the model established by the under the guidance of the Holy Spirit:—  
 in another, and no unimportant sense, the kingdom of God outward and *visible establishment* in the world. It was our own appointment that his disciples should be incorporated

as it were into a *visible* society, with ordinances, and sacraments, a spiritual administrations as badges of their profession, *bonds of unity* and means of grace. Such was baptism, the visible entrance in the privileges of the Christian church. Such was the Lord's Supper the continual commemoration of the atonement made for sin by our Lord Jesus Christ upon the cross. Such, again, were the holy services of prayer and praise, and public worship, and pastoral instruction, and ministerial superintendence which *the Apostles, acting under the guidance of the Holy Spirit, established in the primitive churches their own time, as a model to be followed by all after ages.* And *the whole Christian church was presented to them under the idea one united body, of which Christ was the head, and all true believers are members*—and that not a body held together by the mere framework of outward forms, but instinct with the reality of spiritual life and pervaded by the free circling current of mutual sympathy men's hearts. Such was the unity of the church described by Paul when he compared the church to the members of the human frame, which, being many, yet formed one body: and such was that unity which our Lord himself made the subject of that solemn prayer to his Heavenly Father on the night before he suffered.'—*Quo Viderantur?*

**WHAT A POSITION!**—Dr Cumming, of London, lecturing recently in Belfast on the revision of the Scriptures, acknowledged the meaning of the word rendered *Baptism* to be *Immersion*, but exclaimed 'If this word were translated, what a position would I and all my brethren in the ministry appear in! What a position indeed! He a public teacher confesses that the position of himself and his church is such that the word of God must not be faithfully translated. The Dr apprehends the alternative,—a pure version, or the clergy they stand,—a faithful translation, and the unchurched of the clergy or an imperfect bible and the clergy in their present false position. Thus it is confessed that the ministry of the present day holds its place by the imperfection of the authorised version. Perfect translation, and the fall of the ministry follows. But no,—the ministry must be upheld—its false position must not appear—for then end the people must not have a pure translation. What is the choice to the wheat? What are the people to the ministry? What are the laity to the clergy? The Dr has made his calling and election, but has not made them, sure. He has shewn their insecurity. He decides for himself and class against the bible and the people. But 'He that exalts himself shall be abased.' Let the people decide for the bible. So shall God exalt them, give them to know the freedom of the man whom the truth makes free, and, by his Son, acknowledge them as his people, his heritage, his clergy, to the everlasting discomfiture of all who, to maintain their own false ascendancy, keep the people in ignorance, and the truth of God concealed.

**OBITUARY.**—Died at Dalkeith, May 7, Eliza Young, wife of John Wilson, in the peace and hope of the gospel, after a protracted illness of upwards of two years, which she bore with patient resignation. She was immersed in Brown Street Meeting-house, Glasgow, in 18 or 1845, and maintained the profession she then made to the end and departed in the full hope of the glory of God. J. W.

## THE KINGDOM OF GOD.

HAVING glanced at the divine sovereignty over nature, we offer the following thoughts on this branch of the general theme of the divine kingdom. 1. *Its Reality.* It is a true sovereignty, an actual dominion, a veritable possession of the throne of the universe. Though hid, it is not less real. There is much of *the hiding of his power* in God's dispensations toward man. This is inseparable from a state of rebellion. An insulted monarch retires from the rude and clamorous insurgents. To show his power is to terrify. So in Egypt and at Sinai, 'So terrible was the sight, that Moses said, I exceedingly fear and quake.' This retiring on God's part is equally kind as prudent. The *fool* may say, there is no God—believe it he cannot. 2. *Its Specialty.* It is entirely unique, there is no sovereignty like it, it is absolutely one of its kind. Creation gives rights of dominion that no compact can. The rights of discovery, conquest, descent, election, and possession, are not for a moment comparable to the supremacy expressed in these words—'all things were created by him and for him,'—'Of him, and through him, and to him are all things.' 3. *Its Absoluteness.* Being 'of,' 'through,' and 'to' God, the universe is absolutely under his control. The divine is the only really 'unlimited monarchy.' No earthly monarchy is of, through, and to the sovereign. So far as any human potentate has sought to arrogate such an empire, he has violated the rights of the people, the ends for which kings reign, and the peerless prerogative of the most High. But through all nature, the *only response* to God is submission—complete, instant, constant, perpetual, entire. 4. *Its Inalienability.* Its rights are unsunderable, they cannot be alienated. Vicegerents, viceroys, ambassadors, apostles, God may appoint, and has appointed; but their part has ever and only been *to do his will.* To give the sovereignty up to *their will* is an abdication—an impossibility with the immutable. All sacerdotal and regal pretensions to the contrary, find their general characterisation in the man of sin, the son of perdition, 'who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God'—'the lawless one whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' *His glory will he not give to another, nor*

his praise to graven images. 5. *Its Universality.* There is no exemption. The earth, the sea, the sky, sun, moon, and stars, and all that in them is; animals, men, demons, angels, and archangels, faithful and rebellious, living and dead, unknown and knowing, all—all—all are certainly and securely under the power of the King Eternal. 'His kingdom ruleth over all.' 6. *Its Infinitude.* The infinitudes of space, the infinitudes of duration, are its limits—nothing less or short of these. What a title—'the King Eternal!' He who was, and is, and ever shall be, the Almighty. 'Such knowledge is too wonderful for me, it is high, I cannot attain unto it; whither shall I go from thy Spirit? or whither shall I fly from thy presence?' 7. *Its Wisdom.* What countless adaptations, arrangements, provisions! What contingencies, compensations, evolutions! What variety from simplicity! What magnificent results from the poorest means! What order from the bed of chaos! 'O the depths of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him, and it shall be recompensed unto him again?' 8. *Its Potency.* Who can comprehend the import of the word, *The Almighty*? Who can fathom the power involved in the saying, 'He spoke and it was done, he commanded and it stood fast?' Who can conceive what is implied in the fact that, at the forthgoing of the fiat, *Let be light*, the firmament, the sea, the land, the vegetable and animal worlds sprang into being! And, 9. *Its Goodness.* God saw it was good. How much goodness in the revolving seasons, the stores of provisions, avenues of enjoyment, opportunities of happiness we still possess, notwithstanding sin, none can reckon! And but for *sin* how much more good none can tell.

As our world's fairest fields have often been the theatre of earth's kingly battles, so Eden's lovely bowers were the scene where first the black standard of sin was raised by man, and the all bounteous God was challenged to assert his supremacy. Sin is the transgression of law, and therefore the joining in contest with the lawgiver. The power whose law is thus violated, must, therefore, either surrender to the rebels, or vindicate his authority. That God should do the former, it were blasphemous to suppose; for his own glory, as for the good of the universe, his empire must be maintained. To

have done so by the immediate apprehension, imprisonment, and punishment of the offenders, could only require his command. But God had already given the worlds a more notable example of his power to punish, when 'he spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.' God had other resources, and other attributes than power and justice, to bring into view, of which the universe had seen nothing as yet; but of which he now designed to teach it glorious lessons. His power, wisdom, and goodness were everywhere seen in his creation, and universally experienced in his providence; the inflexibility of his justice, the inviolability of his government, the adequacy of his word to punish as to create, his determination to preserve his holy, happy realm from sin and ruin, were all manifest in the sentence executed on the fallen angels; it was even evident that the divine justice, when thus it first broke forth in judgment upon the astonished vision of the heavenly hosts, and hurled the rebel hierarchies from their lofty seats, was kindness to all the universe beside, in preserving it from the anarchy which these defiant spirits had sought to introduce. But with God there were depths of kindness, aspects of regard, manifestations of love, resources of goodness, which he had never shown, and of which he alone knew. Does God love the sinner? Can he forgive sin? Does he so love the transgressor as to forgive him? Can he do so without compromising his justice? without lowering the sanctions of his government? without leading his subjects to presume on his goodness? Can he do so, and still manifest his hatred to sin? Can he save the transgressor from its dominion? exhibit its dire aversity? and make its victim a more loyal and happy subject than if he had never needed forgiveness? These questions, and many such, involving all the attributes of the divine character and government, remained unanswered and unanswerable, unless God himself were pleased to be the answerer.

Here, then, on the fall of man, opened a new and splendid era of development in the history of Jehovah's reign. The same had never been; the same could never again occur. Who then will say that, with such an opportunity for the inauguration of a remedial economy bringing 'Glory to God in the highest, on the earth peace and good will to man,' the announcement by promise was not one of the wisest and

best measures in all the administration of the Sovereign Jehovah? Who in contemplating it can fail to appreciate the exclamation—'The Lord reigneth, let the earth rejoice; let the multitude of isles be glad!'

*Moral.* One word, *Submission.* Reader, Sin does not release you from your allegiance to your God. The long due obligation is not cancelled by its non-fulfilment. The dishonest debtor may argue himself free, because he long since contracted the debt; but the truth is, his obligation grows only the heavier with time. Let, then, your surrender be timely, heartfelt, and unreserved, for it is written, 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.'

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### THE DOCTRINE OF BAPTISM.

HAVING introduced and generalised this subject, we now particularise it under the following specific references:—1. To the Gospel, 2. Discipleship, 3. Forgiveness, 4. Life, & the Family of God, 6. the Kingdom or Church, 7. Holiness and 8. Worship.

1. *The Gospel.* The gospel consists in completed facts—expressly in those of the death of the Messiah for our sins, his burial and resurrection. Being a finished work, it remains true and complete, independent of all subsequent facts. True or false doctrine concerning it, the faith or unbelief, the obedience or disobedience of men cannot affect it. But to our enjoying its inestimable blessings, we must be taught to believe it, obey it. Yet our being taught, our believing and obeying, do not constitute the gospel—it is for ever complete in itself; but its completeness does not supersede the necessity of testimony to its completeness. We require to be taught what it is, and therefore are we so taught of it in the Scriptures and in the ordinances of Scripture. But there are certain portions of the word which more expressly teach it, and there is this ordinance—Baptism—one aspect of the doctrine of which is, a direct testimony to the gospel and its completion. Baptism is a monument in proof—a standing memorial of the facts of the glad tidings. There are three that bear witness on earth, the Spirit, the water, and the blood, and these three agree in one testimony. The Spirit by the word testifies, the water in baptism testifies, and the blood by the fruit of the

vine testifies. So the faithful alike in announcing the word, in baptizing the disciple, and in breaking the loaf and drinking the cup, 'shew forth the Lord's death.' 'Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' A burial implies death; a man's death implies conformity to him by whose sin death came; and that conformity implies Adam's death. So the burial of a disciple of Jesus in immersion implies his death; but this death implies conformity to him by whose obedience unto death life has come, and this conformity implies the death and burial of the second Adam. As a burial implies death, so a resurrection implies life from the dead, and as the immersion of the believer in water implies his union with Christ in his death and burial, and thereby testifies to the fact of the Saviour's decease and entombment, so this disciple's emersion from the water implies his rising to a new life; but as his baptismal death and burial were expressive of conformity to Christ's, and implied his, so the emersion from the water of baptism implies like conformity in newness of life, and that conformity implies the previous resurrection of the Messiah. Hence the argument of 1 Cor. xv. 29, 'What shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?' Christian Baptism implies death, burial, and resurrection; it immediately expresses the death, burial, and resurrection of the baptized, and thereby and mediately the same facts respecting him *for whom or into whom* the disciple is immersed. Now as baptism by the rising from the water denotes the resurrection of the disciples of Jesus to new or Christian life, so it proves the previous resurrection of Christ by the most express and direct implication; and thus it afforded the apostle a monumental proof against the no resurrection doctrine. If there be no resurrection, Christ has not been raised, why then are his disciples raised in baptism? It testifies a lie if he has not been raised! But as it testifies to the disciple being 'as his Lord,' and as it denotes their conformity in death and burial, it would signify an appointment to eternal death, not eternal life, but for the rising and the implied resurrection of Jesus the third, the culminating fact of the gospel; and therefore in discussing the hypothesis of *no resurrection*, the incomparable propriety of



the questions—What shall they do who are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead? Certainly better not to be baptized at all, than baptized for the dead, if the dead rise not, since this would imply not eternal life, but perpetual death. So Paul, in reminding the Colossians of their having been buried with Christ in baptism, said they therein were also risen with him, and that through the faith of the operation of God who had raised him from the dead. And so likewise Peter, when he says, ‘baptism now saves us,’ adds, ‘by the resurrection of Jesus Christ.’ In the doctrine of baptism, then, we have disclosed the facts of the gospel—the death, burial, and emphatically, the resurrection of the Lord Jesus.

Baptism being thus one of the three divinely cited witnesses, by whose united testimony the truth of the gospel is proved, to tamper with, or set it aside, is to commit a crime against the gospel, the same in kind as to suppress the written word, or the weekly feast, by both of which the Lord’s death is publicly proclaimed. The law of heaven, as of earth, is, that in the mouth of two or three witnesses every word shall be established, and since God, for the confirmation of his truth, has called three witnesses into court, alas for us if we refuse them.

2. *Discipleship.* A disciple is a scholar, learner, follower. The master is dictator, both as to his terms and doctrine. The disciple has only to submit, learn, and obey; he is not his own master, so far as his discipleship extends. Emphatically is this true in Christian discipleship, as said Jesus, ‘If any man will be my disciple, let him deny himself, take up his cross, and follow me.’ The custom from time immemorial has been for the disciple to have some distinctive badge expressive of his enrolment under the particular master whose school he has entered; as also the practice in military usage, for the soldier on his enlistment to take the sacrament or oath of allegiance to the general, king, or emperor under whom he was about to serve. Hence the term sacrament in the language of Christendom. In Christianity, the immersion of the disciple indicates what the badge of scholarship and the oath of allegiance did. Thus the narrative—‘Jesus made and baptized more disciples than John;’ and thus the commission—‘Go ye out and disciple the nations, baptizing them.’ It is thus evident, both from the fact stated and the command given, that he who is *not scripturally* baptized, is not scripturally constituted :

Christian disciple. In saying this, we do not deny either the knowledge, faith, or love of many who, under the influence of the apostacy, have not submitted themselves to this item of the righteousness of God; but we do say, that their knowledge, faith, and love ought to lead them to submission. 'If you continue in my word,' said Jesus, 'then are ye my disciples indeed.'

Fidelity to the Lord is therefore the argument of baptism from this point of its doctrine. It is required of the enrolled disciple and of the sworn soldier that they be faithful, and that till the Master himself shall release them of their engagement. Neither the act of enrolment, the swearing of the oath, nor the symbol of discipleship, secures faithfulness, but they all alike pledge the party to it, and argue for it, and monumentally shew that he who fails is a traitor. Those who laugh at the folly of despots, czars and emperors enrolling their infant sons in regiments of sworn soldiery, are not ashamed to commit the like, but greater pretence, of enlisting their unconscionable babes in the professed army of the faithful; administering to them the oath or sacrament of baptism; so falsely christianizing or christening them, and all in the name of God!

3. *Forgiveness.* The remission of sins is a principal and distinguishing feature of the Christian Institution. Respecting its happy subjects, the promise was, 'Their sins and iniquities will I remember no more.' In striking contrast with the old covenant, which had ordinances by which a remembrance of sins was made every year, the new proclaims remission of all past sin as one of its first provisions, and gives in baptism its initial ordinance, an express declaration to this glorious fact. 'He that believeth and is baptized shall be saved'—'Repent and be baptized for the remission of sins,' are its unequivocal formulas. The doctrine of baptism here expressly is, that its believing subject is saved—is forgiven. The ordinance is heaven's certificate of this. It does not declare that the individual may or shall be forgiven or saved, but that he now is and shall continue so, aye and as long as he continues in the faith. He is therefore, as Peter says, 'saved by baptism,' in the sense that it is to him 'the answer of a good conscience toward God.' Conscience is literally *to know with one's self*; a good conscience is the knowledge of good or right, with or concerning one's self; and such a conscience toward God is the knowledge of well, right, or good standing, with regard to him. *So that if the baptized disciple ask himself the question,*

How do I stand toward God, baptism answers, *Well*. It is the response of a good, clear, purged, or purified conscience, by the resurrection of Jesus Christ, and not of course apart from it. With this agree Luke's reports of the first disciples going on their way from their immersion rejoicing and eating their food with gladness and singleness of heart, and with the experience of the obedient in the present day as in all ages. But there are those now who affect a pious horror at the idea of Christian baptism having anything to do with forgiveness. Immediately on hearing it spoken of as one of the 'things that accompany salvation,' they talk as if the grace of God were infringed; as if his favour were incompatible with obedience to his Son; as if the Saviour had not required this act of submission; as if he had not given it this significance in the dispensation of his grace; as if Mark, Peter, and Luke had blundered egregiously in connecting it, as they do, with forgiveness and salvation, or as if a sovereign, in dispensing his clemency, dimmed its lustre by appointing anything to indicate to all and sundry the pardon of the disarmed and compliant rebel. To us, both additional wisdom and grace appear in God's having appointed an ordinance which should certify to the reconciled transgressor a free and full pardon, and especially that this certification should be given at the very entrance on the career of loyalty, and indeed in the first act of loyal obedience, which baptism plainly is.

4. *Life*. The Christian lives not only judicially by release from the sentence of death, but he is 'born again,' or from above. He enters at conversion a new, divine, heavenly spiritual state. On entering this world, he was born from below, or of earthly parentage, of the flesh. So he lived as man. But on becoming a Christian, he was re-born, or born again, not from below, but from above, not of man, but of God, not of the flesh, but of the Spirit. Therefore said Jesus to Nicodemus, 'Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter the kingdom of God.' 'Marvel not that I said unto thee, ye must be born again!' Here the divine Teacher associates birth of (of) water with that of the Spirit. So Paul to Titus—'The kindness and love of God our Saviour toward man appeared not by works of righteousness which we have done, but according to his mercy he saved us, by the washing (bath) of regeneration (begetting again), and renewing (new making) of the Holy Spirit.' Then further, as this divine birth is effect

instrumentally through the divine word, James says, 'Of his own will he begat us with the word of truth, that we should be a kind of first fruits of his creatures;' and so Paul to the Ephesians harmoniously associates the bath or washing of water with the word, as to Titus he had connected it with the renewing of the Spirit. 'Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' Thus, as in the natural world, the laving in water of the new-born child before presentation to the family is not only a propriety of the present life, but amounts to proof that the child has been previously born of the flesh; so, by the wise ordaining of the Head of the new creation, every child of God, new-born of the Spirit by the word, shall, on the ascertaining of his heavenly birth, be born out of the water, thereafter to walk in new life, under the divine reign.

The absurd and pernicious figment of baptismal regeneration could have had no existence had this divine law not been set aside. But dispensing with faith and repentance and the birth of the Spirit by the word, and giving baptism and its language to those destitute of these prerequisites, the introduction of the dogma became inevitable, and all are necessarily involved in its sad consequences who sanction the perversion which developed it. There are timorous, well-meaning persons, who think to absolve themselves, by refusing to accept or apply the language of scripture on baptism, instead of refusing, as they ought, the practice which has led to the perversion of these scriptures. These friends fail to see that their refusing the testimony of scripture is an admission that it contains the doctrine to which they object, and they lose sight of the all-important consideration, that the only way to drive off all error is to hold all the truth, and that only as we do this are we free from error and its results.

### JEHOVAH, THE MEMORIAL NAME.

THE following epitome of an elaborate article in the *Bibliotheca Sacra*, January 1857, by Alex. MacWhorter, New Haven, U. S., we have prepared for the careful study of our thoughtful readers. Though we have greatly abridged the article, we have altered its language as little as possible. Ed.

It is of great moment to man that any term in which God reveals either his character or his relation to the race should be clearly understood. God would not commit the solemn act of mockery of giving

to man, as a revelation and memorial, a word either uncertain unmeaning. Now God has given us a name and a memorial.

When Moses entreated the Lord for a name by which he might justify to the children of Israel his mission as Deliverer, God answered, 'Go tell them I AM hath sent you; this is my name for ever and this is my memorial to all generations.' So, at least, we are told in Ex. iii. 14, where we find the phrase, 'I AM,' given as the interpreting synonyme for 'Jehovah.'

Let us remember these were God's people in deep affliction; let us substitute the phrase, 'I AM,' carrying with it the meaning of *existence* for the term *Lord* or *Jehovah* wherever it occurs in God's answer, and see how much meaning or comfort it carries with it. 'God spake unto Moses, and said unto him, I am the I AM, and appeared unto Abraham, unto Isaac, and unto Jacob, by the name God Almighty (Heb. *El Shaddai*); but by my name, I AM, was I not known unto them. And I have also heard the groanings of the children of Israel whom the Egyptians keep in bondage, and I have remembered my covenant. Wherefore, say unto the children of Israel, I am the "I AM," and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgment, and I will take you to me for a people, and I will be to you a God, and ye shall know that I am the "I AM" your God, who bring you out from under the burdens of the Egyptians.'

Assuming that this is a proclamation of the majesty of God's immutable existence, does not such a proclamation seem out of place in the circumstances? If the fact of the power of God to accomplish his promise was the fact he wished to impress on the Israelites, was not the name, EL SHADDAI (God Almighty), sufficient? Is there more on the face of the narrative, an implication of a greater difference in the significance of these names than appears in our translation? It is not probable, also, that a name adopted under such circumstances to be perpetuated as a memorial to all generations, would contain some fact revealed, or relation assumed by God, fitted to be remembered in the connection in which it was declared? Should we not expect that a *memorial* name would express a relation in which God is brought *near* to his people? that it would represent the promises by which he was remembered with hope through all the troubled times in which Zion was tossed with the tempest, and not comforted save with the comfort of this memorial? finally, that would be the name, or would *represent the relation* by which, in the last days, we should remember him? There ought surely to be in our hearts some response to the exulting exclamation of David—'Exalt him by the name of YAH!' Yet who, to-day, remembers God by that name? It is not his name now. It is not his memorial to this generation. What, then, has become of that ancient name revealed *for all time*, and why is it not our memorial?

Out of these questions arise others: Have we the true rendering of this word? What is its history? What its significance? It came to our translators simply as an 'ineffable' name; a name, in the superstition of the Jews, unlawful to be uttered, or even written without its *true vowel points*, and this name, thus unpronounced, had a *traditional rendering*, made out under the shadow of the Septuagint. "

ing school of Alexandria gave, in the Septuagint, God's designation in Ex. iii. 14 the rendering, 'Εγώ εἰμι ὁ Θεός,' which the follows with its 'Ego sum qui sum.' So our translators gave m that I am, and 'I AM,' as the interpreting synonyme for h.' But with respect to the proper *pointing* and *literal* g of the term *Jehovah*, there is now among scholars no differ- opinion. The Hebrew, as all now know, had originally no oints. These were supplied by the Masorites, who, in accor- ith the Jewish superstition, gave the name *Yahveh*, the vowel aken from another name of God, *Adonai*. These vowel points ven us the pronunciation *Jehovah*. Its true derivation is *wah*, the old root of the Hebrew verb 'to be.' It is in the form ld future *Yahveh* that we find the true place and *pointing* of d rendered *Jehovah* by our translators. It is this form *Yahveh* he will be, turned into the noun or name YAHVEH literally he be, which God adopted as his name and memorial to all gene-

On this exegesis there is no longer a difference of opinion. s see how Ex. iii. 14 bears the test of a literal rendering.— od said unto Moses, *I will be who I will be*; and he said, thus ou say unto the children of Israel, *I who will be* hath sent me u. And God said moreover unto Moses, thus shalt thou say e children of Israel, *He who will be*, the God of your fathers, of Abraham, the God of Isaac, and the God of Jacob, hath unto you; this is my name for ever, and this is my memorial generations.'

word YAHVEH first appears in history in the mouth of Eve, . 1, in her exclamation on the birth of Cain, which reads , 'I have gotten a man, even YAHVEH.' No simply gramma- estion is capable of a more thorough exegetical demonstration, stained by better external testimony, than this literal render- uthers' marginal explanation, 'den Man den Herrn,' 'whom ight was the very same seed the Lord had declared would he serpent's head,' is maintained by distinguished modern s. Eve never, under any circumstances, uses other than : as the name of God, and the unqualified statement of Gen. iv. hat YAHVEH began to be used as the name of God in the days ; literally, 'then was begun the calling *with* the name YAHVEH.' have shewn historically that Eve's use of the term, YAHVEH s the name of God, and critically, that the name, as a noun, literally, 'he who will be.' From this starting point it will , that the name YAHVEH, or 'Jehovah,' represented the Ex- on of the World; that this expectation began in the promise o Eve, and received a name, YAHVEH, 'He who will be;' that me was applied by Eve to her first-born, was transferred to voked by the patriarchs, affirmed to Moses, proclaimed by the ts, complete in CHRIST.

*begun in the Promise.* The expectation of a Deliverer, to which words of every ancient people bear abundant testimony, finds rce in the first great prediction that the seed of the woman should the serpent's head. It was natural that Eve should expect, lifetime, the realisation of this prophecy. Filled with this ation, it was natural that, *looking upon* her first-born, she exclaim, *I have received him, even YAHVEH* (even He who

will be); and that she should have supposed him the promised deliverer.

It is necessary to state here, that our abstract English 'to be,' is utterly inadequate as a translation of the old Heb. verb *Havah*, and the late *Hayah*, these meaning, primarily, rather the old English, *to become*; that is, 'to come about,' 'to begin to be,' 'or appear' (either in time or space), as Gen. i. 3. Let light *be!* (*i.e.*, spring forth! appear!) being used, also, in the sense of 'to come,' as Gen. xvii. 16. 'Kings of nations shall be (*come*) of her.' The exclamation of Eve is thus most faithfully expressed by the rendering, 'I have received him, even HE WHO IS TO COME!' The only idea of the word in these its first historical relations, is, 'the Coming One'—'He who will Come.' The term connects itself with, and explains itself by the foregoing promise, and only in this light can it be explained at all. It must be looked at simply as a term expressing the hope of Eve that she had received the promise.

2. *It was transferred to God.* Proceeding with the narrative, we have, in connection with the birth of Enos, the record, Then began men to call upon the name of YAHVEH, or, more literally, 'Then was begun invocation with the name YAHVEH.' Why this reference to the first invocation of YAHVEH? Genesis supplies a genealogical record of nearly two thousand years, with here and there only an isolated way-mark in the shape of a fact. We simply find that at a given time, in the interval, this name, with its promise and its hope, was transferred from man to God. The fact that Cain was called YAHVEH, and supposed to be the Deliverer, and afterwards that God was invoked as YAHVEH, shews that men had transferred the hope of a Deliverer from man to God himself. The fact, also, that this transfer was recorded at all, shews it to be a point of great historical interest. That the original name of God, ELOHIM, should have been superseded by a second name, YAHVEH, is a change in itself extraordinary, and could not have taken place except for some grand historical reason.

3. *Invoked by the Patriarchs.* We find the name YAHVEH on every page of the history of the patriarchs. He who had taken upon himself the name of the Promise to the anti-diluvian world, was worshipped by the descendants of Noah, and by the patriarchs as the God of their fathers, and as a Deliverer from the flood. But the original prophetic meaning of the term seems to have been but vaguely retained after the flood. The name bore no such immediate relation to the exigencies of the patriarchs as to make it comprehended by them from the circumstances of their own experience. God appeared to them rather as EL SHADDAI, *God Almighty*, a mighty promiser of blessings, the name being a pledge of their fulfilment. In this view is seen the explanation of Ex. vi. 3, where God declares to Moses, that by his name, YAHVEH, or Jehovah, he was not 'known' to Abraham, Isaac, and Jacob, *i.e.* not 'comprehended': the word here translated 'to know,' 'having the sense of to see with the mind, to comprehend by means of explanatory circumstances.' Thus this instance of apparent contradiction becomes not only perfectly consistent with the rest of the narrative, but a testimony in itself to the significance of the name YAHVEH, in its historical relation to the race.

4. *Affirmed to Moses.* The promise contained in the name is now

ordinate sense to be fulfilled. He who had been invoked in the Mosaic dispensation as the author of an undeveloped hope, originating in the promise to Eve; by the patriarchs as a mighty profusion of blessings, enters on the work of fulfilment. He is now to be the actual Deliverer and 'Theocratic' Head of the nation of Israel. He now affirms his ancient name *Yahveh* (Jehovah), 'He who will be,' and by the connection in which it is proclaimed, takes to himself for ever, under this memorial name, the character of the Eternal. He sets forth this name with the most solemn and emphatic formality under three divine affirmations. In the first, the verb 'to be' answers, primarily, to the old English 'to become,' 'to be about,' 'to begin to be, or appear,' and is used in the first singular future twice, and so we have the proposition, 'I will be, I will be.' Next, the first person singular future of this same verb is taken and used as a noun, and so becomes, 'I who will be,' and so we have the second affirmation—'Say to Israel's children, "I who will be" hath sent me unto you.' Finally, after this explanatory periphrastic introduction, we have the third person singular future of this same verb—that *old form* filled with historic interest, recalling the last uttered longing of the dying Israel for a Deliverer yet to come—'I have waited for thy deliverance, O Israel!' reaffirmed in the instruction to Moses—'Thus shalt thou say to Israel's children, YAHVEH, He who will be, The Coming God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.' In these propositions, the unqualified or absolute future form of the Hebrew verb is employed throughout. The element of *futurity* is built into its very structure. Scholars know well that our English translation of this passage is not a literal rendering of the original; it does never express any idea or relation of self-existence, and, so far as conveyed at all in the Old Testament, has another specific formula (I, HE), attended by some exclusive Monosyllabic declaration. See Deut. xxxii. 39: Isa. xli. 4: xliii. 10, 13: Jer. xlviii. 12. The phrase, 'I am,' is imported into this text from the *Septuagint*, with its Alexandrian rendering, from which through the Vulgate, comes our version.

*To be continued.*

## THE CHURCH OF GOD.

### No. II.

In our last, we remarked that the church of God is not to be confounded with places of worship, the promiscuous assembly, or the congregation of the nation; but is a people called out of the nations by God, forming a separate community, and described in New Testament theology as the called of Jesus Christ—those born again—enlightened—forgiven—justified—adopted—sanctified—the holy nation—priestly people—royal priesthood—spiritual house—temple of the living God—habitation of God through the Spirit. We now remark *the foundation of the Church of God. Every building, material,*



intellectual, and moral, has a foundation. The church of God has a foundation. That foundation is not doctrine, however orthodox. Doctrine may form the basis of a system of theology; but it is not the foundation of the church of the living God. It is not ceremony, repentance, reformation, feeling, nor suffering. It is not statutes, human governments, ecclesiastical rubrics, creeds, or confessions, nor any of the practices of religious sects. These, for nine centuries in Europe, lay as a great heap of rubbish, concealing the foundation. Rites were multiplied and magnified, until they became so great that the foundation was entirely obscured. The Reformation of the sixteenth century clear all away. The Reformers of those days wrought hard, but died before the work was done. The Roman, Greek, Tractarian, Lutheran churches, and others, at home, much digging and sweeping are needed still. Yet in the midst of truth, 'JESUS the CHRIST the SON of the LIVING GOD' stands conspicuous as the *one* immovable foundation chosen by God, on which his church is built. 'Thus saith the Lord God, Behold I lay a foundation, a stone, a tried stone, a precious corner stone, a foundation.' This was applied by Peter to the Lord Jesus; and he says, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Jesus the Christ, the Son of the Living God, that is the rock on which the church rests. We offer a few remarks concerning the foundation. *Observe, Humanity needed such a foundation on which to build for eternity.* Sin laid the world in a state of awful ruin and desolation. Man could not restore the ruin. The wide world there was no covert from the storm—from the tempest of guilt and remorse. A foundation firmer and broader than nature could lay, must be found. The race had fallen—the world became a ruin, and so all men, of every age, character, and condition, need a foundation on which to build for eternity. Those who do not on Christ, build upon the sand, and the storm will come and sweep them such to perish.

*The foundation has been laid by God himself.* He who laid the foundation of the heavens and the earth, has also laid the foundation of his church. He beheld human ingenuity baffled, and saw the world sinking in despair. He foreordained Christ before the foundation of the world, and made the same manifest in these last times. He saw the benevolence of God's nature, the redemptive impulse and the vastness of his intellect, the temple plan was drawn; and the assumption of our nature in Christ, with his death upon the cross, the foundation work was done.

*The foundation was long in preparation.* Christ was in the world of the Father, held forth in all ages of the world, and in all dispensations of heaven, as the object of faith, and the basis of all hopes. The foundation was promised, seen, and heard by all eyes and ear of faith, amid the bowers of Eden on that awful day of fatal fall, in the bleeding victims daily immolated on Pagan and Jewish altars; in the flowing predictions of ancient prophets; and at last the promise was realised and fully revealed in the magnitude and fitness by Christ, and his evangelists and apostles. Four millenniums had fled from the giving of the promise in the world, to its fulfilment in the resurrection of the Messiah. Those who *seers saw his day afar off*, and were glad; they climbed the Mountain of

promise—God uplifted the veil of time—they beheld the crowd around the spot where Jesus died—they saw the foundation laid amid the moving rocks, the heaving earth, the darkened sun, the fury of earth, and the wrath of hell. The foundation then is laid.

*Christ is the only foundation of the Church.* There are 'refuges of lies,' and foundations of sand. Every true Christian—every true Christian congregation, the great universal temple of God, build upon Christ the only sure foundation. The Christian in every age and every land has but one foundation. It matters not in what clime he dwells—by what government controlled—to what race belonging—to what colour distinguished—here he rests. On this ground all Christians meet and are one. 'National antipathies may prevent the mingling of sympathies; confusion of languages may check the free interchange of thought, and the hearty blending of feelings; denominational peculiarities and sectarian differences may rear their lofty heads among them, and cast their gloomy shadows across them; mighty rivers may run, wide oceans may roll, and vast continents may intervene between them;' yet they meet on this great foundation—in Christ they are all one.

*On this foundation men build very different materials.* Though there is but one foundation on which all the righteous build, yet the superstructures erected differ much. Some build 'gold, silver, precious stones.' These may refer to the true in doctrine—genuine in feeling—right in practice. What accords with the revealed will of God is gold, silver, precious stones, indestructible, imperishable as the foundation on which the temple is built, and which the fires of the last day cannot destroy. Others build with very different material—'wood, hay, stubble,'—materials which are perishable, corrupt, worthless. Instead of building a gorgeous palace which will defy the ravages of time, they build, it may be a large, but mean dwelling—a contemptible hovel—a huge, worthless fabric, which must fall before the coming storms of the great day. Reader, remember the testing day approaches—all unscriptural communities—all that is displeasing to God—all institutions for which you have not a 'Thus saith the Lord,' shall be consumed to ashes at the great and terrible day of the Lord. Look around and try the systems by the word of God. If not according to the scriptures, in doctrine, ordinances, and membership, they must be destroyed. Take heed that you be not burned in the ruin. Examine yourself as to where you rest your hope; and try the material with which you build. Better have a cottage built of good material, and founded on the rock, than a great castle erected with worthless stones, and having for its basis the shifting sand. The one will stand, the other will fall. In other words, it is better by far to have a small church of true disciples, all building upon Christ; receiving from him their life, maintenance, and joy; holding the doctrines, and practising the precepts of the New Testament—than a great congregation, the majority of which are not built upon Christ—have not been born again, nor obey the precepts of the gospel. The one is God's house, the other is not.

*It is a tried foundation, 'chosen of God,'—'a tried stone.'* Tried by Satan in the lonely desert of *Judea*—by the law and requirements of God, and by men of all ranks, principles, and pretensions—espe-

cially by the chief of sinners, the weary and heavy laden; such as Zaccheus the rapacious tax-gatherer, Peter the denier, Saul the blasphemer, Bunyan of Bedford, Newton of Olney. Millions on earth, and millions more in heaven, have built on Christ, and that he is able to save to the uttermost.

*Christ is a precious foundation*—‘a precious corner-stone’—in all the stones of the building—cementing Jew and Gentile into the great temple; and precious in his name, nature, person, work, precious to the satisfying of the soul of every one who trusts in ‘To them who believe he is precious.’

Christ is a *living foundation*. ‘A living stone.’ He gives and sustains the life of all who build upon him. As the *root* of the tree gives life to all the branches—as from the *heart* life flows through the members of the body, so the living Christ diffuses life—the grace and love, through all the members of the body. The reason why we have cold souls—lifeless churches, is the intervening objects between Christ and the soul. Let each and all build on Christ—bring the cold soul to the warm heart of Jesus, full and throbbing with the spirit of life, and new life and energy will be given.

*Christ is a sure foundation*. ‘The foundation of God standeth firm. He that believeth on him shall never be confounded.’ The earthquakes of centuries may shake dynasties, and change the laws of empires, may move the foundation, and lay the most gorgeous buildings level with the dust—seize the great laws of universal nature, make the earth and pour forth molten fire—drive planets from their orbits—bring the system against system—blot the sun from the heavens—bring the sleeping dead from the grave, but the rock Christ, on which the world builds, shall stand secure ‘amid the wreck of matter and the convulsion of worlds.’

My dear friends, build on that, and you are safe. The foundation is laid—by faith rest—by obedience build. Seek the smile of the great founder—be a living stone—‘building up yourselves on the most holy faith, praying in the Holy Spirit;’ ‘keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ until eternal life.’ So doing, come what may, you shall never be disappointed—trial shall come, death, Christ, judgment, but you are safe. Having fixed upon this imperishable foundation, see that the building you rear is the same in character. Let congruity and fitness be between the basis and the building. As the basis is broad, deep, and immovable, let the temple be stately, gorgeous, imperishable. Build not a wretched hovel upon such a gloriously secure foundation. Erect for eternity a building on which your all depends. Live and build each day, as under the omniscient eye of God. See that every stone is good—each in its proper place, for ‘every man’s work shall be made manifest; for the day will declare it, because it shall be revealed by fire, and the fire shall try every man’s work of what it is.’ May reader and writer have all gain, and no loss, on the trying day.

Berwick, 9th May 1857.

## P o e t r y .

## THE JUDGMENT REVERSED.

LET the Naz'rene die! was the vengeful cry  
Of Jerusalem's priestly throng.  
A bribe to the knave, who will be *our* slave,  
And let *him* account for the wrong.

Sat Jesus, that eve, by a friend's kind leave,  
With the twelve at the paschal feast;—  
One of you, I say, me now shall betray,  
And dread sorrow shall fill each breast.

In that night's dark shade, in Ol'vet's deep glade,  
On the sward yonder suppliant see:  
O Father! I pray for the welcome day,  
That thy will may be done by me.

Now the torch flames out amid ruffian shout,  
And Jesus a prisoner is led;—  
Tell, art thou the Christ, the Son of the High'st?  
Say *Yes*, and thou'rt one of the dead.

*Yes*; and I shall sit but a little while yet  
At the right hand of God on high.  
You, and all, shall see my angels and me,  
With glory and power in the sky.

To Pilate they bring. Art *thou* Israel's King?  
Most true, what I am thou dost say.  
The crown, I am sworn; the King, I am born;  
*The truth*, I confess thee to-day.

I say, *Let him go!* Priests and people cry, No!  
To the tree, and we'll bear his blood!  
On the cross he dies, but anon he cries,—  
Father, spare the avenging flood.

Hark! list! for 'tis said that the Naz'rene dead  
*Is ris'n!* and to friends he appears;  
And the Roman guard has received reward  
To dispel all uprising fears!

The Passover's fled, for *the Lamb* has bled,  
And Pentecost's morning has come;  
And the myriads wait near the worshippers' gate,  
*The Law* for all travellers home.

A dread-sounding blast is now rushing past  
O'er each dwelling in mute profound;  
Each soul rushes out in terror-struck doubt,  
Borne along by *the wondrous sound*.

The centre is gained; the apostles descend,  
 Each crowned with the symbol of flame;—  
 Men and brethren know what Joel did shew—  
*Salvation IN CHRIST through his name!*

*That Jesus* you slew, God attests as true,  
 Alike his Messiah and Son,  
 Now raised from the dead, and crowned his head  
 All his foes must submit each one.

Oh, what shall we do? was the heart-cry new.  
 Repent—be immersed every one  
 On his name most blest, and from sin you'll rest  
 And have the true pledge of the Son.

For this gift of love, from his court above,  
 Is freely proclaimed unto each;  
 To all Israel's seed—all afar off in need—  
 Even all whom this summons shall reach.

### Intelligence.

WHO BIDS!—The following advertisement appears in number of an American paper:—'Pews in Clinton Avenue The choice of pews will be offered at auction in the Clinton Congregational Church, Brooklyn, for one year from Monday evening, May 11th, at 8 o'clock.' To all deacons, church-wardens, and other ecclesiastical powers that be, of action is, '*It is expedient,*' instead of '*It is written,*' whether it would not be expedient, *i. e.*, take well and pass sell their pews and all the 'church privileges' thereto at auction, rather than at 'fixed prices and no abatement.' This mode of sale produces more competition, which is the life of these days of free trade; and affords the ostentatious rich opportunity for vain-glorious display, which is the very those who hold men's persons in admiration because of The one plan of sale is as scriptural as the other; that is, the anti-scriptural. But Bible law is out of the question. like America, is a commercial country, and commercial The doctors of (human) divinity teach that scriptural church will not work now, and certainly with pew-selling church could be more incongruous than such injunctions as 'greatest shall be your servant,' and 'All of you be subject another.' What! Dives serve Lazarus! Give place to Never. Since Dives pays most, why should he not have seat in the synagogue, as he has the principal box at the Is it not sufficient for Lazarus to know that, since he can the good things of this life, he must be content with the console himself with the hope of better in the world to considerate reader, is it not as scriptural to sell and buy in Rome, as to let and hire 'the means of grace' at New York burgh?

THE BANE AND ANTIDOTE.—*The Freeman*, in a recent leader, prescribes the remedy for the evils of ministerial changes. 'There must be a clearer and more positive recognition of the scriptural law, and this must be wrought out under a deeper influence of Christian principle in order to any radical reform.' Amen. But mark the prescription—'Let the churches turn to and raise a good round sum for their minister.' How are the mighty fallen! How is the gold become dim! Verily money answereth all things! How this good round sum is either the recognition of the scriptural law, or the working of it out under a deeper influence of Christian principle, or how it is to effect that radical reform which only the positive recognition of that law, and the working of it under this influence, can accomplish, the Editor sagaciously saith not. Let the scriptural law receive a positive recognition, and the confounding of the three offices of preacher, pastor, and teacher as one; and the attempt to combine and fill them in a single individual, and the calling, electing, and hiring of pastors, must from that day cease. Let this recognition be given, and it shall then be seen why Paul affirms that those who preach the gospel should live of the gospel, receiving from their converts the free offerings of their gratitude, and why, on the contrary, he said to the pastors, 'Labouring—with your hands—you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' The recognition of the scriptural law would overturn the entire systems of ministry current, while a good round sum would fix them the firmer, for as the recommendation proves, their foundation is money. Take the money away and the superstructures fall, 1 Cor. ix.; 2 Cor. viii., ix.; Acts xx. 28-35; 1 Pet. v. 1-4; Eph. iv. 8-16.

THE CHRISTIANIZATION OF THE MASSES.—Dr Guthrie, in *The City, its Sins and Sorrows*, bravely says—'I have no hope of accomplishing this object if the churches are to be laced up by their old rules, and people are to leave everything to ministers and missionaries. Why should not he that heareth as well as he that preacheth, say Come? Why should not they that are preached to, preach? Our Lord gave to the disciples. Yes, but they gave to the people. And why should not some who now, on Sabbath-days, enjoy two services in the house of God, content themselves with one, and at the time of the other, go forth to give what they have got? The bread would multiply in their hands. People may tell me they are not learned—I reply, that to tell these poor sinners of Jesus, whether beneath the roof of a house or the open roof of heaven, needs no learning. They need nothing but the love of Christ, zeal for souls, and the use of their mother tongue. Possessed of no qualifications but these, endowed with the Spirit and ordained of heaven, see what the first Christians did! They conquered the world. See what the first Methodists did! They changed the face of England. See what the church in Hamburg did! Twenty years ago, five Christian men met there in a cobbler's shop. They, also, when they beheld the city, wept over it. They resolved to form themselves into a church—a missionary church, with Hamburg and the land around for the field of their labours. What their particular creed was, to what denomination of Protestants they belonged, I am not careful to inquire. High above the regimental colours of that little band floated the royal

banner of the cross. They toiled, they watched, they laboured the salvation of souls. One article of their creed, one term of communion, was this:—that every member of that Christian should be a working Christian. So in the afternoons and evenings of the Lord's day, they went forth to work and gather in the labours by the highways and the hedges. Every member they gained more than an accession to their members—he was an accession to their power. And with what results were their labours attended? With such as should encourage all other churches “to go on likewise.” That handful of corn is now waving in the golden harvest-vests of many fields. That acorn is now shot up into a mighty tree that nestles the birds of heaven, and braves the tempest, and casts a broad shadow on the ground. The church which was at first constituted of these five men who met in an obscure and humble place, has, in the course of twenty years, been blessed of God to count many thousand souls, and bring some fifty thousand people to the regular ministrations of the gospel. See what the Lord has wrought! In that experiment, and its sublime results in the effusion of the Spirit in the labours of these humble men and women—every one working in their own sphere, but all at work; who not hear the voice of providence saying, as it mingles with the shouts of rejoicing angels, “Go and do likewise.” And should a man bring the news that such and such an office-bearer or member of a congregation was preaching in our streets, I would hail the messenger and borrow a reply from Moses. A young man came running and said, “Eldad and Medad do prophecy in the camp;” and Joshua, jealous for his master's honour, interposed, saying, “My lord forbid them.” How noble his answer! “Enviest thou? Would God that all the Lord's people were prophets, and that the Lord did put his Spirit upon them!”

The worthy doctor's bold admission, ‘*I have no hope of accomplishing this object, if the churches are to be laced up by their old rulers; people are to leave everything to ministers and missionaries,*’ is a severe blow and sore discouragement to clericalism, for the greater the blow the greater the libel; and the keen eye of the writer was not slow to the fact that little Scotland's three thousand ministers have to Christianize her people. Now that the doctor has crossed the rubicon, and claims that the Eldads and Medads prophecy in the camp, let us hope his next cry shall be that they be heard and after having borrowed his authority from Moses, he do so boldly as Paul; and say with him respecting the whole church meeting place, ‘You may all prophecy, one by one, that all may learn, that all may be comforted.’

**BAPTISMS.**—*Berwick.* Four disciples were immersed on Lord's morning, June 14.—*Edinburgh.* Since last report two disciples were put on Christ by baptism, in Nicolson Street Hall—one returned from Australia, the other on his way out.

## THE KINGDOM OF GOD.

We have now to trace the sovereignty of God in dealing with man as a sinner. In this, as all throughout his administration, God acts sovereignly. Man has sought to throw off allegiance; he has acted in defiance of the divine rule. Isaiah's question—'Who is the Lord, that I should obey his voice?' has been universally reduced to practice on earth. God has not lost his empire. Looking only at the wide and rebellious world, the first impression is, that God has no kingdom here. But this is the verdict of sight, not of faith, and indeed of first sight; because further consideration only shews, amidst all the anarchy of sin, that God has exercised his controlling power on earth. 'By his rule, and princes decree justice.' He maketh the heart of man to praise him, and restraineth the remainder thereof. 'The kingdom is the Lord's, and he is the governor of the nations.' 'The king spake and said, is not this Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is departed; the kingdom is departed from thee; and they shall eat thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled unto Nebuchadnezzar; and he was driven from men, and he ate grass as oxen; and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like bird's claws. And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High, and praised and honoured him that liveth for ever; whose dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?'

Those who would *confine the divine kingdom exclusively*  
*to a & Vol. I.—August 1857.*



to that happy period when all the subjects of it on earth *sh* willingly and joyfully obey the sovereign mandates, for that the sovereignty of God is maintained over at least the subjective conditions : first, over subjects *willingly* obedient ; second, over those *unconsciously* submissive ; and, third, over those *reluctantly* so. While that aspect of supremacy which God exercises over his happy, loving, devoted subjects, the angels, and spirits of the just above, and the saints on earth may justly be regarded as the highest, yet that his reign as absolute over unconscious nature, and his exercise of power over the unrepenting sinner and the reluctant demon as complete, admits of no doubt. ‘What manner of man is that that even the winds and the sea obey him?’ ‘What *th* is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him. Here over tacitly obedient nature, and over the rebel spirits of the lost, Jehovah’s sovereign rule is clearly seen to extend.

Though men and angels have rebelled, God has not abated ; he still holds the sceptre ; the kingdom still is his. Though his authority be contemned, his power is not lessened. The flood of Noah, the fires of Sodom, the plagues of Egypt, the clearance of Canaan, the dispersion of Israel, the rise and fall of dynasties, empires, and churches, the spirits once preached to now in prison, and the fallen angels reserved under chains of darkness to the judgment of the great day, are terribly significant proofs that the throne of Jehovah stands unshaken, and that his empire remains undiminished amidst the terrific rebellion of angels, and the mad revolt of men. Though there is sovereignty where there is no salvation, there is no salvation without the divine sovereignty. God reigns, though men and angels are not saved ; but no one is saved at the expense of God’s sovereignty ; if man is to be saved, God’s sovereignty must be revealed for and recognised in his salvation. Everywhere that God has acted as Saviour, he has acted sovereignly. They are correlated ideas ; so far, that we cannot suppose human salvation apart from the divine sovereignty ; in short, man’s salvation consists in his willing surrender to the reign of his God, as his primary fall and ultimate perdition result from his willful revolt from the divine supremacy. To say that a man is saved is the same as saying, he has submitted to God.

In the typical and introductory institution established in the house of Israel, we have a most express and illustrative

bition of God's governmental authority, and of the relation tuted betwixt it and salvation. While the deliverance blessing of this people were direct objects of their call separation, yet God's supremacy over them was the inal characteristic of the covenant, and it was only as this practically acknowledged on their part that they enjoyed s benefactions. The nation constituted a theocracy, it was med by God, it formed a divine kingdom till God cast people off for their rebellions. Still God made their h to praise him, and notwithstanding their continuous ceations, he bore with them until the fulness of the time, He came to whom the crown was pledged, and rejecting n, the kingdom was taken from them to be given to a n who would bring forth, in its heavenly fruits, a rich est of glory to God.

nder all the three phases of the polity of Israel, the fact God recognized it as his kingdom is fully evinced. These o phases are,—*first*, the legal or legislative department r which the laws or constitution was given, through s, as prophet, lawgiver, or mediator, and reiterated and tioned by the succeeding prophets; *second*, the pontifical, otal, or priestly administration established in the family aron; and, *third*, the judicial or governmental economy istered, first by the judges, and subsequently by the s. From first to last of the whole, God asserted his emacy. He called the people, and affirmed them his own; their laws, ordained their institutions, raised and in- d their prophets, appointed their priesthood and worship, inated and removed their judges and monarchs, vanquished oes, mapped out their territory, supplied their blessings, effected their punishment and dispersion.

he following landmarks in their eventful history abund- ly demonstrate that Israel, after the flesh, was a most atic development of the kingdom of God; a development ed for the express purpose, among others, of manifesting actual dominion of Jehovah. 1. The assertion, on God's , of supreme titles, dignity, and power,—‘I am the Lord, k thou to Pharaoh, King of Egypt, all that I say unto s.’ ‘Moses and Aaron went in and told Pharaoh, Thus h the Lord God of Israel, Let my people go.’ 2. The ing of the people, and the promise of deliverance, based he fact of this supremacy. ‘I appeared unto Abraham, e, and Jacob, by the name, *God Almighty*—I have also

established my covenant with them—I have also heard the groanings of the children of Israel; wherefore say unto them, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God, and you shall know that I am the Lord your God.’ 3. The well-known formulas—‘*Thus saith the Lord,*’ and ‘*As the Lord commanded,*’ are expressive of Jehovah’s sovereignty in the promulgation of all Israel’s laws, and their accompanying benedictions and maledictions. 4. God’s express claim of the kingdom and nation as his, pontifically and sacredly. ‘If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation.’ 5. The restriction of the throne to a king of God’s election, and his recognition simply as the captain appointed by God. ‘Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose.’ ‘Samuel took a phial of oil and poured it on Saul’s head, and kissed him, and said, Is it not because the Lord hath anointed thee Captain over his inheritance.’ 6. The cry of the people for an earthly king declared to be a reclamation on their part against God as their rightful sovereign. The Lord said to Samuel, ‘They have rejected me that I should not reign over them.’ Samuel said to them, ‘Ye said to me, Nay, but a king shall reign over us; when the Lord your God was King. Now, therefore, behold the king whom ye have chosen—whom ye have desired, and behold the Lord hath set a king over you.’ 7. God’s supremacy further affirmed in the dethronement of Saul. ‘Because thou hast rejected the word of the Lord, he hath rejected thee from being king.’ 8. The kingdom claimed in perpetuity as God’s in the unalterable covenant, fixing the throne in the house of David—‘I will raise up thy seed after thee which shall be of thy sons, and I will establish his kingdom; he will build me a house, and I will establish his throne for ever; I will be his father and he shall be my son; and I will not take my mercy away from him as I took it from him that was before thee; but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore.’ 9. The kingdom confessed to be *Jehovah’s* in David’s valedictory prayer—‘Thine, O Lord, is

eatness, and the power, and the glory, and the victory, the majesty ; for all that is in the heaven and in the earth is thine : thine is the kingdom, O Lord, and thou art God as head above all.' And, lastly, affirmed to be God's Messiah in his declaration to the Jews, that it would be taken from them on their rejection of him. 'The stone which the builders rejected, the same is become the head of the corner ; this is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth fruits thereof.'

From the foregoing facts we submit the following as inviolable conclusions :—that the kingdom of Israel was the prelude of God ; that it was introductory to the yet fuller development of the reign of God in the new or Messianic dispensation ; that like the Christian theocracy, it presented grand aspects, the legislative, the pontifical, and governmental ; that it demonstrated the fact that man's salvation is dependent on the divine sovereignty, and is determined by willing submission to the imperial mandates ; and that it forever condemned the utter unprofitableness and infatuation of all disobedience and rebellion.

### THE DOCTRINE OF BAPTISM.

Now conclude this subject, by noting its other Scriptural aspects as follow :—

*The Family of God.* When any being is born into the world, he enters a family, sustains relationship with the parents, and becomes one of his children. Men by birth enter the human family, sustain relationship to Adam, and become his children. So by birth of the Spirit, men enter the divine family, sustain filial relationship with God, and become his children.

The happy event of an addition to a family has always, amongst men, been made known by suitable intimations, ceremonies, and demonstrations. And the higher the status, the greater the dignity, the larger the heirloom involved, so much more determinate are the formulas certifying the fact, and so much the more attention is given to their due observance. Thus in Baptism we have certification of the individual's introduction into the royal family of heaven. Paul said that *the Galatian disciples were the children of God*

by faith in Christ Jesus, from their Baptism ; for said he 'For as many of you as have been baptized into Christ have put on Christ.' When baptized, they were immersed *into* Christ, and in that they put him *on*. Their union with him was thus consummated. As a bride puts on the bridegroom in marriage, and is thereby creditably recognized as not only his, but one with him, and as having entered his family ; so the believer, by immersion into Christ, puts him on, and is honourably proclaimed a member of his body—the bride—the church, and therefore as standing—in and under him—in the same relation to the Father as himself. He being the Son of God, and having been publicly proclaimed on his baptism by the Father, in the ever memorable words 'This is my Son, the beloved in whom I delight,' the argument for the sonship of the disciple, immersed into Christ according to his own law of adoption, is both most striking and invincible. And with this agree the various formulas of the administration of this ordinance. It is done *in the name of Jesus*, or by his authority ; *upon his name*, as depending on his status ; and *into the name of Father, Son, and Holy Spirit*, as engrossing all the family relations on the divine side together ; the Holy Spirit as the heavenly agent in the new birth, the Son as the heir espousing his own bride to co-heirship with him, and the Father as paternally recognizing the happy and glorious union.

While we say nothing as to how God shall deal with those who refuse to put on his Son in immersion, albeit they profess to be his, we have no hesitation in affirming their position to be one of the most anomalous and undesirable possible to one knowing and loving the Saviour at all. That many in this unhallowed position do know and love the Lord, we do not dispute, but rather argue the anomalousness of their case from this avowed knowledge and regard. That a heartless parent should care nothing for the solemnity that makes the bride and bridegroom one, excites no wonder ; but that a chaste virgin, dearly loving her betrothed one, and knowing that his will and the law of the kingdom require the nuptial ceremony before the enjoyment of conjugal privileges, should disregard or accept the latter without the former, it were monstrously libellous to suppose. But this is '*open communion*'—a practice as void of apostolic sanction and as *defiant of Scripture law and order*, and in every respect *objectionable in the kingdom of grace*, as the throwing open

of marital rights without submission to legal ceremony, would prove mischievous in human society.

6. *The Kingdom or Church of God.* As Christian life implies sonship, and sonship family relation, so this relation implies a position in the church or house of God, and this again implies citizenship or a standing in the divine kingdom. These are all correlative ideas, so that when we find one of them, we discover all the rest to be traceable from it. Hence, from the fact of the Ephesian disciples having, in common with all the faithful, obtained access through the Son by the Spirit to the Father, the apostle argued that 'they were therefore no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.' In this community of sons we have a family, a household, a citizenship, a commonwealth, a kingdom—namely, that of God on earth. In every truly Christian or Scriptural church we have all these ideas in actual recognition and development—there is enjoyed and manifested by the entire community of such disciples a communion of sonship, a common good and right of citizenship, a common submission to the regal and unalterable appointments of the head of the body—Christ the Lord. For to him was reserved the honour of announcing the law of the kingdom, by which the aliens should be introduced into the possession of all its high and sacred privileges; and be it noted that his words are, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' We submit it to the candour of any reader, whether either the birth out of water or of Spirit here specified may be dispensed with? We state it as an invulnerable proposition, that if admission into this kingdom is attainable without either the one or the other, then he who solemnly averred these terms is not the legislator, or he has legislated falsely. Whether a man may or may not enter this kingdom without the birth of water and of the Spirit—if he may enter and dispense with one or other, most plain it is the passage is untrue. Thus are all at issue with the King of saints and his law who admit the unregenerated or the unimmersed to what they call the Christian church. The force of this conclusion has led certain parties of late to blunt the law by spreading it, 'Except a man be born of water *even* the Spirit;' as if water were the equivalent of Spirit, or birth of water the same as that of Spirit; and others, to get rid of the passage, cite against it that other word of the Saviour's

wherein he says, 'I am the door;' as if men could enter the fold by him without taking his way. The doctrine of baptism here then plainly is, that the party has been naturalised into the divine kingdom, now and henceforth to submit to all its laws and to enjoy all its privileges.

There are many pious persons who imagine themselves in the kingdom or church of God, who are only in those of men. They have submitted themselves to human kings and priests, and have been inducted by them into their own ecclesiastical kingdoms or churches where they reign, administer their laws, and receive the submission of those whom they call 'their people.' We know of no more immediate or imperative duty devolving on such persons, than that they dissolve these connections, and enter, according to the Messiah's own law, that kingdom which God has founded in him.

7. *Holiness.* The Messiahmic reign is one of holiness. 'Unto the Son, Jehovah saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' The life of Jesus was one of consecration to God. To the will divine he was entirely, absolutely devoted. The watch-word of his advent was, 'I come to do thy will, O God.' He is the first-born among the many brethren, and that he might be the chief among the ten thousands, God has predestinated all the brotherhood to conformity to his image. Hence the practical argument from baptism is this: We may not sin. How shall we that are dead to sin live any longer in it? Forget we that when baptized into Christ we were baptized into his death—even buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 'Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.'

Such is the relation of baptism to holiness. It declares the baptized to be persons consecrated to God. They are *ceremonially* sanctified and cleansed in baptism, that they may be thereafter *practically* holy and without blemish. Baptism does not secure this '*should be*,' any more than the consecra-

tion of the bride to the bridegroom ensures her fidelity as a wife. But in both cases the consecrating or sanctifying symbol voluntarily submitted to, is the strongest of arguments for holiness, devotedness, newness of life ever after. So baptism declares the disciple not only holy to the Lord in the present life, but is the pledge to him of the redemption of his body from the grave in power, glory, and immortality; that his assimilation to the first-born may be perfect and entire. 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' But as baptism, without the prerequisites of faith and repentance, is unlawful and void, a delusion and a snare, so, unsucceeded by fidelity to the Lord, it becomes a witness in the great day of account, whose testimony must irremediably condemn the recusant.

8. *Worship.* As other houses, that of God has its appropriate service. Being the temple of God, its service is sacred alike in itself and to the people of God. It is a priestly service; it is the worship of God by those who, having come to Jesus, 'are built up a spiritual house to offer up spiritual sacrifices acceptable to God by Jesus Christ.' It is a mediatorial service, for they have introduction to the Father, *by the Spirit, through the Son.* By his one offering their sins are remitted; by his blood they have liberty to enter the holiest; through his flesh a new and living way has been consecrated for them; and having him as high priest over the house of God, they are urged to 'draw near with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water.' Here is not an accidental, but the constitutional reference of Baptism to Christian worship. No one will say that any other of the items of this category of Heb. x. is accidental. The whole is stated as the divine arrangement, and that the persons of the believers were laved in the pure baptismal water before introduction into the holy service of the sanctuary, is evident both from the Saviour's commission and the apostles' action under it. The order was, disciple, baptize, teach to observe all things commanded. These all things included every duty to God, to the Church, and to the world—all acts of Christian work and worship. So on Pentecost this order was observed to the letter, for they that gladly received the apostles' word were baptised, and the same day were added three thousand souls; and they continued stedfastly in the



apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Who were baptised? Those who gladly received Peter's word. Who were added to the number of the disciples? The three thousand who were that day baptised. Who continued in the apostles' teaching? Those baptised. Who continued in their fellowship? Those baptised. Who continued in the breaking of bread? Those baptised. Who continued in the prayers? Those baptised. Thus, both by apostolic doctrine and procedure, this most important fact is elicited, that the baptised believer is the only recognised Christian worshipper. His baptism expressly certifies that by the grace of God through the blood of Jesus, he stands a worshipper prepared and accepted. In the old institution, as in the new, there stood the laver before the altar, and the law was—Aaron and his sons shall wash when they go into the tabernacle of the congregation, that they die not, and they shall wash when they come near to the altar to minister, that they die not. In the new institution, all the Lord's people are priests, and therefore stands the laver of regeneration for the immersion of each of them, ere entering the congregation and ministering to the Lord. To enter and serve unimmersed is as much an offence against the law and mediation of Christ, as the refusal to wash by one of Aaron's sons was a contravention of the law of God given by Moses. We know of no argument having the weight of a feather for the refusal for one hour to be immersed on the part of any believer; we know not of a shadow of warrant in all the Bible for the introduction of the unimmersed to the service and worship of the house of God; we know not a trace of scripture authority for any congregation pretending to be a church of New Testament constitution, which admits the unimmersed to its fellowship.

We commend these papers to the consideration of all readers who need them, and if any one thinks himself able to controvert our positions from the 'sure word,' we shall give him page for page as space will allow. T. H. M.

## JEHOVAH, THE MEMORIAL NAME.

*Concluded.*

5. *Proclaimed by the Prophets.* The dying words of David are recorded in 2 Sam. xxiii. 1-6. This passage, containing, as may be shown on established authority, a direct and beautiful prophecy of

coming of YAHVEH, is yet so obscure in our version as to be nearly meaningless to the ordinary reader. MSS. discovered since translation was made throw great light on the passage. According to the critical text of Kennicott and De Rossi the passage reads as—

*Title.*—Now these are the last words of David.

*Psalm.*—The oracle of David, the son of Jesse,  
 Even the oracle of the man raised up on high;  
 The anointed of the God of Jacob,  
 And the sweet psalmist of Israel.  
 The Spirit of YAHVEH speaketh by me;  
 And his word is upon thy tongue;  
 YAHVEH, the God of Israel sayeth;  
 To me speaketh the Rock of Israel.

*Song.*—The just one ruleth among men!  
 He ruleth by the fear of God!  
 As the light of the morning ariseth YAHVEH;  
 A sun without clouds for brightness;  
 And as the grass from the earth after rain,  
 Verily thus is my house with God;  
 For an everlasting covenant hath he made with me,  
 Ordered in all things and sure,  
 For he is all my salvation, and all my desire.

Yahweh proclaims the coming of YAHVEH, chap. xl.

‘A voice crying:’

In the wilderness prepare ye a way for YAHVEH,  
 Like a strait in the desert a highway for our God!  
 Every valley shall be exalted, every mountain and hill shall be  
 made low;  
 And the crooked shall be made straight, and the rough places  
 plain;  
 And the glory of YAHVEH shall be revealed,  
 And all flesh shall see it together,  
 For the mouth of YAHVEH hath spoken.

\* \* \* \* \*  
 O thou that tellest glad tidings to Zion, get thee up into the high  
 mountain.

O thou that tellest glad tidings to Jerusalem, lift up thy voice  
 with strength:  
 Lift it up!—Be not afraid.

For unto the cities of Judah, ‘Behold your God.’  
 Behold, the Sovereign YAHVEH shall come with strength!  
 Yahweh proclaims the deliverance of YAHVEH, chap. xxiii.

Behold, the days come, saith YAHVEH,  
 that I will raise up unto David a righteous Branch,  
 and a King shall reign and prosper;  
 and shall execute judgment and justice in the earth.  
 In his days Judah shall be saved,  
 and Israel shall dwell safely;  
 and this is the name whereby he shall be called—  
 YAHVEH OUR RIGHTEOUSNESS.

Zechariah foretells the Reception of YAHVEH, chap. xi. 12, 13

And I said unto them, If ye think good give me my price not forbear. So they weighed for my price thirty pieces of s

And YAHVEH said unto me, Cast it unto the potter—a goodly that I was prized at of them.

And I took the thirty pieces of silver and cast them to the in the house of YAHVEH.

Zech. xii.,

\*       \*       \*       Saith YAHVEH,  
Who stretcheth forth the heavens,  
And layeth the foundation of the earth,  
And formeth the spirit of man within him.

\*       \*       \*       \*       \*  
They shall look upon ME whom they have pierced, and mourn.

Isaiah predicts the effect upon the nation of their treatment of Y. chap. viii. 13-15.

To YAHVEH himself of hosts pay holy homage,  
Even him be your fear, and him your dread;  
And he shall be for a sanctuary,  
But for a stone of stumbling and a rock of offence  
To both houses of Israel.

Malachi warns of the near approach of *the Sovereign*, YAHVEH self being speaker, chap. iii. 1.

Behold, I send my messenger,  
And he shall prepare the way before ME,  
And THE SOVEREIGN, whom ye seek, will suddenly com  
To his temple,  
Even the Messenger of the Covenant, whom ye delight  
Behold, he cometh, saith YAHVEH of hosts.

This term, *the Sovereign*, is, by Hebrew usage, appropriated sively to the supreme God, and is in Exodus applied to YAH Jehovah, as the Sovereign Jehovah of Israel. It occurs eight in the Old Testament, and has this application in each instance mitting of no other. The great work of the prophetic era a to be the interweaving of the two ideas of the divinity and hun of the coming One. We find a continued series of statement cerning the divinity and humanity of the coming Deliverer so changing the personalities of the two, as to identify, beyor possibility of separation, the two sets of prophecies as relating person. Such passages, and those identifying the Deliverer past with the Deliverer to come, may be said to constitute th pieces of the Old Testament. The mind of the prophet was with the conception of YAHVEH as upon the throne of the unive. walking the circle of the heavens, as dwelling in the fulness of From that point of conception HE is seen as about to interpo own arm of salvation to bring deliverance to man. Then l pears on earth as 'the man of sorrows,' 'stricken and affl' 'despised and rejected,' 'acquainted with grief,' 'pierced,' 'm his grave with the wicked.' Again bursting the bars of dea rises and reigns as Messiahmic King, whose dominion is an

lasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

6. *Complete in Christ.* He came. The long expected Deliverer, the Sovereign, came suddenly to his temple. YAHVEH, in the person of CHRIST, speaks on earth. To this the apostle John testifies—'These things said Esaias when he saw his glory, and spake of him (Christ).' Isa. vi. states the glory seen—'I saw the SOVEREIGN sitting upon a throne, high and lifted up, and his train filled the temple; above it stood the seraphim, . . . and one cried unto another, saying, 'Holy, holy, holy, YAHVEH of hosts! The whole earth is full of his glory! Then said I, Woe is me, for mine eyes have seen the King, YAHVEH of hosts.' Thus do the New Testament writers refer to the Old in speaking of Christ. They plainly identify the MESSIAH with YAHVEH of the Old Testament. Thus they affirm:—that Isaiah saw the glory of Christ. In Isaiah it is the glory of YAHVEH. They affirm that Christ was the leader of Israel in the wilderness. In the narrative of their wanderings they were led by YAHVEH. It is affirmed that Moses preferred the reproach of Christ to the treasures of Egypt. In Exodus it is YAHVEH for whom he endures all things. It is affirmed that at the giving of the law the voice of Christ shook the earth. In Exodus it is the voice of YAHVEH. It is affirmed that the Spirit of Christ spake by the prophets. The prophets themselves refer their utterances to the Spirit of YAHVEH.

Thus do the apostles assert the identity of Christ with YAHVEH. They assume it as an established truth by attributing to Christ all the glory and dominion everywhere throughout the Old Testament ascribed to YAHVEH. Their arguments for the divinity of Christ are historical. Beginning at the creation, they affirm that the same Being who laid the foundations of the earth, and who manifested himself to the ancients from time to time along the line of history, appeared in the person of Christ on earth. The manifested presence of Christ began at the very foundation, the varying forms by which he appeared to his ancient people, preparing them for the more permanent and universal manifestation of himself as the great MALAK (messenger) YAHVEH, the MESSIAH. This completed dispensation is set forth in the New Testament as a great historical fact and unit, containing from beginning to end the work of Christ in the world.

We find three great names used by the Old Testament writers—ELOHIM, ADONAI, YAHVEH. These are everywhere distinct in the original, yet interchange under the *relations* of the work of deliverance. ELOHIM and YAHVEH are the two distinctive names of the Old Testament. ADONAI (*Sovereign*) is a title expressive of *governmental relation*, and takes the place of ELOHIM or YAHVEH according to circumstances. ELOHIM (*God*) 'whom no man hath seen at any time'—a name unfolding all the attributes of *God* apart from *man*—stands in the beginning as *Creator*. 'In the beginning ELOHIM created the heavens and the earth.' It is a remarkable word,—a plural noun appearing everywhere as the subject or nominative of verbs in the singular. It is also used as unfolding distinct personalities, thus: 'ELOHIM said, Let us make man in our image according to our likeness.' YAHVEH, or YAHVEH ELOHIM, is a name of *relation*—one, as we have shown, growing out of the expectation of humanity in view of a divine promise. He who gave the promise, adopted its name, and

entered into a relation of *affection* with the race, and proclaimed it as his *memorial name*. YAHVEH also assumes all the attributes of ELOHIM, and uses in two instances the plural form to which we have alluded. 'And YAHVEH ELOHIM said, Behold the man has become as one of us to know good and evil.' 'And YAHVEH said, Let us go down and there let us confound their language.' Thus ELOHIM, by derivation and use, expresses *power*, and represents the object of awe and reverence—the head of the universe. ADONAI expresses a relation of *dominion*. YAHVEH one of *affection* and *deliverance*. MALAK YAHVEH, or MESSENGER YAHVEH, *visible presence*. This 'manifestation,' 'messenger,' or 'angel,' as a man walks and talks with Abraham, as an angel wrestles with Jacob, communes face to face with Moses, is seen in the heavens by the elders of Israel. The pillar and the cloud also were the visible signs of YAHVEH's *presence* to the Israelites. Each was to them in turn MALAK YAHVEH. This then is the first manifestation of YAHVEH to humanity, and the preparation for that more wonderful revelation of himself to the world as the Messenger of the Covenant, of which great manifestation the name YAHVEH is itself a prophetic memorial.

The ground for distinction in personality is thus found in the Old Testament. Excepting the instances in which a divine speaker, other than YAHVEH ELOHIM, appears. YAHVEH is 'the one God' of the Hebrew scriptures. That other speaker 'whom no man hath seen, stands in relation to the Old Testament YAHVEH, as sending him, and sanctioning his work like that of the Father in the New Testament to the Son. When YAHVEH appears upon earth as the Messiah, and by his incarnation becomes our 'Elder Brother,' he bears the designation, the CHRIST, *the anointed*, and is called the Son. This joint interest, expressed in the Old Testament by the interchange of the name of the Deliverer YAHVEH, is in the New intimated by the terms Father and Son.

We have seen the origin and history of the term YAHVEH, but tradition had so blinded the minds of the Jewish nation, that they knew him not. The superstition, as stated by Josephus, was, that 'the name of God was a name not lawful to be uttered.' So with the law or ten commandments, 'which,' says Josephus, 'it is not lawful for us to write in their own words.'

Thus YAHVEH, the original name of the promise, being veiled in superstition, and its meaning lost, we find the expectation of the world represented by a new term. Before the coming of the Messiah, the Hebrews had adopted the Greek language, which, spreading from the great centre of philosophy and art, merged all nationalities in one common tongue. The expectation of the world, by a term of this universal language, is made known to the comprehension, not of one nation, but the whole race. This Greek term, in familiar use as expressing this expectation, is the exact equivalent of the old Hebrew YAHVEH—'Ο Ἐρχόμενος, 'The Coming One,' or 'He who is to come.' Thus, John hearing of Jesus, sent the question, 'Art thou ὁ ἐρχόμενος (the coming One), or look we for another?' This term we find adopted by the Saviour as his watchword to the Church—'Behold, I come; Watch.' 'I am Alpha and Omega, the beginning and the end, the first and the last, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ, who is, and who was, and who is to come, The Almighty (Heb. *El*

*Shaddai*). These terms standing at the close of the completed revelation of redemption, are most significant, as bringing together in *one person all* the names under which the divine nature is revealed to man. The prevailing idea that mere eternity of being is expressed by the proposition just quoted, is baseless. The terms of the proposition exclude the metaphysical rendering. The Greek would require *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐσόμενος*, 'who is, and who was, and who will be,' instead of 'who is, and who was, and who *will come*,'—*ὁ ἐσόμενος* instead of *ὁ ἐρχόμενος*. The use of the verb *ἐρχομαι*, 'to come,' needs no discussion. *ΥΑΗΥΗ*, the promise of the first coming, is fulfilled, and yet *ΥΑΗΥΗ*, the memorial name, still remains in its equivalent *ὁ ἐρχόμενος*. Of *ὁ ἐρχόμενος* it is written, 'Behold, *He cometh* with clouds, and every eye shall see him!'

### THE CHURCH DURING THE THIRD AND FOURTH CENTURIES.

In the course of the two preceding centuries, we have seen Christianity, from the time of its promulgation in Jerusalem, spread far and wide, and take deep root, notwithstanding the acrimonious opposition with which it was received. We have seen it steadily advancing in the face of the conspiracy of kings and rulers to accomplish its overthrow, and not only resisting the pertinacious attempts of the adversary with success, but surely, steadily, and unceasingly progressing, with an irresistible power; possessing an inextinguishable vitality, and manifesting, in the lives of its professors, its heavenly origin. The condition of the Roman empire at this time furnishes a melancholy confirmation of the truth of the declaration, that 'the world by wisdom knew not God,' and is a sad comment upon the vaunted effects of civilization in elevating mankind. Emperor succeeded emperor with a marvellous rapidity, in turn to fall beneath the dagger of the assassin, the weapons of their own soldiers, or to perish in despair by the rash act of their own hands. Every kind of vice and unblushing profligacy, envy, hatred—the most untempered malignity, murder, and bloodshed filled the land, met by naught save an impotent philosophy, of which it has been aptly remarked, that it taught none save those who required not its lessons. It was in circumstances such as these that the light of the gospel shone forth, manifesting its brilliancy the more strikingly by contrast with the surrounding darkness; and the sequel showed too truly that men loved darkness rather than the light, because their deeds were evil. We have to notice after the cessation of the persecution under Severus, the enjoyment by the early Christians of a long period of comparative tranquillity, which continued almost unbroken during the first half of the third century, except for a short period under Maximin, A.D. 235. Christianity had now arisen to a position of some importance. Its superiority as a religion over the senseless superstitions of Polytheism, was admitted by the sensible and virtuous among the Romans, and accordingly many courted its countenance, some from a heartfelt appreciation and love of the truth, but by far the greater portion, apparently from no higher motive than that of appearing before men *as virtuous*. The churches, already,

alas, far removed from the pattern exhibited by those churches which in Judea were in Christ Jesus—too lax in their discipline—too anxious to court the favour of the great ones of this world, allowed them an easy access into their midst; and now they were well nigh swamped by the crowds of ungodly, who, however, on the first alarm of persecution, wheeled about, and abandoned the profession of Christianity as lightly as they had embraced it. Accordingly, we find that in the persecution which Decius raised, A.D. 250, large numbers, in the hour of danger, abandoned that in which they considered it was no longer their interest to continue. This persecution, which endured for about three years, had the salutary effect of purging the churches of false professors, vast numbers of whom, however, on its cessation, flocked back again, requesting to be re-admitted. The readiness with which many of the bishops allowed this, was the cause of dissensions and divisions, and finally, of the establishment of a number of puritan churches; so that we have the melancholy exhibition now, for the first time, of the greater portion of the churches called Christian, manifesting their corruption and departure from the primitive faith and practice, whilst those who protested against such things, were stigmatized as sectaries and branded as heretics. Not long after the cessation of this persecution, another was raised by Valerian, A.D. 256, which was very fierce, and during which many of the most prominent among the Christians, in different parts of the empire, suffered martyrdom. However, this emperor having been taken prisoner by the Persians, A.D. 259, his son Gallienus revoked his edicts, and granted toleration to the Christians. For nearly fifty years after this they appear to have been little molested, during which time the churches increased in numbers and in wealth, and the bishops in pride, arrogance, and worldly mindedness. The Christians now formed no inconsiderable portion of the inhabitants of the empire. Paganism was tottering on its throne, but ere it succumbed, it made one last grand effort to overthrow that power which had gone on increasing under every loss, conquering when defeated—without arms—without violence, but gaining the victory not the less surely, in calm and patient endurance. This fearful storm, which broke out under Diocletian, A.D. 303, raged long and violently, and was nothing less than a deliberate attempt entirely to extirpate Christianity. All the former persecutions, severe as they undoubtedly were, sink into insignificance, when compared with the fearful scenes of bloodshed and cruelty which were now manifested from the one extremity of the empire to the other. It is said that in the province of Egypt alone, no fewer than one hundred and fifty thousand were put to death, or died from the effects of the torments to which they were subjected. The sacred scriptures and other writings held in reverence by the Christians, were diligently sought for and burned, their buildings were razed to the ground, their property confiscated, and themselves subjected to every infamy which the worst passions of humanity could devise. So fiercely and continuously did this persecution rage, that the heathen thought they had finally succeeded in extinguishing the last spark, and that the name of Christ was effaced for ever from the earth. Monuments were erected, and medals struck, to commemorate this, the consummation of their most ardent wishes. They were destined, however,

to see how erroneous had been their conclusions; for, al-  
 they had been the means of once more eradicating the  
 weeds, and presenting before the minds of all for solution  
 grand question which lies at the basis of all true godliness,  
 ne question which Christ put to Peter, 'Lovest thou me?'  
 re unable, after ten years of pertinacious endeavours, to root  
 plant which God had planted. Yet after this severe chas-  
 it is melancholy to observe how quickly many returned to  
 rner courses after the scourge was removed—how the old  
 as repeated in their case, 'that the sons of God looked upon  
 ghters of men that they were fair,' when those who bore the  
 ame of Christ entered into alliance with the great ones of  
 h, until that Mystery, Babylon the Great, sprang from the  
 al connection.

Roman empire having now several competitors for the throne  
 cesars, was split up into factions, who favoured the interests  
 different candidates. Constantine, one of these, seems to  
 en a far-seeing and prudent, as well as humane man, and by  
 ng the cause of the Christians, he at once enlisted a large  
 of the empire in his favour, and secured their best wishes, as  
 co-operation, wherever it was possible, in accordance with  
 inciples. After a long and arduous struggle, he at length  
 l to the summit of his ambition, and showed his gratitude by  
 ours which he lavished upon the dignitaries of the churches.  
 l results of this mistaken kindness are sufficiently well-known  
 ng been productive of the system of Popery to which it very  
 l by an easy transition; but as it is not our purpose to recall  
 ful scenes which occurred under its rule, we need not trace  
 ats in the history of 'The Church,' further than the estab-  
 t of Christianity as the religion of the Roman empire, which  
 ce under Constantine, who died A.D. 337.

t attempt was made by the emperor Julian, about A.D. 360,  
 the fallen genius of Polytheism, but on his death, which  
 d two or three years afterwards, it fell to rise no more; pos-  
 f no vitality in itself, it could not be made to live by the  
 f an emperor, and without anything in itself that could com-  
 to those who were earnestly seeking after the truth, it lay  
 t fell, and gradually passed into oblivion. It is, however, of  
 ost importance for us who live in these times attentively to  
 the lessons of the past, in the recollection of the fact that the  
 f man is unchanged, and that the germs of those principles  
 rupted primitive Christianity are ever existent, awaiting  
 favourable opportunity to develop themselves. We will,  
 gely, cast a retrospective glance over these past events, in  
 avour to elucidate the causes, and trace the progression of  
 rentable corruption which has been productive of such fearful  
 and while observing the decline of Christianity and the rise  
 rist in the early churches, we would dwell upon these events  
 desire either to cast reproach upon others, or to render our-  
 pparently fairer by contrast, but that, in seeing the end of  
 nderings, we may be the more anxious to find the old paths  
 ood way, and to walk therein, that we may find rest to our



## Page for the Young.

## THE OFFERING OF THE SON.

ABOUT three thousand seven hundred and fifty years ago, God said to Abraham, Take now thy son, thine only son, whom thou lovest and get thee into the land of Moriah, and offer him there for a burnt offering. Then were seen at the foot of one of the mountains of Israel an old venerable patriarch, two young men, and a youth and with them an ass, and wood, and fire, and a knife, for a burnt offering. The old man said to the two young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham—for he it was—took the wood of the burnt offering, and laid it upon Isaac his son—for he was the lad—and took the fire in his hand, and the knife, and they went together up the hill. And Isaac wondered very much why they should go to offer a burnt sacrifice without any kid or lamb, for he had always seen one before, when an offering was to be made. So Isaac said My Father! and Abraham said, Behold me, my son! and he said Behold the fire and the wood, but where is the kid for a burnt-offering? And Abraham said, my son, God will provide himself a lamb for a burnt-offering. So on they went till they came to the place which God had told Abraham of, and Abraham built an altar there and laid the wood in order, and bound Isaac his son and laid him on the altar upon the wood, and stretched forth his hand and took the knife to slay his son. But the angel of the Lord called unto him out of heaven, and said, Abraham! Abraham! and he replied, Here I am; and he said, Lay not thy hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham looked and beheld a ram caught in the thicket by the horns, and he went and took the ram and offered him up for a burnt-offering in the stead of his son, and Abraham called that place Jehovah-jireh, which means, The Lord will provide. And the angel called unto Abraham out of heaven the second time, and said, 'By myself have I sworn saith the Lord, for because thou hast done this, and hast not withheld thy son, thine only son; that a blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven and as the sand on the sea shore, and thy seed shall possess the gate of his enemies, and in thy seed all the nations of the earth shall be blessed, because thou hast obeyed my voice.'

Here, dear young readers, is the *trial*, *proof*, and *reward* of Abraham's faith. God *tried* him by commanding him to offer up his only son—him in whom God's promises were to be fulfilled. By faith he offered him up, accounting God able to raise him even from the dead. Thus he never doubted the fulfilment of God's promise through this son Isaac, even at the hour of his sacrifice. His faith was *proved* by his obedience to the command. Had he refused obedience, this would have shown that he had not faith that God would keep his word respecting Isaac. But in so readily devoting him at God's command, his faith in God was proved beyond all question. Thus as James says, his faith was 'made perfect.' Thus God *rewarded*! God did not let the proof go too far. Whenever the trial amount

to proof, God said, stay—'Lay not thy hand upon the lad.' God did not wish the boy's life; but as Abraham in faith said, he himself provided an offering. So the ram was caught and offered, and the beautiful name, The Lord will provide, was given to that place where the true Lamb of God, his own dear Son, long afterwards died a sacrifice for the world's sin; and Abraham was assured by the oath of God that his offspring should be innumerable, and that all the nations should be blessed in his seed—which is Christ.

Now children, recollect God is trying you and all in a very similar way. He commands you to give yourselves up as living sacrifices, by surrender to his Son Jesus Christ, who gave himself a sacrifice unto death for us. He is trying, proving, and shall reward you, according as you obey his voice concerning the Lord Jesus, just as he tried, proved, and rewarded Abraham for obeying his voice concerning Isaac.

### Correspondence.

#### THE KINGDOM OF GOD—QUERY AND REPLY.

DEAR SIR,—Will you be good enough to state, in *Advocate* for August, in what place of the Bible Christianity is designated 'The Kingdom of God,' as I cannot find it so designated in all the word of God.  
R. M.

If by Christianity is meant those abstractions called systems of theology, bodies of divinity, &c., or that heterogeneous, concrete invention of kings and priests, called Christendom, to which the bodies and minds of men have long been held in servile bondage, R. M. will find neither of them recognised in scripture as the Kingdom of God, for they are the reign of human despots and usurpers. But if by Christianity he means those stupendous historical realities comprised in the mission of the Son of God and his apostles, by which, as a matter of undeniable fact, God has extended over the rebellious and unimpeachable reign of love, and secured from among them millions of the most loyal and devoted subjects to be found in his empire, R. M. has not far to look for the designation. He will find the words *βασίλεια τοῦ θεοῦ*, the Kingdom of God, seventy-two times in the Christian scriptures; and if he allows that these scriptures treat of Christianity and designate it at all, he will perform no ordinary feat by shewing that not one of these six dozen passages refers to it. Suppose he commence with the passages that occur in Matthew as follow:—iii. 2; iv. 17; vi. 33; xii. 28; xix. 24; xxi. 31, 43. ED.

### Intelligence.

UNITED ELDERIAN PRESBYTERY OF JERUSALEM.—The usual monthly meeting of this Presbytery was held on Tuesday. Fourteen candidates for admission into the Theological Hall were examined and approved of. The call of St Peter's Place Congregation to the Rev. Saul Paul was sustained, and referred to the Presbytery of Antioch. A moderation was granted to the congregation of Potterfield Church,

to take place on the 20th—Dr Gamaliel to preside. The other ness was of a routine character.

The above paragraph, the proper names alone being considered, is from *The Scottish Press*, July 10. We have referred Jerusalem directory, commonly called, 'the Acts of the Apostles' find this presbytery, or anything like it, but without the slightest success. We find no 'United Elderian Presbytery' in Jerusalem and none in the directory called after any city, or bearing any designations. We find no 'usual monthly meetings,' no 'theological halls,' no 'candidates for admission,' and for these very sufficient reasons, no 'examination' or 'approval' of such aspirants. We find no congregations called after saints, or saints' places, nor in the possessive of churches, as here—'the congregation of Potters Church.' We find no 'Revs.,' nor 'calls' to Revs. from congregations, nor any 'sustaining' or 'referring' of such calls by presbyteries, either in Jerusalem or Antioch, or within the whole of the apostles' travels, from the former city round about, even to Illyricum. We find the Christians exhorted to let their moderation be known to all men; but no 'grant of a moderation' to any congregation; and as to a moderation taking place by appointing a presbytery on a given day, with a doctor to preside at it, we discovered nothing at all so curious. One Dr Gamaliel we discovered acting as professor of divinity to Saul the tent-maker; but that was not a Christian, but a Jew and a Pharisee, and as such, his disciple a bitter persecutor of the Christians, while he himself had, of course, no standing in any Christian church or presbytery. We find no D.D.'s in them. We find no notice that any of the public presbyteries did 'business of a routine character,' and the concluding note, that *the other* business of this modern presbytery of a routine sort, is very amusing, having found, as we have *whole* so entirely routine, that one must go round about, till one is out of all scriptural sight, hearing, precept, and example, to the like. But as many modern inventions are very startling, I glance at this latter-day presbytery on its own merits. It is called 'The United Elderian Presbytery.' A presbytery is a meeting of old men, seniors, elders. But in these degenerate days, many juniors are misnamed elders, presbyters. Perhaps, then, this presbytery, having seen the folly of calling a junior an elder, is composed entirely of seniors, and has the name 'Elderian' to intimate its own reality and as a protest against all juvenile-senior presbyteries? Not so! for this Theological Hall has for its object the conversion of juniors—however juvenile when admitted—into seniors in four years, seniors of such importance, too, that they take presbyterian ecclesiastical precedence over all the old men and fathers in churches! With such halls at hand, no need to go to India for transmigrations, nor to Rome for transubstantiation! Certainly the speech of this presbytery bewrayeth it.

**BAPTISMS.**—*Berwick.* Brother Lees immersed five converts on Lord's day morning, July 12.—*Edinburgh.* One was added to the Church in Nicolson Street Hall by baptism same day.

### THE FULFILMENT OF THE OATH OF GOD OUR GROUND OF CONFIDENCE.

'Look unto ME, and be ye saved, all ye ends of the earth; for I am God, and there is none else. I HAVE SWORN BY MYSELF; the word is gone out of my mouth in righteousness, and shall not return; that unto ME every knee shall bow, every tongue shall swear,' Isa. lv. 22, 23.

THE divine communication contained in the above text is beyond all comparison in interest to the children of men. It is like a bright light in this dark world. The amount of shining glory which beams from it no language can describe, no pencil can paint. It is all glorious. It comes from God, and its powerful influences are enjoyed equally in heaven and on earth. What a gladdening sound is that which issues from the divine speaker—LOOK UNTO ME. The salvation of God, the righteousness of God, and the mercy of God are in the cheering, the life-giving words; and the confirmatory evidence with which all are accompanied is most peculiar—the Oath of God. *I have sworn by myself.* How wonderful is this! I have sworn to bind myself in covenant to fulfil my promise to save men and to redeem them, is intimated in the Oath—the Oath of God. Most truly wonderful. It is past expression. The Most High God, the Creator of heaven and earth to condescend to confirm his word and promise by an Oath! Let us trace the history of it.

In Gen. xxii., a faithful and true type of the death and resurrection of the Lord Jesus, is presented in the commanded sacrifice of Isaac on the memorable mount Moriah. In testimony of Divine sanction to the whole detail, Jehovah appeared to Abraham and said, '*By myself have I sworn, because thou hast done this thing, that in blessing I will bless thee; and in thy seed shall all the nations of the earth be blessed.*' Here was the promised salvation to Jew and Gentile most plainly announced. Here was the word and the Oath of God given in guarantee to fulfil it. And herein is seen the work of God in the distant future providing the ransom to meet the wants of the captive sinner. This holy Oath of the holy God is referred to in chap. xxvi. 3, 4; Deut. xix. 12-15; Micah vii. 20; Luke i. 72-74, and Heb. vi. 13-20. The same oath is said to be performed, or fulfilled by the promised seed appearing. The Son of the virgin was

born, and the seed that was to bless all nations—the antitype—the subject and substance of the oath was now no more a matter of promise or of hope, it was a reality. The oath of the Lord was verified; it was fore-closed. No more oaths. The seed had come of whom the promise was made, that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold of the hope set before us. *The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedek.* The oath of the Lord in this Scripture referred more especially to the priesthood of the Lord Jesus, than that concerning the seed did. Thou art a priest for ever is the word of the oath. The LORD hath sworn in truth unto David, he will not turn from it: Of the fruit of thy body will I set upon thy throne, Psa. cxxxii. 11. The Lord Jesus as the priest, the seed of David the king set upon the throne performed the oath. The oath was made of him, for him, and was fulfilled by him. JEHOVAH thus saith of his anointed and covenanted one, I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations, Psa. lxxxix. 3-4. Let us trace the second step in the history.

1st. *The Lord Jesus fulfilled the oath prophetically.* In Psalm xxiv. the prophet enters with a fulness and clearness into the work and character of Jesus perfectly attractive. Among other parts of the minute description, he adds, 'He hath clean hands, and a pure heart; and hath not lifted up his soul unto vanity, nor sworn deceitfully.' 2nd. *The Lord Jesus fulfilled the oath literally.* Mark him in the midst of the Jewish sanhedrim charged on oath to answer to the truth of his Divine Mission. *I adjure thee by the living God, that thou tell us whether thou be the Christ—the Son of God.* And mark his reply. He swore not deceitfully. He answered, *Thou hast said*: and nevertheless, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Matt. xxvi. 63-64. Jesus confirmed the oath put to him by the only accredited official—the High Priest. He swerved not: he set his face like a flint; and he was not ashamed. He paid his vows unto the LORD in the presence of all his people; he took the cup of salvation: salvation was in the vow—the oath—the reply—I am the Son of God. The oath was ratified in heaven, and

l by angels and by men; and Jesus now and for ever clothed with a vesture dipped in blood, on which is  
KINGS OF KINGS AND LORD OF LORDS.

*ME every knee shall bow, every tongue shall swear.* sed and happy consequence of Jesus *taking the pledge* tead of men is their bowing the knee to him, and g his name. Confessing is the new testament word ring in the old. How interesting and how copious vine anticipation of the infinite union and commu- summated by the Surety in these words: As I live, Lord, every knee shall bow to me, and every tongue fess to God—confess that Jesus Christ is Lord to 7 of God the Father. Jesus was constituted priest by Heb. vii. 20, 21. His priesthood is unchangeable— nsecrated for evermore—he hath perfected for ever t are sanctified—and he is worthy to receive power, s, and wisdom, and strength, and honour, and glory, sing. Every knee shall bow to him in conscious hud reverence, every tongue shall confess his name, and d worthiness; and all nations shall call him blessed.

Divine mercy so conspicuously brought out in this ; strange and Godlike act—does not smite the heart inner, and subdue it to Divine love, nothing can. nifest is the goodness of God; how manifold is that . How amazing is the Divine sympathy; how cons- s that sympathy. ‘Sing, O heavens; and be joyful and break forth into singing O mountains: for the th comforted his people, and will have mercy upon ed.’ The soul is drawn to God. Love is paramount. ters cannot quench love, neither can the floods drown

an illustrative interpretation of these retrospective ansive words, by an apostle. *Men verily swear by er, and an oath for confirmation is to them an end ife.* The oath hath been taken and received, a con- is effected by it, and an end of all strife concerning h evolved—God willing more abundantly to show heirs of promise the immutability of his counsel, d it by an oath. Hence the unalterable decree—He ieveth on the Son hath everlasting life; and he that not the Son shall not see life; but the wrath of God on him.

**THE KINGDOM OF GOD.**

THE faith once delivered to the saints is the present, and as yet incomparably the highest, manifestation of the Kingdom of God which our earth has ever beheld. Although the four vocables at the head of these papers were nowhere found in Scripture as referable to the Christian Institution, it would nevertheless remain abundantly demonstrable that it stands forth in brilliant, unparalleled, and invincible fact, the brightest, the purest, and the best, the truest, the dearest, and the chief regality over which the imperial sceptre of Heaven ever waved on earth. If, as has been shewn, the Divine empire includes three distinct classes of subjects, namely, the unconscious, the unwilling, and the willing, and if it be in the last grand division that the high monarchy of Jehovah shews the zenith of its glory, surely then, in the fact that out of the midst of a world of rebels sunk in the horrible pit of the maddest, foulest, wickedest rebellion, God has constituted a holy nation, a royal priesthood, a people so devoted to his government, that the question of their inmost soul is, Sovereign, let us know thy will?—a people who for that will have suffered the loss of all things earthly, most dear to man, and reckoned them but refuse to win their Lord's approval—a people who, rather than forswear the name of him who had loved them unto death, have braved the direst tyrannies and the cruellest mockings—have endured the loathsome prison, and sang their sovereign's praises in the felon's cell—a people who, for right and leave to serve their chosen King, have surrendered home and country for the coverture of the mountain cave, and the freedom of dreary exile—a people who, after the example of their Master, have sealed their testimony with their blood, amid the tortures of the rack, and the agonies of the stake,—surely, most surely, in such a people the King of heaven has a kingdom on earth.

All Christians, it is true, have not so manifested their allegiance to their prince, nor have all been called in the providence of God to suffer persecution unto death; but every true disciple has as certainly felt within his breast the enkindling flame of loyal devotion, as he has the genuine spirit of sonship. The spirit of Christ is the spirit of sonship and of loyalty. His high mission it was to reveal the Father; but this he did, as all do know, by bringing him out to view as the royal parent. He revealed God, not merely as the

Father, nor merely as the Sovereign, but emphatically as the sovereign parent—the paternal sovereign. The attributes of fatherhood and sovereignty, in all their variety, are blended together throughout the words and actions of the great revealer of God to man. And that his object was to implant the same combination of thought irrevocably in the breast of his disciples, is evident from the mode of address to God which he taught them. When an elder brother is appointed to teach the younger their relation to their parent, it is not enough that he teach them the family ideas alone, if the sire be monarch as well as father: in that case, and only in that case, the etiquette of royalty becomes a necessary part of the instruction to be communicated. So the Messiah, with this tutorial task committed to him, taught his disciples the true etiquette of the royal family of heaven, when he gave the words—‘Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth, as it is done in heaven.’ ‘For thine is the kingdom, and the power, and the glory, for ever. Amen.’

These sacred words are profaned and falsified when uttered by those who are not the children of God, or who do not recognise his sovereignty. It is preposterous to use parental language to one who is not a parent, and as much an incongruity to ascribe titles of royalty to one who is not a sovereign. When the great Founder of the faith, in making God known, as he alone could, taught his own to say, ‘Our Father in the heavens,’ he meant them to recognise their new and glorious standing as the children of God; and when, in the next breath, he taught them that their father possessed a kingdom, for the advance of which they were to pray as for the hallowing of his name, he undeniably meant that they, as his disciples, and by virtue of his teaching, and of the sacred standing they had obtained towards God through him, should apprehend, and feel, and exemplify the mighty influence of the combined thought, that God was to them a father, and that his was the kingdom, the power, and the glory, for ever.

Thus did Christ diffuse in the hearts of his disciples his own spirit. He was constituted the Son, and for the time being had become the subject, expressly that he might bring his followers into the same relationship, and into the distinct recognition of it. They were constituted sons in him, not without him. They had received him as the Son, and to as many as received him, he gave the privilege of becoming the



sons of God. Because they had thus become sons, they received the spirit of adoption, of sonship; and having received that spirit, they cried, Father, Father! They could not address God as Father without the spirit of sonship; they could not possess the spirit of sonship till they knew their adoption as sons; and they could not be adopted but through that Son who alone held the right to adopt. So it was through the Anointed they were inducted into the kingdom as its heirs; with that introduction came the spirit of loyalty, and by that spirit they cried, Thy kingdom come, thy will be done. They could not so express themselves till the sentiment of loyal devotion was infixed within their breasts, and that sentiment they could not possess until they experienced their translation from the power of darkness into the kingdom of God's dear Son. To him, therefore, was most appropriately reserved the unspeakable privilege and honour of putting into the lips of his brethren the first utterances of piety and of loyalty.

As piety implies paternity, so loyalty implies royalty. There can be no piety without fatherhood, nor loyalty without sovereignty. As there must be paternity in order to the claim of piety, so must there be royalty to make valid the claim of loyalty. It was because God had lovingly condescended to institute the family relation betwixt himself and the disciples of his Son, that the Messiah instructed them to recognise his Father as their's, and themselves as his children. And it was because the kingdom, the power, and the glory were God's also, that he enjoined them to pray for the advance of his reign. As he put the words, 'Our Father,' into their lips preliminarily to the expression of desire for the hallowing of that name, so he gave them to understand their Father had a kingdom antecedently to the prayer for his will being done on earth as in heaven, by the development of his royalty. Thus giving them the standing which he himself held, and engendering in their breasts the spirit he himself possessed, he made them both filial and loyal. He did not tantalize them by exciting the filial feelings towards one who was to them no father, nor by implanting the spirit of loyalty to one whose sovereignty they were not under. As the first word spoken in the petition intimates the fatherhood of God to man in Christ, so the closing utterances shew the basis of the whole to be the fact that the kingdom, the power, and the glory were and are God's for ever. As the fatherhood of

God in Christ is no myth, neither is the reign. Both are as real as God is true.

To develop both was the mission of Christ. He did not confine his teaching to the social relation, neither did he confine it to the monarchical. He ever felt, spoke and acted as a Son, and sought by all means to bring his followers with himself, into the same endearing sympathy with the divine Father. But it is not less true that he always did so as a Son who had come with rectoral authority, whose business it was to develop, establish, and ultimately administer the things of the kingdom of his royal sire. And he gave precisely the same most honourable status and work to his disciples. Subjection, fidelity now; power and glory hereafter. His watchword was and is, 'To him that overcometh will I grant to sit down with me on my throne, even as I overcame, and am set down with my Father on his throne.' If he constantly spoke of the Father, as constantly was the divine kingdom the theme of his proclamations and teaching.

That he succeeded in making his disciples the most loyal and devoted of subjects, is as patent as that he gave them the charter of sonship. He did not give the titles of heirship without a willing personal subjection, nor did he receive the submission of any on whom he bestowed not the privilege of adoption. No man is a Christian who has not that adoption, and no man enjoys that high franchise who has not surrendered to the reign of grace instituted by God in Jesus the Son. We enter the kingdom as we enter the family, by him. That obedience of faith which makes us sons, declares us subjects. Our sonship implies the fatherhood, our subjection the reign. The two combined, and not either alone, is the true idea of the Christian faith.

'If any man have not the Spirit of Christ he is none of his.' So universally true is this, that the apostle puts it forth as a testing clause; and as the Spirit of Jesus was alike that of loyalty as of sonship, so in all the most illustrious examples of discipleship, the filial and the loyal have ever been blended together. That Spirit has ever given its possessors to feel, that with a Father's name to hallow, there was a Sovereign's will to be done. That illustrious trophy and defender of the faith, who with filial piety said, 'I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,' with genuine loyalty also exclaimed, 'Now unto the King eternal, immortal, invisibl<sub>e</sub>,

the only wise God, be glory for ever and ever, amen.' the lisping of the words, 'My Father,' in the first articulation of the fond little prattler bespeaks the filial feeling the youthful soul and the paternal relationship implied; and the far sounding acclaim, 'God save the queen,' as it bursts from ten thousand voices, denotes the loyalty of the people and implies the acknowledged fact of a present sovereign over them; so still more expressly, if possible, does the intelligent and heart springing articulation of the Christ-tau words, 'Our Father who art in heaven,' intimate the consciousness of sonship to God, and by consequence his paternal relationship to the utterers; and so also does the soul-breath ascription of power and glory to Jehovah as the King eternal, immortal, and invisible, mark out the confessor as the profoundly devoted subject of the blessed and only potent and signify his all-absorbing recognition of the clearly related fact, that God's is indeed the kingdom, and the power, and glory. Thus most certainly and effectually did the Messiah inaugurate in the faith once for all delivered to the saints the most sure and vital empire for his God and Father which the universe shall ever see. In the hearts of his people he has established a reign whose glories are numerous as stars, refulgent as the heavens, and lasting as eternity.

Reader, test your Christianity, your standing before God, your prospects for the eternal world by this twofold criterion—your piety and loyalty to God. If yours is not the piety of the son, and the loyalty of the subject—if you have not the spirit of sonship and the dutifulness of allegiance—if your heart breathes not freely forth to God the test words, *Father*, and if its innermost, uppermost desires be not, *name be hallowed, thy kingdom advance, thy will be done*; if your life be not a constant hallowing of the sacred name and a practical devotion to the Sovereign pleasure, suppose not yourself a Christian. But if you find you can stand the test, then be it yours to adore the grace and wisdom which quicken your interest in the advancement of this glorious kingdom, constituted you its heir by sonship. The monarch and heir must be supposed to have a deeper interest in the kingdom than a mere subject. So God has made the kingdom the personal interest of his people, by constituting them its heirs through adoption by his Son.

## 'CHRIST AND HIM CRUCIFIED.'

SUPPOSE the land of Judea were the land of our nativity, and that we had lived in it 1800 years ago; suppose we had stood on the banks of the Jordan, and beheld the divine Spirit descend upon the beloved of the Father, and had heard the voice of approbation which came from the excellent glory; suppose we had listened to the profoundly simple discourses which were uttered by the heavenly teacher, and had witnessed the benevolent miracles he performed; suppose we had seen him apprehended and placed upon his trial before impotent and unrighteous men—had seen him mocked, scourged, condemned, and crucified, should we have entertained similar opinions of Jesus to those which lodged in the minds of the Jews generally? should we have gone home from his crucifixion believing that the land had been freed from an impostor? Or should we have been led to reflect on all we had seen and heard, and to inquire, why has one so kind, gentle, sympathising, loving, and holy, been thus harshly, wickedly, and cruelly treated? Living in those days, and having heard and seen what has been supposed, we should in all likelihood have either joined in the shout of execration, or been constrained to ask, Who is this? and for what is he subjected to death? But though living in another land, and though many years have elapsed since the Messiah suffered, bled, and died, it becomes each one to inquire, What is Christ? and why was he crucified?

To the question, What is Christ, we reply, he is the companion of Jehovah, and equal with him in the dignity of his nature and rank. He possesses all the attributes, perfections, and excellences of Deity. He stretched out the heavens as a curtain, and spangled them with countless magnificent and brilliant diamonds. He swung the earth into space, and ornamented it with trees, and shrubs, and flowers. He summoned all the myriads of angelic intelligences into existence, and peopled our globe with its varied inhabitants. But though divine in rank, and robed in unborrowed honours, he, in accordance with the wish and purpose of the Father, voluntarily laid aside his robes of glory and majesty, descended to the abode of man, and clothed himself with humanity. Though in the form of God, and considering it no robbery to claim equality with the uncreated and infinite Potentate, he stooped from his native exaltation, took upon himself the form

of a servant, and became obedient unto the death of the cross. As a man Christ was *holy*, harmless, undefiled and separate from sinners. In him was no guile, neither was deceit found in his mouth. His human character was a picture of moral beauty. There was nothing absent which should have been present, and nothing present which should have been wanting. He could challenge enemies mad with fury to convict him of sin. He was a *good* man. He instructed the ignorant, patiently bore with the froward, pitied the helpless, encouraged the despairing, fed the hungry, healed the sick, and sympathised with the sorrowful. He delighted to dry up human tears, and dispel human woes. He delighted to befriend the friendless, to pardon the guilty, to save the lost, and do good to all who came within the circle of his tender eye and affectionate tongue. By his spotless holiness, heavenly-mindedness, and generous procedure, he exhibited the perfect character men should possess, and the lofty standard of usefulness at which they should aim. He was a *fearless reformer*. He opposed every form of oppression, denounced every species of hypocrisy, and on one occasion even chastised those whose minds were entirely engrossed in secular pursuits. He sought to brush away from the hearts and feelings of men all earthy rubbish, and to array the human soul in the garments of purity and truth. His unceasing desire was to elevate men in the scale of nobility and excellence, and to make them truly wise and happy. He attempted to make them less human, and more angelic; less earthy, and more heavenly.

But Christ must be contemplated, not only as a condescending God and good philanthropic man, but as a man of sorrows, a martyr, and a surety. Blameless, affectionate, and kind as Jesus was, he was hated, reviled, and persecuted. His charitable offices found no grateful response in the hearts of men generally. Their delight seemed to be to wound his feelings, to misinterpret his motives, to malign his character, to pervert his discourses, and to interrupt the outgushing and overflowing of his compassion. Fancying themselves well informed in the will of the supreme intelligence, they haughtily said to the Messiah, we desire not the knowledge of *thy* ways. And supposing themselves thoroughly competent to govern their internal and external life, they rebelliously declared, we shall not have *thee* to reign over us. And as if their fierce feelings and determined hostility against him as the Son of God, were not enough, they resort to physical

means; they lay hands upon him, conduct him through a mock trial, lead him forth to Calvary, and through his quivering hands and feet drive nails; and thus crucify him on the accursed tree.

But in all this, men were but one party; in heaven there was another. In apprehending, condemning, and executing Christ, the Jews pretended to be actuated by religious feeling, and to be seeking the glory of God; they ostentatiously pretended that their behaviour was intended to render God service. And true enough, their conduct was of service to the Almighty, though in a totally different sense from what they supposed. They hypocritically cloaked their inveterate hatred under the pretence of loyalty to the Most High. The fact is, they wished to put Jesus to death, and in order to pacify and bribe their consciences, they deceitfully saddled their infamous procedure upon an assumed reverence and affection for God. But while they were thus blindly, yet voluntarily, acting, the Supreme Governor was restraining their wrath, and bringing good out of evil. He took advantage, so to speak, of their wickedness, to further his own purposes of mercy and salvation. As Peter said to his countrymen on the memorable Pentecost, "Jesus of Nazareth, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

We now come to the question, Why was he crucified? Why did he expire upon the cross? He died, not to originate love in the bosom of the eternal towards the family of man, but to produce love in the heart of men toward him. Jesus died, not to make the Father willing to receive and embrace the returning prodigal, but to make a way by which men might return to the family and service of him, who is worthy of the homage and obedience of his intelligent offspring. Jesus died, not to create a heaven of immortal grandeur and unclouded felicity, but to put it in the power of the fallen to regain the paradise they have lost. He died, that God might, in harmony with his governmental dignity, and without infringing upon his governmental prerogatives, pardon those who confess their error and confide in his grace. He died, to declare, to prove, to demonstrate the love of God, so that sinners might be inspired with glowing gratitude, and have implanted within their bosoms a motive of such imperial potency, as would induce them to hate evil and love

good. Christ died that he might make the salvation of kind sinners a possibility—that he might remove atonement every legal hindrance which prevented their ciliation to the Monarch of the skies. He died that we rise to holiness, to heaven, and to God. He died that might deliver those, who through fear of death were all lifetime subject to bondage; yes, that he might pluck brands from the burning those who are thoughtlessly trodden upon the brink of everlasting woe, and about to make descent to the regions of misery, remorse, and despair.

*London.*

JAMES MALCOLM

## THE CHURCH OF GOD.

No. III.

ALL societies properly organised have not only a basis, but a chief or governor. Without these society could not be controlled, laws could not be enforced—nor members urged to obey. The father of the family is the father—of the nation the sovereign—of the federal States the President; all the tribes of men have their princes, or rulers. The Church of God is a society of persons, redeemed, justified, adopted, sanctified, and saved, having none but Christ as their Sovereign, Ruler, Lord, or Head. 'God hath put all things under his feet, and given him to be the HEAD over all to the Church.' 'For the husband is the head of the wife, as Christ is the HEAD of the Church: and he is the Saviour of his body.' 'But I would have you know that the head of every Church is Christ; and the head of the woman, the man; and the head of the Church is God.' 'Be not ye called rabbi: for one is your Master, even Christ, and all ye are brethren.' 'And he is the HEAD of the body of the Church: who is the beginning, the first born from the dead among all he might have the pre-eminence.' 'God also hath exalted him, and given him a name which is above every name: at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth.' 'All power is given unto Me in heaven and in earth. Go ye therefore and baptize all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all that whatsoever I have commanded you: and lo I am with you, even unto the end of the world. Amen.' These and kindred passages of Scripture teach the supremacy of Christ in the Church of God. Now, as the headship of Christ is a doctrine prominent in Scripture, admitted by all to be cardinal, yet the glory, the significance, and power of which are understood and realised by comparatively few, and as we are convinced that a scriptural apprehension and a correct appreciation of it are pre-eminently essential to the spirit of peace, unity, prosperity, and unreserved obedience of the Church of God, we beg liberty to direct attention to the following in connection with the subject:—

e Church has a Divine Head. It is the 'temple of the living community governed by divine laws, and is in spiritual sub- to one divine living head, Christ Jesus. This, while held ory—taught as part of theology—having a place in Church is—and standing conspicuous among the 'beliefs' of the elical Alliance,' is nevertheless as a fact generally most prac- ignored. In one community the Pope is head, in others en, the Premier, the Bishops, and the Parliament are the They bestow the appointments, livings, ministers; make d enforce them; govern by their assumed power, and rule as ver the heritage.' This gross error, to a greater or less is followed by all the sects which submit to human legis- To give laws is to assume headship. No human being, r enlightened, influential, or pious, can assume the headship Church and not sin, for it is a divine body, and has one and that divine, the Lord Jesus Christ.

Christ is Head of the Church by God's appointment. The tion of the Church was laid by God in Christ, and he is Head ody by God's appointment. God prepared for Christ a body, ) might die for our sins—and he has prepared for him a that he might be Head of the Church. As Mediator, God mitted all things into his hand. The government of the s is under his control. The minute and the vast—the insect e angel—all matter and all mind are beneath the power of 'Thou hast put all things under him.' 'Sit on my right until I make thine enemies thy footstool.' 'The stone which lders refused is become the head of the corner.' 'This is the doing; it is marvellous in our eyes.' 'Also, I will make him t-born, higher than the kings of the earth.' Though the received him not—but despised, rejected, and crucified him— d raised him from the dead, to sit at his own right hand as ver all, for his body, the Church.

Christ, as the Head of the Church, must govern it. As man's to rule his body, and his right to keep all the members in tion, is in his head—reason being there; so the power, right, ility to govern the Church, is found in Christ, its Head. We k not the fact of office-bearers in the Church, and that these e right to rule. 'Obey them that have the rule over you, and t yourselves.' But the duty of *such* is evidently not to set aws given by Christ, and never yet repealed; nor yet to change nances, nor enact new rules; but to see faithfully obeyed all d institutions given by the Supreme living Head. Paul him- ld say, 'Keep the ordinances as I delivered them unto you,' e he could add, 'For I have received of the Lord that which d~~ivered~~ unto you.' What he enjoined upon the churches he d from the Lord, as also his authority to enjoin obedience: s love and veneration for Christ and his institutions, prevented s a faithful servant, from giving any new law, or withholding hich he had received from him. If societies—associations— teries—synods—councils—convocations, were to obey Paul giving new laws, nor changing old ones; but in keeping the sses as we have received them from the apostle, and so to allow to govern the Church, anarchy would cease—numerous rites



would vanish—books would be burned—opinions would be swept away—bigotry would soon be unknown—'isms' would lose their charm—the saints would flock to *one* standard—fight under *one* captain—and obey the one great governor Christ Jesus. The loss of this idea has been the multiplication of sects, and the enthronement of ten thousand usurpers. What must be done? Let every one who knows and loves Christ, determine to be subject to him. Let Christ rule the heart—the spirit—the tongue—the action. Let Christ govern in the family, the market, and the assembly. Christ to Rule is the desideratum of the age. Evidence is seen in the confusion—the sects—the pride, and worldliness of mostly all the denominations. If we have not a Christ in person to rule, let the New Testament in which his laws are found, guide us till he come and so shall he be with us till the end of this age. Let him walk among us as among the seven golden candlesticks. Bright days for the Church, when Christ is thus really recognised as the Head.

IV. In the name of Christ alone is the Church to assemble and to act. In the name of the Sovereign of these realms the Court and the Parliament are convened: and so in the name of Jesus the Church gathers and acts. 'Where two or three are gathered together in my name.' 'In the name of our Lord Jesus Christ, where ye are gathered together, with the power of our Lord Jesus Christ.' 'Whatever you do, do all in the name of the Lord Jesus.' In the meeting and proceeding the headship of Christ is practically recognised, and his presence, sanction, blessing, and power, are enjoyed while to convene and proceed under other names, whether of sect, countries, or opinions, as is everywhere common, is a flagrant outrage upon the Christian profession, and a shameless denial of the authority of Christ. The moral, the spiritual power and influence of Christ blessed name, can only be enjoyed where that name is recognised. It is only as we meet in the name—by the authority of Christ, that we can realise his promise: Lo I am with you—I am in the midst.

V. Christ as the Head appoints his ministers for the Church. At present there are murmurings among the functionaries at the series of ecclesiastical appointments which the Premier has lately made. They petition the Queen, the Houses of Parliament and convocate either to alter the present system of appointing Bishops, or to take the power of appointment out of the hands of the Premier altogether. If in other things they are in error, in this they are right, for no power on earth can appoint ministers for the Church, without assuming the prerogative of Christ himself. Jesus called the twelve, endowed them with power—sent them forth to preach the gospel, and to heal the sick. 'Afterwards the Lord appointed other seventy also, and sent them two and two before his face into every city.' 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest.' 'Christ sent me to preach the gospel.' 'Paul an apostle, not of men, neither by man, but by Jesus Christ and God the Father.' 'And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.' One grand reason for the present state of the world we believe is, ministers are college made, men appointed

not called, nor sent nor appointed by Christ himself. Let us go to Christ for our ministers, and be sure that they are appointed by him; and ere long we shall see a class of men raised up, of intelligence, energy, and living moral power: men who will, if old, turn the world upside down—move the stagnant waters of difference—breathe new life upon the dry bones. Through them should see converts flocking to Christ as doves to their windows, pernicious doctrines and false views exorcised from the minds of men like evil spirits in the infant days of Christianity. Oh that we saw men like those who were beheaded for the witness of Jesus, that would the moral waste blossom as the rose. This, too, is what we want, a Christ appointed ministry. Be it ours ever thus faithfully to recognise the headship of Christ.

*Berwick.*

W. L.

### P o e t r y .

#### SERMON AND TEXT.

A SERMON from a parson fell,  
As he rode out one day;  
The text was sure remarkable—  
'Don't fall out by the way.'

This may seem strange to some, no doubt,  
But 'tis not so to me;  
For text and sermon oft fall out,  
And sadly disagree.

*Family Herald.*

### The Cloud of Witnesses.

IN AND OUT VOLUNTARYISM.—The great principle of willinghood, which we hear so much of, is broken not by a compulsory system of tithing, but by every plan that substitutes any other motive whatever for the one sole impulse which the New Testament recognises as the spring of all Christian actions, and of money-giving as one of the fruits of love—Christ's love swaying the soul, and Christ's Spirit in us quickening the life.—*The Freeman.*

DIAMETRIC OPPOSITION.—On that principle, so misunderstood and abused now-a-days that it can scarcely fail to be misunderstood, we would fain see all our churches acting in their whole pecuniary arrangements; and we cannot but regard pew-rents, fixed salaries, stipends, bargainings, and all the other accompaniments of our present plan, as diametrically opposed to the true practice. Do they introduce a mere commercial element into what should be emphatically a spiritual act? Does not a man hire his pew and pay for it, and think that 'we give our minister so-and-so' with very much the same feeling as he hires his house and pays his clerks? The error is, that we depend on two different principles to raise money—trust the scriptural one partially, but we fancy it wants supplementing with the worldly one. Only, as is always the case, the

ivy is apt to kill the trunk, and the cuckoo to clear the nest for its own use; that is to say, if we bring in any lower motive to reinforce a higher, it usually ends in the destruction of the higher. This is conspicuously the case in ecclesiastical finance.

*The Freeman.*

**PROMISCUOUS WORSHIP.**—Our public assemblies, even the most religious of them—our ordinary Sunday congregations for example—are very far from being portions of the collected Church. On the contrary, a considerable proportion, varying in relative numbers and in shades of moral character, but always a considerable portion and sometimes a very large one, of such congregations consists of persons destitute of religion, and in no real sense worshippers. They neither intend to worship, nor are they spiritually qualified for it. Whatever formal or apparent part they may take in either prayer or praise, they constitute in reference to the entire devotional part of the service a foreign and extraneous element, at once apart from it and incongruous with it. . . . Prayer in its true and only valuable meaning supposes reconciliation to God and faith in Christ through whom alone we have access to God. But in public (promiscuous) prayer there is no guarantee for such a preparation; there is no reason to believe that it universally exists; there is a certainty generally speaking, that it does not universally exist. We thus call upon those to pray whose hearts are far from God, and join with them in what is on their own part a mere form, a mockery, a sin.

*J. H. Hinton.*

### Pearls of Truth.

**OUR DAILY BREAD.**—There is no returning to a former meal or day's food, every craving and want must be relieved by a fresh supply from the master of the household. It is too common, I am afraid, with many to regale themselves with their past feelings and experiences as they are called, and they are too often taught to do so; but the practice is as preposterous, pernicious, and unprofitable as it would be for persons who are hungry to-day to attempt to allay their craving by recalling the idea of their yesterday's feasting.

*Dr A. Wilson.*

**HEAVEN ON EARTH.**—If there is a position on earth that can be compared with heaven, it is when the disciples of Jesus are met on the first day of the week to observe his ordinances, the principle of which is the breaking of bread in commemoration of his death.

*James Ainslie.*

**THE CHRISTIAN PILGRIM.**—Each true Christian is a right traveller his life, his walk; Christ his way; heaven is his home. His walk painful, his way perfect, his home pleasing. I will not loiter lest I come short of home; I will not wander lest I come wide of home, but be content to travel hard and be sure I walk right; so shall my safe way find its end at home, and my painful walk make my home welcome.

*Warwick.*

**CAST THY BURDEN ON THE LORD.**—No burden is too great or too little to be cast upon the Lord. A cheerful looking to Jesus, and assurance that he ever loveth and careth for us, will bear us through

etty annoyances, which sometimes wear health and spirits more than real and great grievances. *Graham.*

OUR IN CHRIST'S CAUSE.—It is a beautiful part of the divine vocation, in accordance with the analogy of God's other works, for personal happiness as well as our moral improvement. is dependent in some degree on the efforts which we make to benefit

Realise more and more your obligations to redeeming mercy, and the transcendent relation in which the love of Christ has placed you as created intelligence; and you will become conscious of the grandeur and dignity conferred upon you in being engaged in a work in which all the events of time are subservient, and the consummation which will constitute the perfection of this world's glory and happiness. *Wilson.*

## Correspondence.

### THE WORDS 'CHURCH' AND 'CONGREGATION.'

Our esteemed correspondent wishes this subject introduced for discussion. We therefore open it by remarking, that the English *Kurch*, the German *Kirche*, the Scottish *Kirk*, and the Saxon *Kirk* are supposed to have sprung from the Greek, *Kyriake*—*Lord's*

Be this as it may, we do not find the Saviour or apostles ever using this word. When they speak of the Christian people as a whole, or at separate gatherings, they uniformly employ the word *ecclesia*, derived from the verb *eccaleo*, to *summon* or *call out*, so that it denotes a people or assembly *called out* or *summoned*; and the English word which does not include this root idea, is certainly not a synonyme of the original. As the word *Church* does not contain this idea, it is not a fair translation, and as the commonly used word *Congregation*, from the Latin *con—gregs—atio*, simply denotes *the act of flocking together*, and omits the idea of *call* as much as the word *Church*, neither is it a true equivalent. *Congregation* is a synonyme of the Greek *Synagogue*, simply *a gathering together*. While Beza has '*congregatis*' in Matt. xxvii. 17, and 1 Cor. v. 11, he invariably gives *ecclesia* in its Latin form everywhere that it denotes the Christian assembly. We say, then, that we want a word in English to express the fact which *ecclesia* denotes, namely, that a people met are *the called*. The disciples meet by heaven's authoritative summons, and are in the scriptures declared *the called* of his Christ; and who does not see the propriety of that which he ever kept this in memory? Now it is a beautiful word, and it is the genius of the English language, that its adoption is not only lawful. We already have its derivatives, *ecclesiastic* and *ecclesiastical*, and certainly its claims are prior to theirs. The word *calling*, *a calling together*, is nearer in signification than *congregation* for it has the idea of *call*, but still it has not that of *separation*, the prefix, *ek*, *out of*, gives to *ecclesia*, and which is an im-  
element in the true idea of that people called out of darkness  
d's marvellous light. Will any brother, having aught to offer,

ED.

## Intelligence.

CONFERENCE OF BRETHERN IN LONDON.—On Tuesday, V and Thursday, 11th, 12th, and 13th August, a gathering of messengers from churches throughout the United Kingdom held in Camden Hall, to hear information respecting the progress of the Lord's work amongst them, and to recommend whatever measures might tend to its future advancement. Above thirty brethren thus met, and a considerably large number of letters was read. Amongst other items of news, about a hundred baptisms were reported. Many interesting questions were talked over, and some very important business was decided. The following Evangelistic work in Manchester, Birmingham, Liverpool and other places, was, as far as possible, arranged for. The following recommendations were submitted for the consideration of the churches and brethren:—1. The necessity and importance of a full and constant presentation of the fact of the love of God, as manifested in the gift of his beloved Son, as a propitiation for the sins of the world, in all public addresses to the unconvinced, love being the grand motive power by which God wins the world to himself. 2. That brethren and sisters throughout the country interest themselves in training the young more or less in their own homes, under their influence, in the nurture and admonition of the Lord, taking one or more at a time under their personal instruction, *the distinct object in view of their being led to the knowledge of the truth, and the obedience of the faith*; its being hoped that by this mode of action many young persons would before long be brought to decision, and be introduced into the fold of the good shepherd, instead of being left either altogether ignorant, or but partially informed, quite undecided, and entirely without the care and oversight of the Church. 3. That without interfering with the ordinary work of the Church, brethren should, as far as possible, employ the issues of the press for the furtherance of that end. 4. That in respect to evangelistic work the churches should, what in them lies, by prayer to the Lord of the harvest, and by the cultivation of the gifts of the brethren, contribute to the support (as far as needful) of brethren in the field, and owned by God in the work. It was also recommended that every brother to prepare a scriptural exposition of the evangel of the Lord for publication, and to brethren generally, having the commandment and desire, to collect and examine all existing hymn-books, and to propose their revision, with the object of procuring a more perfect praise than is as yet supplied, in time for binding, if so desired. The American Bible Union's revised edition of the English Bible was the subject of public meetings were held on the evenings of Wednesday and Thursday, when the faith once delivered to the saints was explained, and the hearing of considerable and attentive audiences, by many of the brethren.

RELIGION MADE EASY.—This inventive age laughs at difficulties, as all know; but that pleasure trips should become more frequent and effectual means of grace, is something new. That cause should be advanced by a pleasure excursion to Pa

steamboat trip on the Thames, even at remarkably low fares, we are decidedly sceptical; but that the funds of a Methodist Chapel case were sought to be raised lately by the former, and that Mr C. H. Spurgeon, of Surrey Garden notoriety, as the hero of the latter, is to give a new rendering of the words, 'that wisdom's ways are ways of pleasantness,' public announcements of the facts compel us to believe. Did the seer expect his saying to be verified thus practically? Fity the apostles did not know how to make the best of both worlds!

**THE CHURCHES IN VICTORIA.**—The Melbourne church first broke bread on the 28th May 1854, ten in number, one of whom died last year in the faith and hope of the gospel. It now numbers thirty-four, and has had about sixty-five in fellowship. Most of the thirty-one absentees are scattered over the colony. Some are at Beechworth, where is a little church. Others are at Bendigo, where there is also a little church. Some are at Ballarat. Some at Geelong, and there is a nice little church at Prahran. Brother R. Service has been privileged to immerse twenty into the sacred name, since he came to the colony about 3½ years ago. He and Brother McGregor fill the pastoral office; Brother Morrison, Stevenson, and Shaw, the office of deacon. A lecture is delivered every First Day evening in the Mechanics' Institute, which appears to be doing good, as it has done in time past. The church meets in the same place in the morning, has been peaceful and happy, and has found that the Lord has been in the midst of it of a truth.—Love to all the brethren in Modern Athens.

Melbourne, 19th May 1857.

R. SERVICE.

DEAR BROTHER,—I am happy to be able to convey to you the pleasing intelligence that a church, consisting of nine individuals, based upon New Testament principles, assembles for worship in the Mechanics' Institution, Prahran (about 3½ miles from Melbourne). In the evenings Lectures upon matters concerning the kingdom are delivered; occasionally our esteemed and beloved Brother Service from Melbourne favours us with a visit and a lecture. The truth evidently is finding its way. We hear acknowledgment of the correctness of first one principle and then another from those that attend the meetings.—Yours in the good hope,

H. G. PICTOX.

**THE MORALITY OF MINISTERIAL CHANGES.**—*The Freeman*, advocating increased ministerial support, says, 'The low tone of morality which often marks the business of choosing a pastor; the letters to and fro about the money question; the higgling on the one side, and standing out for price on the other, which often, though carried on in pious phraseology, characterize these transactions, sufficiently indicate the working of the evil.' This truthful admission would not have been less true had it gone further, even to admitting said business of choosing a pastor to be contrary to the morality both of the law and the gospel. The law says, 'Thou shalt not covet.' If neighbours A. and B. were both in the same line of business, and neighbour A., the richer of the two, heard that neighbour B. had got a servant who was fast extending his trade, and were thereupon to say to one or more of his own assistants, Step quietly into friend B.'s, and without saying anything, see how his new hand does; and if the report were favourable, and neighbour A. were thereupon to

offer a higher salary to the young man, and so get him to neighbour B. and enter his own service, would not that be a violation of the moral law, and would not any guide of the blind man pronounce it such? 'Thou, therefore, who teachest another, thou art not thyself? Thou that makest thy boast of the law, by breaking the law, dishonourest thou God?' Church A. learns from church B.—her dear weak 'sister church,' has got a pastor filling the chapel; two deacons from church A. enter one fine day, they are noticed to be particularly attentive, even to the words of notes; but they say nothing, and the deacons of this sister church thank them for their brotherly visit. This most fraternal visit followed by an invitation to the pastor to preach the annual sermon at church A. Proud of the invitation from so strong a church of course goes. And the third act is that he soon gets 'a call,' being so evidently the voice of providence(!) he piously obeys the increase of his salary, and to the enlightenment of his land so far as the understanding of the brotherly visit from this sister church is concerned. All the difference betwixt these acts of ministerial change and our supposed case of neighbourliness against the former; they do in the name of religion what he is reprobated in commerce; they do to those one in faith what honourable commercial men would not do to opponents in trade. And if the law is thus broken, equally is the morality of the law set at naught. The violated law is but negative, the precept of the gospel is positive; the former goes so far, the latter much farther. The former says, 'Thou shalt not covet,' the latter, 'Support the weak.' The ministerial system supports its weak sister churches by the means of what it declares their indispensable stay. So, both in principle and evangelically, the popular system of ministerial change is a violation of moral law.

**EVILS OF THE ONE-MAN-MINISTRY.**—*The Freeman* says further, 'It is impossible to estimate the mischief to both churches arising from this state of things.' 'They are compelled to make the money question a principal one.' 'A church is no sooner made destitute of a pastor than there are forthwith 30 or 40 applicants about it, from ministers wanting or willing to move, and she is left pastureless while their shepherds are about seeking flocks. It thus be, as we believe it is, impossible to estimate the evils arising from the present unscriptural state of matters, we have not much above. What evil can surpass that wherein men are compelled to make the money question the principal one in the most sacred business of the sanctuary? What evil can be greater, of any kind, than that shepherds should be about seeking flocks, while sheep are left pastureless. Poor deluded things—left not only destitute, but pastureless!!! for want of a shepherd of human kind while the green pastures and the still waters of heaven's mercy are within their immediate reach! Isa. lv. 1-5; Psa. xxiii.; Ps. 12-18.

## ATONEMENT.

HOWEVER much believers in Jesus differ respecting other matters, they are remarkably united in investing the atonement of Christ with the highest importance. They are scarcely less agreed in employing the word atonement, with a fulness of meaning which its derivation can scarcely have supplied. *At-one-ment*, equivalent to *reconciliation*, presents, it is true, an idea beautifully simple—one that a child can comprehend; and it were to be wished that this explanation had been satisfactory, on account of the ease with which it can be communicated. In point of fact, however, it will be found that the majority of the most intelligent and devoted Christians do not regard atonement as denoting merely reconciliation; they believe it is much more; that it includes an all-important aspect of Christ's death, in which it stands forth as the *basis* of reconciliation. We are satisfied that they are perfectly right in this, and will submit proof in the sequel. At the same time, we are free to confess that if the question is put, In what sense or senses is the death of the Saviour the basis of the sinner's reconciliation? we may anticipate either a hazy reply, or one couched in scholastic terms—hard words, lacking that simplicity that is so attractive to the uninitiated. No doubt it is possible to sacrifice truth to an inordinate love of simplicity. Divine truth is grand as well as simple, and frequently its sublime proportions impoverish mere words. God has not confined himself, as man's gracious instructor, to words, but has added thereto symbolic actions and historic events, which have educated his pupils into ideas that bare words could never have conveyed; and into words divinely selected, there have, not unfrequently, been *put* a fulness and elevation of meaning which common usage could never have required. Hence, in Scripture exposition it is all-important that comprehensiveness, elasticity, and strength should be combined with commonness, ease, and simplicity in both word and idea. Would that we could give an example on the engrossing theme of 'atonement!' With diffidence we offer the following as a *contribution*, in the hope of provoking abler pens.

The New Testament has its roots in the Old. The patriarchal and mosaic dispensations noiselessly prepared materials for the Christian temple. *The Septuagint* version of the



Jewish Scriptures constituted the vocabulary of apostles and evangelists. Let us therefore begin at the beginning.

The great Hebrew word for atonement is the verb *capah* with its cognate noun *copher*. '*Caphar* is found in all one hundred and two places; and is translated some seven three times by the words "make an atonement;" six times the words "reconcile" and "make reconciliation;" nine times "to purge;" once "to cleanse;" several times "to appease, pacify, to forgive, to pardon, to be merciful, to disannul, blot out, to put off, and to pitch.'" The primary meaning of the word is, TO COVER. No Jew, we apprehend, can hear the word in any connection without instinctively recurring to the idea of covering, however varied the application he might be called upon to make of it. As illustrative of this ideal meaning of the word, we may remark, that it is used of the *pitch*, or bitumen, *covering* Noah's ark; of a *stage*, as affording a *covering* for the traveller; of *hoar-frost* as *covering* the ground; of a *bribe*, as *covering* the eyes of the judge, &c. Here, then, is the utmost simplicity of idiom. Strength must be sought in the peculiar *applications* of this singularly elastic word.

The sacrificial application is the special one which brings out 'atonement.' Indeed, a sacrificial covering must be a special one. Hence, we perfectly sympathise with the Masorites in the feeling which seems to have induced them invariably to *point* the sacrificial occurrences of the word, to the *intensive* conjugation Piel. Surely every mind must 'intensely' feel that it can be no ordinary covering that is effected by BLOOD.

For examples of sacrificial covering we must of course turn to the book of Leviticus. This is the Bible reader's primer on the whole subject of sacrifice. No book in all the Scriptures contains such an assortment of parent-words, or an array of instructive types. From it we learn the all-important fact, that the leading application of the covering sacrifice was to the sinner *himself*. The principal thought there suggested is, not that sin was covered, but the author of sin—the very person of the sinner. In the single book of Leviticus, the *person* on whose behalf the offering was made is represented as covered thereby about thirty-seven times. Of these instances the following may be taken as a fair specimen: 'And the priest shall make an atonement for him (make a covering UPON him) as concerning his sin, and it shall be for him a covering for his iniquity, and he shall be clean.' (Lev. xvi. 6.)

to be forgiven him,' Lev. iv. 26. Other applications are rare; still they do occur, and with additional ones distributed through the Old Testament, enable us to present the following view:—Sacrifice covers the OFFENDER, the OFFENDED, and the OFFENCE. The covering of the *offender* is SUBSTITUTION; the covering of the *offended*, PROPITIATION; the covering of the *offence*, PURIFICATION, or PARDON.

1. *Sacrifice covers the offender: hence SUBSTITUTION.*

Substitution more readily grows out of covering, than almost any thing else. A few examples will shew this. The hen, in view of the coming storm, gathers together her chickens, and *covers* them with her wings; i. e., she substitutes her wings for the scanty and tender clothing of her young ones—*she* suffers the pelting of the hail *in their stead*. The bitumen that covered the ark within and without served as a *substitute* for the outer coat of the wood, which the decaying influences of water, air, etc., might soon have caused to decay—the pitch received the torrents from the opened windows of heaven *in the stead* of the naked wood. The animal skins with which the merciful Jehovah Elohim *covered* the guilty pair in Eden, were substituted for the natural clothing which had now become nakedness, and which sin had associated with shame, (an illustration that partially anticipates our third idea!)

Now the substitution that in ordinary coverings is natural, in the sacrificial covering of the sinner is *necessary*. Life covering life, is life substituted for life. From this there is no escape. Wrath is gone out against the offender—justice pursues him—the sword is lifted to smite him; but in mercy it is permitted that a lamb, kid, goat, or bullock, should be accepted as his substitute or legal covering, and it, *in his stead*, receives the fatal blow! Were the Jewish victims typical of 'the Lamb of God?' Then, assuredly, he is the sinner's substitute, standing in his room, covering his person, dying in his stead!

2. *Sacrifice covers the offended: hence PROPITIATION.*

The covering of the offended one is a bold Hebraism, which, however, embodies a most tangible and perspicuous idea. The Hebrew conceived, very naturally, of the *face* or *countenance* as the index of displeasure. He then by an easy orientalism further conceived of the appeasing of the displeased person, as the *covering* of his face, the causing of the manifestations of anger to disappear; in other words, as the turn-

ing away of his displeasure, at least to the extent of its being concealed or held in abeyance. Thus the offended party became propitious; his displeasure was no longer terrible; the possibility of reconciliation was inferred. Nay, the changed countenance of the offended inspired the offender with hope and lured him on to obtain by confession, and surrender, the complete restoration of friendship. The countenance that was first forbidding by its frown, then pacified to an aspect of compassion, is now lit up with the smile of pardon and love!

For proof of this usage we refer to an incident recorded Gen. xxxii. 20. Jacob feared to meet his brother Esau, remembering how he had incensed him by supplanting him once and again. He therefore disposed of his family and flocks in the order considered best calculated to appease or propitiate the injured brother: 'And say ye moreover, Behold thy servants Jacob is behind us. For he said, I will appease him (to *cover his face*) with the present that goeth before me, and afterward I will see his FACE; peradventure he will accept of me.'

But, admitting that the Hebrew verb *to cover* does not naturally yield the sense of *to propitiate*, still it may be asked what scriptural authority is there for transferring the idea to the Divine Being, as the result of sacrifice presented to him? We reply, two notorious facts abundantly justify the application. The first is, that the Seventy in their Greek version of the Old Testament, having liberally used *hilakomia*, 'to propitiate,' and *hilasmos*, a 'propitiation,' as the renderings of *caphar*, 'to cover,' and *copher*, a 'covering,' the writers of the New Testament adopted these terms, making them their most especial sacrificial words, and applied them to the death of the Lord Jesus. This fact speaks volumes. Inspired apostles must have regarded propitiation as legitimate, or they would not thus have endorsed it. The second fact is, the name given to the lid of the ark on which the blood of atonement was sprinkled, first by the Seventy, then by the writer of the Epistle to the Hebrews, chap. ix. (comp. Rom. iii. 25) viz., *hilasterion*, *propitiatory*. The Jewish propitiatory was a standing witness that the same sacrifice that covered the person of the offender, covered also the face of the anger of an offended God.

It is no valid objection to this view that it attributes anger to the Most High. Numerous passages in both testaments

o the same thing. There is holy wrath in God. Her supposition direct statement is contradicted—is abused—type is falsified—sacrifice is needless—love itself is painfully obscured. We might urge particular by putting the question—If there existed inexorable need of sacrifice, in consequence of the divine justice, and the existence of divine wrath, and the death of the innocent victim display divine would it not rather have displayed cruelty? But at we only say—If there could be no covering of divine re in the Old Testament, there can be no propitiation New, for the strongest of all reasons—it is an pity. A God who is not angry with sinners, needs propitiated, neither can he be. The essence of the that the holy, righteous God, who, without the propitiation would not, could not forgive, is now through the death of his only begotten Son; so as to send the pathetic entreaty to every guilty eye reconciled to God!

*rifice covers the offence: hence PURIFICATION or*

idea is so simple and obvious as to need but little on. In the holy Scriptures sin is represented as *ess*, defiling the sinner, and rendering him odious to eye. He contaminates all that he touches, and is unfit for fellowship with his maker, but as soon as opens his eyes becomes an object of loathing to him—since Jehovah, being propitious to him, consummates ciling love, by covering, hiding, or putting away his ; in other words, by ‘purging his conscience.’ pardon, based on propitiatory blood. That pardon, from substitution and propitiation, may be scriptur- ed as the sacrificial covering of sin, appears from of Jehovah to Eli, 1 Sam. iii. 14: ‘And therefore worn unto the house of Eli, that the iniquity of Eli’s all not be purged (Heb. *covered*) with sacrifice nor for ever.’ Also from the words of the angel to chap. vi. 7: ‘And he laid it (the live coal from off the on my mouth, and said, Lo, this hath touched thy l thine iniquity is taken away, and thy sin is purged vered). The writer to the Hebrews making a full application of the idea, exclaims, chap. ix. 14, *How much more shall the blood of Christ, who through the*

eternal Spirit offered himself without spot to God, purged conscience from dead works, to serve the living God?’

We have thus endeavoured briefly to unfold the yet sublime idea of sacrificial covering, and by this we present the true biblical conception of atonement. Perfectly as this is done, it leaves almost untouched the aspects of sacrifice that are indicated by the terms Reconciliation and Reconciliation. We must, therefore, crave forgiveness, and ask that our feeble effort may be regarded as ‘germ.’

Incomplete, however, as it may be, we cannot close without asking, Does the reader know by experience what the ‘blessedness of the man whose transgression is forgiven and whose sin is covered, unto whom the Lord will not compute iniquity?’ Every day in which it is not realised is a day of loss. The boundless mercy of God in providing the Lamb for offering, and accepting its shed blood, with the bleeding of the sinner’s substitute, beseech with moving pathos—this blessedness your own!

J. F.

(See Query and Reply.—ED.)

### THE KINGDOM OF GOD.

THERE are well meaning persons who object to Christ being called the Kingdom of God, forgetful that it is the former, not the latter term that is open to objection. As Christians we may object to the term *Christianity*, as one not mentioned by the Saviour or his apostles, to designate the religion of which he is the author; but we cannot thus surrender the phrase, *Kingdom of God*, for in fact there is no designation which he and they employed so frequently in describing the Christian Institution. Sometimes they used the phrase *Kingdom of God*, and sometimes its equivalent, *the Kingdom of heaven*. Our word *kingdom* has not the elasticity of the Greek *basileia*, or the Latin *regnum*. It requires our terms, *kingdom*, *reign*, and *administration*, to express its variety of application the original word. The consideration that this expressive descriptive term, with its various conjugates, occurs about one hundred times in the Scriptures of the New Institution, in express and under reference to its approach, development, constitution, c

fortunes, duration, people and author, marks out institution as most emphatically the kingdom, reign, administration of God and his Christ.

hadnezzar's dream of the great image, whose head gold, whose breast and arms were of silver, whose belly and thighs were of brass, and whose legs and feet were of iron and clay, was interpreted by Daniel as predictive of four monarchies; admittedly the Babylonian, Persian, Greek, and Roman. The second drama of the dream—the stone cut out without hands that smote the image upon its breast and broke the kingdoms it represented to pieces, so that the iron, the clay, the brass, the silver, and the gold, like the chaff of the summer thrashing floors, and were carried away with the wind, that no place was found for them, and the stone that smote the image became a great kingdom, and filled the whole earth,—was explained by the prophet, that in the days of these kings the God of heaven would set up a kingdom which should never be destroyed, and would not be left to other people, but would break in pieces and consume all these kingdoms, and should itself remain forever. Daniel's dream of the four great beasts is understood to represent the kings of the four monarchies, and in the substance of that dream the seer says, 'I saw in the visions, and behold one like a son of man came with the clouds of heaven, and came to the ancient of days, and he brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations, and kingdoms should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom shall not be destroyed.'

These were the halcyon days of the Cæsars, when the empires of Greece, Persia, and Grecia had fallen, and Rome's iron rule stamped the residue, Judea's wilderness resounded with the cry, 'Repent, for the kingdom of heaven is at hand.' The harbinger having prepared the way, the Messiah came, and carried the glad tidings of the kingdom from the east, through the cities and villages of Palestine. Implicitly thereafter he commissioned the twelve to go and preach, saying, 'The reign of heaven approacheth,' and he sent seventy others before him, to say to whatever they entered, 'The kingdom of God is come nigh unto you.' That these proclamations denoted the establishment of the divine kingdom in the days of the people addressed,

is evident, alike from their tenor and design, from the prophecies going before, and from the facts immediately succeeding those of the proclamations. Daniel restricted the time of the founding of the heavenly kingdom to the days of the last of the four brutal empires. While the last, the Roman empire, was in its glory, there appeared the long predicted Lord, or Sovereign,—the one like a son of man, to whom it was to be given the all-conquering, universal, and everlasting kingdom, dominion, and glory. His harbingers' proclamations were prophetically described as the preparing of the way for the Lord or Sovereign. They, as well as the announcements of the Messiah and his apostles, commanded immediate personal reformation or repentance, in view of the approaching reign. He told his disciples that there stood amongst them those who should not taste of death till they had seen the Son of man come in his kingdom—that they should not go on their way till they had gone over the cities of Judah till he had come. To the infidel Jews he said, 'If I by the Spirit of God cast out devils, then the kingdom of God has come unto you.' To those who expected the advent of the monarchy, with all its ostentatious pageantry of secular empires, his double remark was, that the kingdom of God cometh not with observation, but was already among them. He told others that they had been suffering violence since the days of John; that they were pressing into it. The things he taught the apostles he called the mysteries or secrets of the kingdom, which in their time were not to be given to the multitude, but which in the future ascension were to be made known to all nations, for the edification of faith. To Peter he gave the keys of the kingdom, whereby he was honoured as the first to proclaim to Jews and Gentiles, the fact of the Messiah's exaltation to the throne of the universe. Daniel had seen him in appropriate manner as one in human form, brought through the clouds near the close of the ancient of days, to receive from him the royalty. Jesus likened the reign to a nobleman going into a far country to receive his kingdom, and Peter thus also proclaimed on the same cost the corroborating fact, that Jesus was that Sovereign whom David had written, 'Jehovah said unto my Lord, sit on my right hand until I make thy foes thy footstool;' and such, was now by the right hand of God exalted, a King whom Jehovah constituted both Sovereign and Messiah.

In further agreement with these various proofs of the establishment of the divine empire, in the person of the

it is to be noticed that in their subsequent proclamations the apostles always associated his name with the kingdom of God.

Precisely as in the history of the British monarchy, the name of Victoria has been coupled with all royal proclamations since her accession to the throne, so did the apostles associate the name of Jesus with the kingdom of God in their announcements. 'When the Samaritans believed Philip preaching the things concerning the kingdom of God and the life of Jesus Christ, they were baptised both men and women.' He continued at Rome two years preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ.

This puts beyond all cavil the certainty that the apostles proclaimed the reign as then begun, and established in the sovereignty of the Lord Jesus. As proclamations emanating from the British Government in the name of Victoria I., are unchallengeable historical proof of the existence of the kingdom of God and of the fact that this Victoria is the acknowledged sovereign of the British empire, so are these authoritative announcements of the apostles the surest evidence of the existence of that kingdom, and of the sovereignty of that Potentate in whose name they bear. We should have to regard the apostles as beyond the pale of reason and evidence, who would doubt these indisputable proclamations of the British Government, as proof of the existence of the British monarchy, the actual reign of the sovereign in whose name they are issued; and the same remark must apply to those who doubt the corresponding proof afforded by the apostolic pronouncements.

Collateral proofs of the correctness of our position are abundant and satisfactory. The apostles spoke of the grace or favour which they preached, as sovereign or regnant through Christ our Lord. When they spoke of the future fulfilment of the glories of Messiah's reign, they said, we do not see all things put under man as predicted in the eighth verse of the first chapter of the Epistle to the Hebrews, but we see Jesus crowned with glory and honour; his glorious and all-glorious coronation being the pledge of the accomplishment of all that is promised to him. They therefore did not speak of him as not yet attained the sovereign name and dignity, but as highly exalted, and as now the recipient of a name every knee should bow, and every tongue confess to the Lord, to the glory of God the Father. Their



commission was to turn the nations from the power of Satan which had hitherto reigned through sin unto death; and to represent to their converts that God had delivered them from the power of darkness, and had translated them into the kingdom of his dear Son. They addressed the disciples as the holy nation, the royal priesthood, and ascribed praise to the Messiah, not only as to him who had loved them and washed them from their sins in his own blood, but as having constituted them kings and priests unto God.

*(To be continued.)*

### THE EARLY CHURCHES: DECLINE OF CHRISTIANITY.

In looking back to the age immediately succeeding that of the apostles, and examining the scanty records left us of that time, cannot fail to be struck with astonishment at the view presented us, when we see how soon, how very soon, those professing to be disciples of Jesus turned away from his commandments, and by that retrograde course which ended in the perversion of the truth of the gospel in almost every particular. But upon turning to the pages of sacred writ, we find that this state of things was foreseen and foretold. Its causes were distinctly stated; a word of warning was addressed to the disciples to guard against all such things by which they allowed themselves to be so easily carried away; and an intimation was given of the fearful retribution which awaited those churches which returned not to their first love, in the removal of their candlestick from its place, and the consequent visitation of that awful darkness which threw its almost impenetrable pall over them, and enveloped them in a night as profound as that which rested over the Roman empire in the days of rampant paganism.

It therefore becomes us earnestly to enquire the cause of that fearful judgment of God, when he gave over his professed servants to blindness and a corrupt mind; and noting the errors, watchful to guard against them, remembering that we are as liable to sin now as they were then; for we mistake if we suppose that Popery is simply the result of the position which Christianity then occupied with regard to the world. The seeds of corruption are scattered broadcast among us, and only wait favourable weather to manifest their vitality; and the spirit of antichrist is always present to a greater or less extent in every church, and requires the utmost vigilance and care to prevent its development.

The great danger lies in our not realising this fact, and consequently very serious mistakes are made regarding that which constitutes a church, after the pattern of those which in Judea were in Christ Jesus. As we learn from the address to that at Ephesus (Rev. ii. 1-6,) there may even be much zeal, great constancy in affliction, untiring labour and patience, and yet that vital principle which is Christianity may be at a very low ebb. This will:

is, how it is at the present time, that many of those who profess to have conformed to the pattern exhibited in the Gospels, instead of exhibiting to the world around them the love which the members love one another, too often manifest a spirit of contention in their wars and fightings, enough to make those without them. Nor have they succeeded better who have fettered themselves, rendering the members so far powerless for evil, established a species of peace, but only too frequently that of a morose or lethargic slumber, or perhaps the unbroken stillness of death. The records of the past, and the incidents of the present, are so conclusive in showing that he who knew what was in his mind, what was best calculated to promote the purposes he had in view, in gathering his people together into flocks and folds, ought to have proceeded with scrupulous exactness to make all things plain and clear, that it is necessary that we serve God with all our heart, mind, and strength, assured that only confusion can result from it to separate those things which God hath joined

together. For had the early churches began to abandon their first principles, those elements which had been indeed previously existing, comparatively powerless, commenced to effect fearful things among them, and as cure after cure was tried in vain, manifested how impotent were creeds, confessions, or every thing of man, to control those who had already turned aside from the will of God. It is remarkable that one of the very characteristics of the decadence of vital Christianity, exhibits a very early discontinuance among the brethren, of the teaching and admonishing one another. As this was the duty of the body seems to have become paralysed, and notwithstanding the vivacity of the life which might be centred in it, disease too quickly laid hold on it. There can be no surer sign of the death of spiritual life in a church, than the manifestation of a willingness to fulfil this duty, or an inclination to discontinue it. The scriptural ideas respecting the office of bishop disappear also to have been gradually overlooked, as we find the office of presbyter, and philosophy raised to a position and importance by the apostles only to age, experience, and godliness. As that the churches at an early era degenerated into a form very much akin to that occupied by the present popular churches. And as man was exalted, the Scriptures were abused. Some were made to some of the ordinances with a view to render them more impressive—new ideas were attached to others—the old landmarks were removed, and new erections were reared, the appearance of the whole underwent a change. Each false doctrine became a precedent, and an excuse for another; and when one false doctrine had good old paths, there was no one to guide him. As this system prevailed, it became more and more apparent that the things were uncountenanced by the Word of God. So a new system was set up. The plea of apostolic tradition was first used with some hesitation at first, but afterwards more boldly, and Tertullian, at the beginning of the third century, was asked by some who had demanded of him to show his authority in the sacred Scriptures for some assertions he had made. He

says, 'There are many things which are observed without the authority of Scripture, and maintained only by apostolic tradition, and the force of custom. Thus, to commence by baptism, we renounce beforehand under the hand of the pastor, the devil and all his works; we are then immersed three times. . . . We then taste of the concord of milk and honey, and afterwards refrain for a whole week from using the bath or ordinary washing.' He also adverts to the custom of celebrating the anniversaries, of the decease of the various martyrs—with a number of other things, such as forbidding to fast on the first day of the week, or to kneel in prayer; also, the fearful care exhibited when partaking of the Lord's Supper, lest they should permit a drop of the wine or a crumb of the bread to fall to the ground. He refers also to the custom of making the sign of the cross upon the forehead, in a variety of circumstances which he enumerates, and says not without reason, 'If you ask for some decree of Scripture to support these and similar observances, you will find none, they can give you no other reason than that tradition has invented them, custom confirmed them, and faith observes them.' But proceeding a step further, he advances a dangerous proposition, which once admitted, overthrows the whole system based upon the declaration of Jesus. 'Ye are my friends if ye do whatsoever I have commanded you.' He says, 'It is permitted to all the faithful to conceive and to establish that which is agreeable to God, and useful for discipline, or profitable for salvation.' It will appear from the foregoing, how true it was that 'the leaders of this people caused them to err, and they were led of them that are destroyed.' Thus, whenever man forsakes God, he makes to himself gods many, and whenever he turns aside from the paths of the Lord, it is but to explore paths which lead onward to destruction. The contemplation of the fearful consequences which ever follow a departure from the strait path, should fill us with anxious watchfulness lest we should be at any time inclined to take the first false step, which may precipitate us over some unnoticed precipice,—when, falling with an ever increasing velocity, a terrible destruction is our final portion. And in now noticing the rapid transition from the state of things to which we have alluded, into the system of active opposition and positive disobedience to the commands of Christ, embodied in the Papacy, we must keep in mind the cause of it all, and see whether the exhortations addressed to the churches in Asia are not applicable to us, so that he that thinketh he standeth take heed lest he fall.

H. M.

## Page for the Young.

### THE POWER OF FAITH.

'By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter.' When he grew up, he had before him the choice of two things—royalty or slavery. His people had been long in bondage to the Egyptians; he himself in his helpless infancy had been exposed to death: but royal Pharaoh's daughter seeing him, loved and adopted him as her own child. So when Moses

years, he found himself an honoured inmate of the palace of the greatest monarchs of earth; possessed of all the learning of Egypt, and treated as the son of the daughter of the king. Yet, in keeping this royal and most envied position, he actually chose the despised condition of his enslaved kinsmen. How was this? It was *by faith*.

For he 'chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' He saw there was a cost before him by refusing the kindness of the royal family. He did not act blindly. Yet, knowing that suffering would be his lot, he bravely carried it out. It was not that there was no pleasure in the palace. Palaces are rarely or never devoid of pleasures; they abound with them in greater fulness and at less expense than do any other dwellings; but for all this, Moses chose to suffer afflictions with his people, rather than to taste the varied enjoyments which the court of Pharaoh afforded. Why? For two reasons. The pleasures that were before him were pleasures of sin, and his kindred, though poor and despised, were the people of God. He knew that these pleasures could last but a season, and that likewise the afflictions of his people would be to an end; and then the high would be brought low, while the low would exalt his own in due season. So he acted according to what he saw at the time, but according to what he believed.

For he 'esteemed the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.' He knew he would be laughed at and mocked for his choice, but he had counted the cost, and the conclusion of his calculation, that even the reproach of Christ was greater riches than the treasures of Egypt. We have almost no idea of the vast amount of treasure that Moses might have obtained, had he decided to stay in Egypt. He had respect unto the character of the royal pleasures, and the unsatisfactoriness of them; and on the other hand, he saw before him the reward of eternal recompense wherewith the Lord Jesus Christ would reward all who are faithful to him and his cause. It was only by faith that he saw this; he could not see it otherwise.

For he 'forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.' He knew that his choice would bring him into conflict with Pharaoh; he knew how great and even terrible were the king's resources; he knew how powerful an enemy the monarch was; he knew also that exile from his birth to an untrod, unknown country was the best way for him should he escape the wrath of the king. Still, he did not; with dauntless bravery he entered upon the terrible trial, and he conquered, 'for he endured as seeing him who is invisible.' Such was his faith.

For he 'kept the passover and the sprinkling of blood, that the first-born should not die.' He neither feared nor cavilled. He did not say, 'What good will keeping this blood do? How is this blood on the door-posts to prevent the death of the first-born?' He did not say, 'What good will keeping this blood do? How is this blood on the door-posts to prevent the death of the first-born?'

traying angel from entering our houses? No such unworthy dishonouring questions had he: God had spoken; he had heard, believed, and he acted accordingly. No one might have been able to tell him how the passover and the blood of sprinkling could save him; but believing his God, he asked not the question; he simply, obediently did what was commanded, and he and all Israel experienced that salvation was the result.

'By faith they passed through the Red Sea as on dry land; while the Egyptians assaying to do were drowned.' Not that they were ignorant of the power of water to drown; not that they had heard the terrible story of the flood and the ark, but on their faith against all appearances, all difficulties, all objections; they went as the Lord commanded Moses; impossibilities vanished before them; the very element which was the great obstacle to their escape, was made at once their deliverance and their enemies' destruction. What was life to them was death to the Egyptians; what was duty in them as the people of God, was presumption to the adversary as the foes of Jehovah. Such was the faith of Moses and such its power.

Dear children, all of you who are able to read and understand the paper have 'come to years,' so that now you should choose whether you will suffer affliction with the people of God, or enjoy the pleasures of sin for a season. You are not called to make at all so great a sacrifice as Moses made; but you are required to come to a decision the very same in kind. Will you decide for the reproach of Christ whatever it may be, against all the treasures that this world is likely to afford you? This is still the question, Let your decision be like that of Moses—let it be the triumph of faith. 'This is the victory that overcometh the world, even our faith! Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'

## P o e t r y .

### CHRISTIAN ACTION.

Do something! do it soon! with all thy might:  
 An angel's wing would droop if long at rest,  
 And God inactive were no longer blest.  
 Some high or humble enterprise of good  
 Contemplate till it shall possess thy mind,  
 Become thy study, past-time, rest, and food,  
 And kindle in thy heart a flame refined,  
 Pray heaven for firmness thy whole soul to bind  
 To this high purpose; to begin, pursue,  
 With thoughts all fix'd and feelings purely kind;  
 Strength to complete and with delight review,  
 And strength to give the praise where all is due.

*Wilco*

## The Cloud of Witnesses.

**ONE LAWGIVER.**—It is an ascent into the throne of God to impose law on the conscience which God hath not imposed. This hath deservedly been thought the spirit of anti-Christ, it may be called also the spirit of anti-God. God hath reserved to himself the sole sovereignty over the conscience, and never indulged man any part; he hath not given man a power over his own conscience, much less one man power over another's. *Charnock.*

**HIGH TREASON.**—It is a *præsumptio* against heaven to set up an authority distinct from that of God, or to enjoin anything as necessary in matters of worship, for which a divine commission cannot be shown. When God hath by his sovereign order framed a religion for the heart, men are ready to usurp that authority, to frame one for the sense, to dress the ordinances of God in new and gaudy habits, to take the eye by a vain pomp. Is not this a manifest reflection on the wisdom of God, as though he had not been wise enough to provide for his own honour, and model his own service, but stood in need of our directions and the caprices of our brains? *Charnock.*

**A TRUE TESTIMONY.**—It is a poor affair when the gospel is shut up in the hands of the ordained preacher alone. There never has been, and there never will be, much real good done where such is the case. *John Kirk.*

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## Correspondence.

### ATONEMENT—QUERY AND REPLY.

'By whom we have now received the atonement' The margin of this clause reads, 'or reconciliation.' It is well known that many commentators prefer the marginal to the textual rendering. No doubt they have their reasons for the preference, but is there not an insuperable difficulty in the way of adopting 'reconciliation' in this passage? No man can receive a thing that is not in existence before he receives it; is, then, the sinner's reconciliation in existence before he actually becomes reconciled? If so, must he not be reconciled and not reconciled at the same instant? On the other hand, the 'atonement,' as the ground of reconciliation, is in existence before the sinner receives it. When he acquiesces in the propitiation or atonement, he becomes actually reconciled, or at peace with God. If this consideration is not conclusively in favour of the text rather than the margin, will you, Mr Editor, or one of your correspondents, kindly tell me why?

INQUIRER.

A person may receive a thing not in existence before he receives it. Its existence and reception may be simultaneous. An intending traveller may receive a drive or ride from his friend, but the drive or ride had no existence apart from reception. A child kneels before his father and receives his parting benediction, but the benediction had no existence before its pronouncement and reception. So does the

returned prodigal receive a reconciliation with his parent, which had no existence, and could have none, till received. So precisely in the *Καταλλαγή*, Reconciliation, or At-one-ment through Christ, God is said (*Καταλλάσσειν ανθρώπους ἑαυτῷ*) to be reconciling the world to himself, and the world is said (*Καταλλάσσεσθαι τῷ Θεῷ*) to be reconciled to God. God is the reconciler, the yielding sinner is the reconciled, and the transaction is the reconciliation. The reconciliation being thus the effect of the efforts of the reconciling party, and the submission of the reconciled one, it is strictly and exquisitely correct to say of those who have been reconciled to God by the death of his Son, 'By our Lord Jesus Christ we have now received the reconciliation.'

We have long thought that it is much to be regretted that the word atonement should have come to be used as it generally is, namely, as the designating term for the death of Christ, instead of being referred to the result of his decease—that is, the at-one-ment or reconciliation of the acquiescing sinner. As is clearly shewn in the able article of our esteemed brother, in p. 181, the Greek term *hilasmos*, is given by the apostles as the equivalent of the Hebrew *coffer*. This word our translators properly render *propitiation*, as in 1 John ii. 2; iv. 10. Christ was the propitiatory victim or sacrifice for sin, and such is the distinct meaning of *hilasmos*. It comes from *hilaskomai*, to be propitious or merciful to.—See Luke xviii. 13. And with *hilaskomai*, it is derived ultimately from the same root as *hilaros* (*ἰλάω*). From the Greek *hilaros* the Latins got their term *hilaris*, and from it we have our English word *hilarity*, cheerfulness. The Seventy gave this word as representative of the Hebrew words *light* and *to shine*, in such connexions as Psalms iv. 6; xxi. 6; xxxi. 16; xliv. 3; and lxvii. 1; so that the light or shining of the countenance—the Hebrew mode of expressing good-pleasure, satisfaction, or propitiousness—being represented by this term, we see the propriety with which the apostles employed its derivative *hilasmos*, to denote that great propitiation, at the crisis of which the Messiah was led to exclaim, 'My God, my God, why hast thou forsaken me?' but through which the reconciled enjoy the light of the countenance of him whose favour is life, and whose wrath is death. The careful reader will perceive in the history of this word, and in the fact that the Saviour, as the sin-bearer, underwent such an experience as led him to utter the above quoted exclamation, further evidence of the correctness of Brother J. B. R.'s second reference of his theme, namely, its bearing on the offended.

It is manifest that in the language of the apostles, *ἰλασμος*, propitiation denotes the sacrificial victim, and that *Καταλλαγή* is the at-one-ment or reconciliation effected through the propitiation. They are not synonymous terms, the one is the way or medium, the other is the result. For this reason we say it is to be regretted that the word denoting the result should be generally employed, as it is to express the way or medium. Jesus is affirmed to be the propitiation for the sins of the whole world; but the atonement is not said to be world-wide. This would imply the reconciliation—the salvation of all men, which is not a fact. The atonement is increasing in extent every day. Each convert to the faith swells the number of the reconciled.

ese reasons we object to the common phrase, 'The extent of  
ment.' It is a number which no man can number, Rev.  
As to the extent of the propitiation, there can properly be  
ion upon it—1 John ii. 2, and iv. 9, 10, settle it.

ould, therefore, had we been J. B. R., or Inquirer, have  
l the word Propitiation, instead of Atonement for their

And instead of saying in proposition second, *Sacrifice  
e offended: hence PROPITIATION*; we should have said, *hence  
USNESS*. That is the idea to be expressed, as it appears to  
ist was the propitiation—God is propitious; his propitious-  
ealed, and takes effect through the propitiation.

ould also have added another proposition to this effect:  
*covers the law; hence RIGHTEOUSNESS*. Here we should have  
shed betwixt *hilasterion* (propitiatory, Rom. iii. 25; mercy-  
o. ix. 5); and *hilasmos*. The mercy-seat covered the law in

of the covenant, which was a figure for the time then present;  
it came as foreordained, the true hilasterion, propitiatory, or

at, by and through whom the law is covered, protected,  
so that, as Paul argues, God's righteousness is so mani-  
the remission of past sins, that he is just while the justifier

he believes in Jesus. The apostle's argument here expressly  
hat there was a governmental need be for such a propitia-  
re have in Christ, that indeed God would not have been just

ing the sinner without it. This borne in mind does away  
revolting ideas, that the propitiation was not necessary to  
ication of the sinner, or that God, if only sufficiently well

towards man, might have forgiven him without requiring  
ig for sin. It would not have been safe, therefore not wise,  
not right, therefore not possible, for a holy God to have  
sin, his law uncovered, unprotected.

vering of the sinner, of the law of the offended, and of sin  
y the propitiation, engrosses all concerned in this greatest  
imental questions. The problem is thus solved in the per-  
s Lamb of God—a problem which by no other, and in no  
ceivable way, could have been unsealed.

instead of saying, *Sacrifice covers sin; hence PURIFICATION—  
NESS*, we should be inclined to say; hence EXPIATION, the  
way of sin, the non-imputation of it to the guilty. The

ion has removed sin in this respect, that God is not now  
to men their trespasses; but not that he has forgiven aught  
ose who have become the reconciled. They alone are the

and the purified. Forgiveness and purification are the  
e predicates of reconciliation, not of propitiation. As it is  
the propitiation that reconciliation takes place, so is it  
reconciliation that forgiveness and purification are enjoyed.

to reconciliation, while the day of acceptance and salvation  
d is not reckoning to the sinner his transgressions; he is  
y holding back from doing so; his long-suffering is designed  
e transgressor to repentance; but despising which, he is at

lown to perish in his sins, and must stand before the judg-  
t of Christ to answer for them. We recommend our esteemed  
most instructive essay, with these further thoughts on the  
to the careful perusal of our readers. Ed.



## BAPTISM—QUERY AND REPLY.

DEAR BROTHER MILNER,—What authority has any brother, when immersing a believer into the name of the Father, Son, and Holy Spirit, to add the words '*for the remission of sins.*' A reply through the *C. A.* will oblige others besides, yours in the kingdom of Jesus,  
*Cheetham.* G. S.

There is no Scripture authority for the addition of these words to the administrative formula given by the Saviour in the commission. When he commanded to baptize 'into the name of the Father, and of the Son, and of the Holy Spirit,' he gave a form of administration, perfect and entire, wanting nothing. The relationship implied in this formulary includes all the blessings of the new institution. We cannot suppose a person so baptised according to the law of Christ, whose sins are not remitted. But remission of sins is only one blessing of Christian discipleship, and why it is to be singled out from all the rest, when with them it is included in the form of some words given by the Messiah in person for the administration of this ordinance, we find neither reason nor Scripture. We should say both are against such a use of the words. So to employ them would seem to indicate a want of apprehension of the import of the Saviour's formula of baptism, or a want of faith in its sufficiency. They are, as a quotation, defective and objectionable. The phrase itself—'Baptism for the remission of sins,' is not found in Scripture. Baptism conjoined with repentance and the name of Jesus is, but not baptism alone. We are far from supposing that when the phrase is used, there is any design to exclude repentance, or the name of Him through whom forgiveness is proclaimed, but that it is a misquotation—quotation it cannot be called—and as such is calculated to convey very erroneous and injurious impressions we cannot doubt. We do not say it is unlawful to quote a clause of a sentence when the terms of the proposition are not affected by the quotation; but certainly it is contrary to the fundamental laws of language, to omit or quote a single member of a compound proposition, and affirm of it what the writer affirms of the whole. If one asks the price of an article of commerce, and the reply is, £3, 5s. 6d., it were wrong to quote the middle term only, and say the price of that article is five shillings. In this style the apostle is frequently charged with the declaration, that 'money is the root of all evil,' whereas, he affirms this, not of money, but of the love of money. In like manner we find the 'faith alone' theorists persistently misquoting Mark xvi. 16, 'He that believeth shall be saved.' Righteously do we object to the omission of the words, 'and is baptised,' in this case, and by the same law are we bound to maintain the integrity of Acts ii. 38, and to avoid the abstraction of one of its three terms, and the presentation of the abstracted member to the public for acceptance, as a divine formula. A term of Scripture so abstracted and employed, is no longer the unerring symbol of a divine idea, but becomes the watchword of a sect, and an instrument of heresy. All the faithful in Christ Jesus, all who revere the sacredness and sufficiency of the word of God, all who long for the union of his people, must studiously avoid a humanly coined symbology, all the more dangerous that it appears so near what God has given.  
 Ed.

## Intelligence.

**THE CHURCH 'IN FETTERS.**—The Free Church Presbytery of met recently in Kirkmichael, in reference to differences the congregation and minister. The former wished the al tie severed. The moderator told the congregation that ytery had not the power to snap the bond that united them r pastor; that when the presbytery connected him with y married him to the church. One of the congregation the moderator of the unwelcome fact, that the minister had wife still living, his previous charge, the congregation of ; so that, according to the theory propounded, the con- sisting was something like bigamy. The worthy moderator at all prepared for the Sadducean question which himself a rise to—Whose wife is she? and so answered never a imboldened by his success, the member asked, How it comes it when a minister wants to leave a congregation he can do at when a congregation wants to be rid of a minister, there o separation?—How also that a little more money will a minister from his congregation? Another member sug- at if the church courts could not dissolve the connexion, at be something wrong in the constitution of the church. eminded the court that there is a possibility of separation nan and wife, and that they had made such a separation having all left the congregation to a fraction. A previous complained that the minister did not put himself on a level congregation; that he would say, 'You sinners, you wish ver me, instead of my ruling over you,' and had told them hey were served with preaching once in a fortnight or three : was as much as they paid for.' Another member urged, h such good expectations of the minister, the presbytery move him to some other place. The question being put to only six hands were extended for the continuance of this is. The Free Church is not yet free. It changed masters ruption; but it did not attain to the freedom of which the spoke when he said to his disciples, 'You shall know the id the truth shall make you free.' The apostolic law of was never referred to by a single speaker at this meeting hours' length. The constitution of the church, though question, could not be defended by appeal to the scriptures. law and to the testimony' does very well as a cry for a usembly, where Mr Moderator has it all his own way, but ll as a thing to be reduced to practice in a case like this, sion of power—'Who shall be greatest?' has yet to be s Jesus disposed of it in saying, 'All ye are brethren.' Such this, however painful to all concerned, will lead not a few to submission to a humanly constituted clergy, whether stand- e as individual rulers over the people, or associated together yteries, synods, and assemblies, is no part of the law of ut that which most of all prevents submission to him. Said f I yet pleased men, I should not be the servant of Christ.'

**ON TO THE CLERGY.**—*John Adams* being asked for a contri-

bution for foreign missions, remarked, 'I have nothing to give to that cause; but there are in the vicinity six ministers, not one of whom will preach in the other's pulpit; now I will give as much more than any one else to civilize these clergymen.' So reports the *Belfast News Letter*. We fear John Adams would find his mission very hopeless one. Christendom is indebted to its clergy for a hundredfold divisions and heresies. The clergy as a body will not move till they find the people moving from them. Like all sects they suppose it their interest to maintain theirs respectively. Nothing more than a united church would bring the reign of Christ to an end. If John Adams desires union, let him aim at Christ, not clerical union; the union of the so-called clergy is the bane of the church; the union of Christians is its freedom. Let him lay their union on the one foundation, Jesus the Christ.

ENLIGHTENED CHRISTENDOM.—'Baptised Christians without a creed, who don't know a bishop from a ruling elder; rational beings called, who put their fingers into the candle, and are exceedingly appointed that you don't take the moon down for them to play with.' Does any reader object to this description of the 'infant messiahship' of 'the visible church' of 'Christendom;' be it known that it is not our's, nor an enemy's, but a friend's, even '*The New Independent's*.' Does any reader find it an untrue picture? Do any find such a sketch from apostolic pens? Does any find that the churches of Christ there were baptised Christians with a creed? Does any find the above degree of enlightenment to be that of those who were declared to be light in the Lord? If not, these 'baptised Christians without a creed' are not Christians, the Bible be true.

THE EVANGELICAL ALLIANCE.—The Berlin correspondent of the *Times*, writing on the 7th Sept., mentions the forthputting of 'a bold and captivating idea,' as due to the anticipated meeting of the Evangelical Alliance in that capital, to wit, that 'while churches have grown up in Christendom, in the names of St Peter and St Paul, with their respective attributes, there was as yet no church that embodied the spirit of St John, this latter should now be attempted.' Doubtless it shall be well if the Alliance should succeed in embodying the spirit of St John in any church it may form; but, if the embodiment is to take place, as 'the respective attributes of St Peter and Paul' have been embodied in those churches that have their names, it were certainly better to leave Christendom without such an embodiment. Once that Peter confesses that St Peter embodies his attributes, as it assumes his name, and once that St Paul allows that St Paul's of London embodies his, and once the Alliance can prove that the latter apostle was wrong in rebuking the Corinthians, for taking his name and Peter's without their owners' consent, and once it can shew that though the quadrilateral alliance of names which the Corinthians attempted, was destructive of Christian union, yet the tri-partite one now proposed shall embrace it; it will be time enough to proceed with the bold and captivating idea suggested.

### THE KINGDOM OF GOD.

EVER the apostles commanded or authorised as the  
 ors of God, they did in the name of the Lord Jesus.  
 the name of another, is to do so by his authority.  
 nulgation of laws in the name of Victoria, by the  
 ; powers of these realms, is the formal acknowledg-  
 her sovereignty. The same indubitable proof have  
 e sovereignty of the Messiah, in the divine govern-  
 his, that the accredited ambassadors of God enforced  
 itted nothing save in his name. In his name the  
 irst endowed them with the Holy Spirit, so giving  
 ir high credentials. In the name of Jesus they  
 ed salvation and remission of sins; in his name they  
 led faith, repentance, and baptism; in his name  
 : out demons, healed the sick, and raised the dead;  
 me they administered the laws and ordinances of the  
 omy, and in his name they instructed the disciples  
 ble, and in all things to act.

aviour predicated his commission on his possession of  
 and universal authority. 'All power,' said he, 'in  
 und in earth is given unto me; Go ye, therefore, and  
 all nations.' The kingdom of Israel being the  
 of God, and the New Institution superseding it,  
 wo things follows—either the New is a divine impe-  
 or it is a usurpation of the one previously existing.  
 seen that the nation of Israel was legislatively, pon-  
 and governmentally the kingdom of God on earth,  
 owing its legislature, pontificate, and government  
 en superseded by those of the new order of things  
 ed by Christ, either this new order is a usurpation,  
 the kingdom of Jehovah. There is no middle ground  
 An imperial constitution can be displaced only by a  
 elopment of the same imperial power, or by usurpa-  
 Nothing short of imperial authority, and nothing but  
 l the same imperial authority, can supersede that  
 s imperial, except by arrogance. It was, therefore,  
 ue of the divine and unlimited monarchy of his Mes-  
 ), that the Lord Jesus announced to the rebellious  
 at the kingdom of God should be taken from them  
 en to a nation bringing forth the fruits of it, and that  
 unctioned his ambassadors to disciple the nations to

The titles borne by the Messiah are equally full of significance. Said the angel, 'Thou shalt call his name Jesus; he shall be great, and shall be called the Son of the high God; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.' Said the eastern magi, 'Where is he that is born king of the Jews?' Said Nathaniel, 'Rabbi, thou art the Son of God: thou shalt be the king of Israel.' Said Zechariah, 'Tell ye the daughter of Zion, Behold thy king cometh unto thee.' Said the disciples, 'Blessed be the king that cometh in the name of the Lord; peace in heaven, and glory in the highest.' These kingly appellations are not less real and expressive of the Messiah's actual royal dignity, than are his other names indicative of his filial relation as the Son of God, or of his mediatorial position as the Messiah. They stand together. We acknowledge them on the same evidence. The confession which he made before Pontius Pilate was that involving his regal dignity, as that which he made before the high priest involved his sacerdotal and filial standing. For one, or some, but for all his claims, did he witness to the death. Thus it behoved him to suffer and to enter into his glory. Neither himself, nor the prophets who testified beforehand of the sufferings of Christ, and the glory following, nor any one of the apostles, gives the idea of a delayed or partial glorification. The united testimony is entirely the other way. Glory undelayed, superlative, and eternal, is the univocal declaration. Most certain it is, that his glory as proclaimed from and after pentecost, is governmental and regal, in the highest sense of these and all correlative terms. While, as we have seen, his name stands officially associated with the kingdom of God, of heaven, of Israel, the throne of David, of Zion, of Jerusalem; while in these respects he was disowned by the Jews, in all of these he is acknowledged by God, and is set down at the right hand of the majesty in the heavens, there to obtain the homage of the universe, as emphatically 'the Lord of all,' and there to 'reign till he hath put all enemies under his feet.' Hence the constantly employed appellation, 'The Lord Jesus Christ.' This word 'Lord' always denotes the superiority of him to whom it is ascribed, over those who do, or ought to ascribe it. The master is the lord of the servant; the king is lord of the subject. The royal David had no lord but God.

Lord God of Israel, and right well did the rabbies know this when the Saviour confounded them with the query—‘How did David, by the Spirit, call the Messiah his Lord, saying—Jehovah said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool?’ They could not deny that David there confessed the Messiah to be his sovereign superior—they could not explain how David would ever call the Christ his Lord, if he were merely his son—they stood convinced that the Messiah was proved to be the Sovereign of Israel’s greatest king. ‘Therefore hath he on his vesture and on his thigh, a name written—KING OF KINGS AND LORD OF LORDS.’

From what has been now advanced, we conclude, 1. *That entrance into the Kingdom of God is obtained through obedience to the law of Christ.* We submit this proposition as inclusive, not only of the yet future glories of the kingdom, but of its present immunities and privileges. We mean that it is entered now, and that its present blessings are presently enjoyed through compliance with the terms of the gospel. The Messiah said, ‘Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God.’ This implies that entrance is obtained in this way—that this is the mode of admission—that he who has been born of the Spirit, and of water, has entered. Thus were the converts to the faith addressed as having been translated into the kingdom of the Son of God’s love on their conversion from the power of darkness. 2. *That fidelity unto death, to its present manifestation, alone secures a final and triumphant participation in the heavenly and eternal felicities and honours of the Kingdom.* The promise is, ‘To him that overcometh will I grant to sit down with me on my throne, even as I overcame, and am set down with my Father on his throne.’ And the exhortation is, ‘Be thou faithful unto death, and I will give thee the crown of life.’ 3. *Rejection of the gospel, or a false profession of submission, ensures perdition.* When the Son of man, sitting on the throne of his glory, gathers all nations before him, he shall say to the faithful, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ But to the others his sentence shall be, ‘Depart from me ye cursed, into everlasting fire prepared for the devil and his angels.’ 4. *The doctrines (1) that the Kingdom of God will not be established till the Lord’s return, (2) that the kingdom and throne of the Messiah are*

*different from the kingdom and throne of God, (3) that kingdom and throne of Israel, or of David, are not those God, are utterly unscriptural.* That a further and more glorious development of the kingdom will be inaugurated when the Lord comes the second time, is plain; but this does not involve the denial of its present existence. According to Daniel it was in the days of the fourth or Roman monarchy, that the God of heaven was to set up the everlasting kingdom; that monarchy has long passed away, and were as correct to call the present kingdom of Persia the second of Nebuchadnezzar's dream, as to call the present European confederacy the fourth. According to Daniel it is not when the Son of man returns to earth, but when he was taken to the Ancient of days, that the kingdom is given him; and according to Jesus, the nobleman to whom he likened the kingdom of God, went into the country to receive his monarchy; and his return was the fore not to institute his reign, but to reckon with his subjects. Here, as elsewhere, the kingdom of God is seen to be established in the person of the Son. The kingdom of God and of his Christ is one kingdom. To say otherwise is to say a most vicious and unwarrantable figment. Said Jesus, 'All that the Father hath is mine.' Pray what is the kingdom but the heir? and what is he heir to but what is the Father's? What is the Father's kingdom but his, or what is his but the Father's? So of Israel's kingdom and David's throne. The former is Christ's, for it is God's, and the Messiah's people are the people of Jehovah, the true Israel of God. David's throne is Christ's, alike because he is David's Son and because the throne of David belonged to Israel's God to David's Lord, and because the Messiah is at once Jehovah of Israel, and the Lord of David. As what is David's is Christ's, so what is Christ's is God's; and thus argues the apostle for the heirship of the saints. 'All things are yours, for you are Christ's, and Christ is God's.' 'What God has joined together let not man put asunder.' Reader, are you Christ's?

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### OUR SAVIOUR.

WERE I, dear reader, to place before you the portrait of a being of calm and benignant mien, his countenance pale

ly vigils and protracted fasts, and bearing the traces of sorrows and many griefs; his eye so mild, expressing the depths of pity, compassion, and love, and yet so powerful its glance strikes deep into the heart, and fathoms the depths of sin which lurk in its recesses; and then, that face so striking clothed with purple, that head crowned with thorns, that hand so gentle bearing a reed; and were I to address you whom this portrayed, would not the response spontaneously arise, *Our Saviour?* But have you ever weighed the wondrous import of these words. When used by you, they imply your recognition of him as *your* Saviour, they imply that you have repented of your ways, and fled to him for refuge; that you have abhorred your sins, and have joyfully accepted his righteousness; that you have despaired of every other help, and have laid hold of his salvation,

‘So sweet, so full, so free.’

Is it so? Has the wondrous love of God touched your heart? Is the salvation which Christ has procured by the sacrifice of himself, your salvation? Is the righteousness which he has perfected, your righteousness, and can you indeed approach the Father through him? Have you laid your burden of sins on him, and received his promised rest? Have you rallied round the standard of the cross, and enrolled yourself among his disciples? Have you been baptised into his death, and have you risen with him to newness of life? Is Jesus your hope, your life, your all? If so, then, he is indeed *your Saviour*, for he is able to save unto the uttermost all that come unto God by him.

Oh! remember that purple robe, that crown of thorns, that bloody sweat, that dreadful cross! Was ever love like this, that God’s own Son should die for you; that he who had done no sin should become sin for us, and bear our sins on the accursed tree. Oh! ponder these things and say, will they be in vain? will you despise this love? will you neglect this great salvation, thus dearly purchased by the blood of the Son of God? will you esteem as nothing that righteousness through which alone you can acceptably approach the Father?

But remember, it is one thing for Jesus to have died for the sins of the world, and another for us to profit by that death. He himself being God, his death has made a full and perfect propitiation for all; but to be partakers in the accruing reconciliation,



we must lay hold of it, we must embrace it. We must believe in Christ, believe in him, and love him to the end.

Dear reader, these words are not written to deter you from calling him *your Saviour* (for it is a delightful title), but that you may prove him so in deed and in truth. T. J.

### MEMOIR OF ANDREW KERR,

JOINT-PASTOR WITH THE LATE MR JAMES HALDANE, ETC.

ANDREW KERR, for many years joint pastor with the late James Haldane, in the congregation of 'The Tabernacle,' Edinburgh, was born at Musselburgh, parish of Inveresk, Edinburgh, in 1781, of most worthy and respectable parents. After he had completed his education, he was apprenticed to the late Mr George Newbigging, in the Cabinet and Upholstery business. Not only did he acquire a competent knowledge of his handicraft, but he entered on the battle of life by seeking employment in Edinburgh. There, as a workman, he was soon distinguished, and being appointed to a management with Messrs Lamb & Son, South Bridge, he qualified to conduct a business on his own account. This he did, and also found a partner for his home, in the person of Susannah, who, being a member of the Tabernacle congregation, entered into all his sympathies and feelings. His house was the retreat of his aged mother, who, at his father's death, left Musselburgh, and lived the remainder of her life with her son.

Musselburgh contains at present six Dissenting Meeting-houses and two connected with the National Establishment; also a considerable number of Baptists. In Mr Kerr's youthful days, however, there was scarcely an individual found, in a population of about 7000, to peep or mutter a word contrary to the dicta of the Dr Carlisle, the only minister of the parish; and the former fore, insensibly imbibed the surrounding influence of a native religion and a corrupted Christianity. In Edinburgh, Mr Kerr was subject to another kind of influence. He was attracted by the moral and religious movement begun in Scotland in 1797, and on under the powerful and persuasive eloquence of Robert and James Haldane, and early connected himself with their interesting crowds that thronged the Circus, and latterly the Tabernacle in Edinburgh, gave unmistakable and ample evidence of the arousal of public feeling. Thousands flocked to hear. Many joined the Independents. In almost every town in Scotland, large congregations were formed, and 'Tabernacles' were built from the funds of the liberal hand of the founders. This movement surpassed any similar one since the Reformation in 1560: for although the cause in 1729, and the Scotch Baptist's in 1765, had partially enlightened the minds of many to freedom of speech and liberty of conscience on religious subjects, yet their principles were put in abeyance, and they folded their hands in carnal ease and slothful indifference. *Congregationalists* had then their rise. The names of Ewin

men, Orme, Innes, and Wardlaw, added strength to the party, and tended to consolidate *The Congregational Union of Scotland*.

But great and important as the principles of nonconformity were, their faithful exhibition and demonstrative illustration were only so many steps in advance; for in many instances the rejection of infant sprinkling as a substitute for believer's baptism, is only a natural and necessary consequence. So with Mr Kerr. He heard defined the spiritual nature of Christ's kingdom; its entire separation from everything carnal or worldly; the purity and spirituality of its doctrines and precepts; and the consequent sinfulness to give to an unconscious babe any of the institutions of the Lord Jesus, suddenly followed as a necessary conclusion. This Mr Kerr saw as a regulating principle. He had no choice left. Obedience was his. He ventured to make known his convictions. He was at once denounced and expelled from 'The Tabernacle.' This was his first trial, and he bore it manfully. It was a pain to suffer expulsion from those he held dear, most trying to bear. The imposition of infant sprinkling on the sacred scriptures appeared now more glaring than ever. He was baptised in 1799, and united to the Scotch Baptists, then meeting in their commodious chapel, Niddry Street, Edinburgh.

On the subject of Scripture Baptism, Mr Kerr's mind was now at ease. He felt for his former friends, but he could not countenance their sin, nor their ignorance. He saw exemplified not only baptism by immersion, but also mutual exhortation by brethren, and united prayers by them, in the new association he had so happily formed. The equality of rights and privileges are freely and consistently enjoyed among the original Scotch Baptists, and Mr Kerr was made most sensibly alive to their profitable and harmonious working. The advance he had made in the knowledge of divine things was to himself a vast enjoyment, but his joy was very much increased, when, to the amazement of many, and the disappointment of not a few, Mr James Haldane avowed himself a Baptist, on Feb. 19, 1808. The gratification which Mr Kerr felt at this unexpected change, induced him to forego his own enjoyments, and ally himself once more with the friends of his youthful struggle for liberty of conscience. Retrospectively, it is a matter of deep regret, that antipathies and prejudices should have prevented these early friends from acting as one body. Jealousies and heart-burnings followed. The mere secession of one of the members of either body caused painful suspicions, and no mutual friend seemed inclined to heal the breach.

A new era had just dawned on the friends meeting in the Tabernacle, when Mr Kerr returned to them. Innovations had been made on long established practices, and the whole system, which had been reared by such care, and at the cost of £70,000, seemed to totter from its base. These changes alarmed the country churches, and they withdrew their connection, and very many individuals among themselves did the same; yea, even those who remained were seized with an apprehension of some coming evil. Debate and strife of tongues excited the body, and a struggle for mastery commenced, which terminated in division after division. Six different congregations were formed in Edinburgh alone. It was more like some volcanic eruption, than a body of sober-minded men, met together to consider what was the *revealed will of the Lord Jesus*.

Mr Kerr took a prominent lead in all these sad and hum scenes. His bland, courteous manner had a soothing effect on many. He endeavoured to stem the torrent, in manifesting spirit of his Great Master, breaking not the bruised reeds, soothing the lacerated feelings of the aged members, and healing wounds of those of younger years, who suffered most from a want of experience in such matters. The congregation appreciated his services: he was first chosen to the office of deacon, and at last that of pastor, along with Mr Archibald Smith. Things seemed to be at rest. A calm was seen all around. The contentious spirits were withdrawn. The congregation was at peace one with another, all was quietness. A plurality of three unpaid pastors; a good number of well tried deacons; mutual exhortation, and that daily; no paucity and no collection of money at the door—was an admirable state. Numbers began to return. A missionary spirit seized the church. Two of their number were chosen to sail from London to the West Indies, though one of them, Mr James Thomson, only went. Gifts of the pastors and of the people were freely bestowed and estimated, and all seemed to enjoy one another's fellowship.

But chiefly from the dogmatic enforcement of sentiments of high authority, a fresh storm blew with considerable violence over the Temple, which uprooted the two lately elected pastors from their apparently fixed position, and caused nearly a hundred members of the church to leave with them. Messrs Smith and Kerr were appointed over the newly formed fragments, which were gathered together at Clyde Street Hall. This was a most severe shock to the fair hopes and longed-for desires of Mr Kerr. His voice was always raised in behalf of peace and forbearance. Many a tempest he had outridden, but this last he was entirely carried away. He floated on this piece of the wreck, and looked for the land. His friends and he found themselves in a new position, and they required to buckle on their armor. This happened in the year 1824; and after a short repose, when they found liberty to breathe and review the past, they thanked God for the courage they took. They felt themselves free from a spiritual despotism under which they had long groaned; they could speak without restriction of the common salvation; they were now under no high authority; they could think, and they dared to act. Their patience and freedom gave encouragement to many; and for their congregation formed a nucleus, around which scattered and separated, and wandering ones loved to gather; and without doubt the seed then sown has ripened into fruit, which has strengthened the minds of many in Scotland. The practical working of love and sympathy was never perhaps more generally felt and enjoyed; its blessed effects remain to this day.

In 1837, Mr Kerr appeared as an author, in a work of 144 pages named, 'Remarks on the Ninth Chapter of Paul's Epistle to the Romans.' It is a laudable attempt to untie a knot generally held to be too firmly bound for human hands. There is a simplicity and ingenuity in its statements much calculated to interest; and what Mr Kerr has succeeded in his illustrations, may be left an open question, yet the responsibility of the creature to the Creator, an acknowledgment of the righteousness and equity of all God's dealings, are not of doubtful interpretation.

339 Mr Kerr and his family removed to London, where he is gratuitous services to a congregation of corresponding views last illness. His removal, together with the indisposition of Mr Smith, operated unfavourably upon the congregation burgh. None were found fitted to fill up their place, and the s became discouraged, and sought refuge in other societies. s less to be regretted, as by the last breaking up of the Old Baptist churches on the Eldership in 1833, an approach was that liberty of conscience alone compatible with reverence ighest authority. A creed made by the best of men is not nd can be questioned. Advance in discovering the divine ever retarded by rigid adherence to the practices of others. ings in corrupt human nature are more cruel than those ow themselves in condemning all who do not come up to lard of imaginary perfection. This has been tried, and found . The Church of God is at present in a transition state, and personal examination should be daily made into every : faith and obedience.

*(To be continued.)*

## THE CHURCH OF GOD.

### No. IV.

have already turned your attention to Christ the Foundation d of the Church, we now direct your thoughts to Church ship. Who are the members of the Church of God according riptures ? All kingdoms, cities, societies, have their laws; mission to such, and nothing less, constitutes a true subject, r member. If you would be a loyal subject, a respected or a worthy member of society, the law in force must be

If you wish to know the law of the kingdom, the city, or ty, turn to the statute book—find the law or rule bearing se you seek to understand. Well then, if you wish to be lly connected with the Church of God, have an earnest de e translated from the kingdom of darkness to light, and ove, obey, and serve God in time, that you may have his g smile now, and receive the well done of Christ on the y—be sure that you mistake not the conditions of Church ship. Think not that you are a member of the Church of rding to the Scriptures, because you were born of godly

Like the Jews you may be able to boast of a pious ances- ieve that grace is conveyed from parents to children; and e, that the seed of the righteous are more holy than the seed cked—and hence are born into the Church. No, natural roduces us into the world; spiritual birth brings us into the

In the one we are born after the flesh; in the other, not of , nor the will of man, but of God. Corruption, not grace, m the parents to the children. Nor are they members ac- to the Scriptures who have been baptised in infancy, for ch in our own land are to be found in the ranks of the inf- he drunkard, the scoffer, and the profane. To say that such

were members of the Church when infants, and are to be re only as backsliders, is at once absurd, and without Scripture dent or example. Nor are all members who have been confir episcopal hands, or who subscribe to certain creeds, or who, a to the minister, answer his questions well. Nor yet all tho sit under a gospel ministry in a seat taken in chapel—surro table on communion occasions—take an interest in Church —and feel anxious for the progress of their sect. No, if yo nothing more than these, though you may be regarded as a r of the Church by men, you have not entered according to th tures. Observe it can be said of all members scripturally as to the Church of God,

I. *That they are true believers on the Lord Jesus Christ.* *True believers*, because multitudes believe much about Christ, not believe according to the Scriptures. We have converse numbers of persons who had believed many things about Chr who did not in reality believe on Christ. Men believe in th head—acknowledge the Scriptures to be inspired—assent to carnation, miracles, crucifixion, and resurrection of Chri doubt not the theory of redemption, and yet after all come s faith in Jesus. ‘Many shall come on that great day, saying Lord, open unto us,’ etc. Now before you can say I have b you must be able to say I did not believe. If you say I alw believed, it intimates that you have never yet believed. To l vinced of our unbelief is as necessary in our spiritual history be convinced of our faith. If you have faith in Christ you c I did not believe, but now I do. At Jesus you can look a ‘Thou art the Christ, the Son of the living God.’ God’s Spi led you to the one object, Christ—you have seen him by faith cross, wounded and bruised for your *own* sins—bearing your ties—shedding his blood to cleanse your sin away. Fro bloody tree you have gone to the grave, and by faith have him raised up; you have seen the empty sepulchre; upward wings of faith you have gone, and entered within the he gates, and gazed on the Lamb in the midst of the throne, r the suffering of death, crowned with glory and honour at the F right hand. In view of all you can see your sin put away. the apostles wrote to the churches as believers in Christ, brethren, etc. Hence any one professedly a member of the who does not believe in Christ, who has not received Christ, not been united to Christ, has not been admitted according Scriptures. Be sure then that you have faith in Christ, for th be regarded as the first grand condition of membership in the of God.

II. *All true members have repented of sin.* Faith precedes tance in the nature of things, though the order is generally in If I believed not in God, how could I repent of having sinned him? or if we believe not that we are sinners, how can we b for sin and turn from it? They only who look on him who have pierced, can truly mourn and be in bitterness, as on bitterness for her first-born. First looking, then mournir mourning, then looking. There may be much sorrow of hear faith in Christ, but this much sorrow is the effect of much

in certain things—God—holiness—wrath—hell, etc.; but true godly sorrow—genuine repentance—where the mind, the heart, the life, are changed, follows the clear sight of Jesus' broken, mangled frame, for my individual sins.

John the Baptist and Jesus himself proclaimed at the commencement of their work, 'Repent ye, for the kingdom of heaven is at hand.' 'Repent' was the duty, 'the kingdom of heaven is at hand' the reason of the duty; if the truth proclaimed concerning that kingdom had not been believed, repentance would not have followed. Peter on the day of Pentecost preached the gospel to the multitudes assembled, they believed the statements made by the apostle, were pricked to the heart, and exclaimed, 'Men and brethren what shall we do?' The answer was, 'Repent, and be baptised every one of you,' etc. These first converts all repented. To repent is more than to sorrow for sin—Judas did that. More than resolving to turn, it is more than change of mind—more than change of heart—it is a change of life, resulting from a change of mind and heart produced by the Holy Spirit operating on the soul, by the truth of God. No repentance can be genuine which leads not to a change, a holy change of life.

This is essential to Church membership as laid down by Christ and his apostles, hence every member admitted to the Church of God without repentance, is there without any authority from the Scriptures.

III. *Every member scripturally admitted into the Church of God has been baptised.* This statement is admitted by all who are regarded as orthodox. We have known persons not sprinkled in infancy, who made application for membership, but were received only by their submitting to the act. In heathen countries also those admitted to membership must so submit. The importance of the ordinance as ordained of God, may be seen from the fact, that more than one hundred times plain statements and allusions are made to it in the New Testament. The person who neglects this ordinance, or treats it lightly, must displease the Author of the Institution, viz., God himself. On this department of our theme it is necessary to say a few words, both on the subjects and mode of Christian baptism. The proper subjects are those who believe in Jesus, and repent of sin. This will appear without one word from us, if you read and understand the following statements of Scripture. 'Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptised, went up straightway out of the water: and lo the heavens were opened unto him,' etc. Thus, at the commencement of his divine mission, he submitted to the ordinance of baptism. Not only was it his first public act, but his last words were concerning this ordinance, as if he had foreseen the abuse of it, and was careful to give proper directions concerning it. Before his ascension he commissioned his apostles thus, 'Go ye and disciple all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded.' By Mark, 'Go ye into all

the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned.' From John and Jesus turn to the Acts of the Apostles,—see how these men carried out the commission received from Christ. To the awakened multitude Peter cried, 'Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins,' etc. Follow Philip down to Samaria. To the Samaritans he preached the gospel. 'But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus, they were baptised, both men and women.' To the eunuch of great authority under Candace, Queen of the Ethiopians, he preached Jesus, and being earnestly asked, 'See here is water, what doth hinder me to be baptised?' said, 'if thou believest with a true heart thou mayest; and he answered, I believe that Jesus is the Christ, the Son of God. And he commanded the chariot to stand still, and they went both down into the water, both Philip and the eunuch; and he baptised him. These and numerous passages which might be quoted, all shew that the proper subject of baptism is the person who believes and repents. The order is, 1st, Faith; 2d, Repentance; 3rd, Baptism; 4th, Church Membership;—where converts are to be taught all things whatsoever Christ commanded. To invert this order by placing baptism before faith and repentance is practically to find fault with Christ's order, and to raise human wisdom above divine authority.

A word or two about the mode. What is the scriptural mode of administration? Three methods have been adopted. Sprinkling, pouring, immersing. Which is right? All cannot be. If the mode be sprinkling, pouring and dipping are wrong. If pouring, sprinkling and dipping are wrong. If dipping be right, then sprinkling and pouring are wrong. How is the matter to be decided? To the New Testament—Greek if you have it—and turn up the words. In the English version, sprinkled occurs twice; sprinkling four times—six in all, five of which are in Hebrews, one in Peter. Pour is often translated shed—both translations of the same Greek verb occur some twenty-eight times. Baptise in one form or other occurs above one hundred and twenty-eight times. The former words have nowhere the most distant allusion to baptism, whereas the verb baptise is translated by the best Greek scholars immerse, dip, &c., and in every place where the word occurs, can be so translated. It follows, then, that sprinkling is not baptism, pouring is not, but immersion only is the scriptural mode of administering this ordinance. All true members of God's Church have believed, repented, and been immersed. We may add, adopted—forgiven—sanctified—saved. Reader, be sure that you believe, repent, and are baptised, before you join yourself to any church, for these only are members according to the scriptures.

*Berwick.*

W. L.

## THE PRESENT LOT OF SONSHIP.

HEB. xii. 6-14.

THE subject treated of in the above passage is presented to us in the common inheritance of the children of God. How emphatic is it

we have had fathers of our flesh who corrected us, and we reverence: shall we not much rather be in subjection to of spirits and live, for they, verily, for a few days chas- after their own pleasure, but he, for our profit, that we artakers of his holiness.' Still further, we learn that the e divine Father's procedure, in his chastening operations children, *comports with their intelligence and responsibility.* chastening for the present seemeth to be joyous, but griev- heless, afterward it yieldeth the peaceable fruit of right- into them who are exercised thereby. Wherefore lift up which hang down, and the feeble knees, and make straight our feet, lest that which is lame be turned out of the way, ather be healed. Follow peace with all men, and holiness, hich no man shall see the Lord.' In these three aspects, d, we have the whole sum and substance of the passage- en, in reference to the chastenings of our heavenly Father be common inheritance of his children, we are furnished y infallible proofs, both from the Old Testament and the are these proofs given without reasons assigned for their us matters of fact. True, indeed, there is a mysteriousness them which impels the children of God to exclaim with ist, 'Thy way is in the sea, thy paths are in the mighty y footsteps cannot be traced.' Nevertheless, our Lord fact as a general principle, and what is more, as a legacy, ritage he hath bequeathed to all his followers. See Mark 'Then Peter began to say unto him, lo, we have left all followed thee: and Jesus answered, and said, Verily, I say there is no man that hath left house, or brethren, or sisters, or mother, or wife, or children, or land, for my sake and s, but he shall receive an hundredfold now in this time; d brethren, and sisters, and mothers, and children, and h *persecutions*, and in the world to come, eternal life.' The stified in Acts xiv. 21, 22, 'And when they had preached



are led by the Spirit of God, they are the sons of God: for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together.' And again, in enumerating to Timothy the various afflictions and persecutions he endured, he closes with these emphatic words, 'Yea, and all that will live godly in Christ Jesus, shall suffer persecution.' We conclude, then, from the frequency of the word *all* in these universal statements, that chastening is the common inheritance of the saints.

Secondly, therefore, let us notice the design, Why all this chastening? What is the object of it? The passage under consideration supplies the answer, it is our profit in participancy of the holiness of God. It accomplishes this all-important design because it *worketh for it*. It is a moral discipline tending in this direction. He says Paul, 2 Corinth. iv. 17, 18, 'For our light afflictions which are but for a moment, *work for us* a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.' And it is in pursuance of the same principle of operation we find him exclaiming, 'And not only so, but we glory in tribulations also, knowing that tribulation *worketh* patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us,' Rom. v. 3-5. There are other reasons assigned for this rejoicing in tribulation, rejoicing in the refining process, as, for example, the fact that 'as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.' It is the disciple's part not only to know his Lord in the power of his resurrection, but also to participate in the fellowship of his sufferings. The spirit of discipleship sweetly enters into this communion of feeling, and not unfrequently gazes with rapture on the wisdom of the heavenly Father, shining forth, as it does, in all his procedure toward his children. It is always so with the disciple whose eye is constantly fixed upon that Jesus who is the author and finisher of the faith, who for the joy that was set before him, endured the cross, despised the shame, and is now set down at the right hand of the throne of God,—that Jesus who glorified not himself to be made a high priest, but to whom the Father said, thou art my Son, to-day have I begotten thee,—who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared,—that Jesus who though he were a son, yet learned obedience by the things which he suffered, and being thus made perfect, became the author of eternal salvation to all them that obey him. He well concludes that it is good for him to share in the sufferings of sonship, since it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. He *assents* that the servant should not be above his master, nor the

disciple above his lord, that it is indeed enough that the servant be as his master, and the disciple as his lord. How philosophical then, how logical, and how just are the Scriptures, which say, 'If we suffer with him, we shall also reign with him.' 'Unto him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.' This present lot of sonship is the result of our preternatural state, a consequence of our standing in antagonistic array to the reign of sin and Satan, and being sharers in the grand design of the manifestation of the Son of God, which is to destroy the works of the devil; and it is a remarkable fact, and peculiarly worthy of our notice, that the glory of the Son of God, in its active power, never shines with so much splendour as when most oppressed. It was peculiarly the case in the primitive age, when the Church resembled the bush which is smitten, but not consumed. Hindrances, difficulties, dangers, but increased the momentum of its progress, and imparted a peculiar lustre to its heroism to all its efforts and enterprises. So still the more it is oppressed, the more it aspires toward heaven, whence it descended, and the more efficiently struggles with every weight and entangling hindrance, which would retard its flight to the supreme object, on which are clustered all its pure and holy affections. Therefore do we find the disciple rejoicing in hope, as well as patient in tribulation. For the more grievous they are in the meantime, they but the more work out for him the far more exceeding and eternal glory of glory. They develop in him a character which he never could have possessed without them; as he anticipates that bright, peaceful, and holy home, where the roaring lion has no place, where sorrow enters not, and where sorrow is unknown. What a source of consolation was this to the primitive disciples, and why should it be so to us? What an example of this rejoicing in hope do we find in Paul's words, 'we would have come unto you once and again, but Satan hindered us; for what is our hope, or joy, or crown of glory? are not even ye in the presence of our Lord Jesus at his coming?' As if he had said, I shall see you though Satan hinder you, for there is a province he cannot invade, and a coming he cannot prevent.

(To be continued.)

## Correspondence.

### THE WORDS 'CHURCH AND CONGREGATION.'

To the Editor of the *Christian Advocate*.

SIR,—As you have already observed, the word *Ecclesia*, which we understand, is naturally a Greek word, and comes from a word which signifies to call forth. The custom in Athens was, that a company of citizens were called forth, by the voice of a crier, from the rest of the multitude, and by their hundreds to an assembly wherein some public speech was made, or to hear relation made of some sentence or judgment of the Senate. The word *Synagoga* or *synagogue*, as we have likewise remarked, is a different word altogether from *Ecclesia*, and simply means any manner of congregation, no matter how ever common and disorderly. But *Ecclesia* betokens an ordained congregation, and such as is called together for some cause. Hence

the apostles adopted it to their purpose, terming the Church for resemblance sake. For the Church is God's congregation neither coming together by chance without cause, nor being made; but called forth by the voice of the Lord, and the cry of the word, that is, by the ministers of the gospel, from the king of Satan, to hear and embrace God's word. This congregation is a company of those who are thus called of God, the Latins call it *Ecclesia*, so retaining and using the Greek word for this purpose. The Dutch word *Kyrck*, which by adding letters of aspiration in English *church*, seems to come from the Greek word *kyria* which signifies *the Lord's house, or God's house*. Now the Church of God is a congregation or company of men chosen by God to live, which from the beginning of the world to the end is gathered together by the Son of God out of all mankind, by the Holy Spirit, by the consent of true faith, and whom the Son of God defends, protects, and at length glorifies with honour and life everlasting. I would say, is a definition of the true Church of God.—I am, your obt. servant,

#### THE CHRISTIAN MINISTRY—QUERIES AND REPLY

DEAR BROTHER,—I am very thankful for your labours of the work of the 'Christian Advocate.' May great success attend your services to our Lord and his Church. Will you pardon my boldness in troubling you with a few questions, suggested on the last division of the article on 'The Church of God,' page 187.

1. Why does the author quote passages relating to the calling of the apostles, and the miraculously gifted? Can his allusions apply to the present ministries of the Church?

2. Does the author believe in *special calling* of ministers? If so, in what does that consist? Does the present state of the Christian system recognise a priesthood, or a special order called inspired or supernaturally gifted?

3. Does not the author's desire for these *special ones* reflect on the Great Head of the Church, as deficient in power and willingness to supply such to a sighing and suppliant Church?

4. Does not the Church, as 'the pillar and ground of the truth,' possess our Lord's own required qualifications, for her various services? Has he not left it to her to qualify, train, call out, and employ her various servants?

5. If it be so, can we not plainly perceive the reason why the ministers of the present time, are *not* the men to 'turn the world upside down,' to 'suffer death for the witness of Jesus,' &c., &c., because *the Church herself* has not attained to this state of devotion, *this martyr spirit!* Such men, now, would be obliged to retire from our churches, and seek amidst Alpine mountains and vast fields of labour, sympathy, and success.

A deep conviction that no branch of the Christian 'faith' is necessary to be clearly taught and understood at the present time than that of its *ministers*, has induced me thus to write. I trust that this will be received in love, as it is written,—I am, your brother, yours in the one hope.

Maidstone, Kent.

THOS. COPLI

Brother W. L. quotes passages relating to the call of the apostles and the miraculously gifted disciples, because they *so far* prove the main position, that Christ as the head of the Church appoints her ministers. But his quotations are not confined to the miraculously endowed: they embrace all the officers of the Church,—evangelists, pastors, and teachers, as well as prophets and apostles. Preachers, pastors, and teachers, are certainly present ministries of the Church, if she has any present ministry.

But Brother L. does not speak of a special calling of ministers, rather does he argue for the recognition of a priesthood or special order, called, inspired or supernaturally gifted. Our querist ascribes credit to him which he does not use. Because college made,—men appointed ministers are put in contrast with those called, appointed, raised up, or raised up by Christ, why assume call so special as to involve inspiration or miraculous endowment? Has Christ not ordinarily as well as extraordinary means at his command? Are we to thank those alone of his appointment or sending, who have the powers of Peter, or the revelations of a Paul? Has not God given Christ the head over all things to the Church? Are we to adopt the pantheistic phraseology of the apostasy, and speak as prophets and apostles never spoke of the gifts of 'nature'? Are we to talk as if the abstraction so called were the living author of our powers, and if the Messiah were yet among the dead, or if ascended, and that he bestow gifts on men, as though he had exhausted his treasures, and the 'talents' we do possess were not of his bestowment? or are we to hold with the apostle, that 'God hath set the members every one of them in the body, as it hath pleased him?'

'When that a Paul has run his course,  
Or an Apollos dies,  
Is Israel left without resource,  
And have we no supplies?'

We do verily believe that the Church has received not, because she has not asked not; she has asked and received not, because she has not asked. Why should the Lord give when he is not asked, or where he is not regarded as the giver? Will he give his praise to graven images, and his glory to graven images? Matters it to him that graven images are but the aerial figments of the brain, instead, as of the substantial work of the hands? If men make a figment called 'nature' their deity, and a phantom called 'providence' their server, to rid their speech of the living God and his Anointed, will the Lord and his Messiah honour us if we, in speaking on Christian matters, adopt this jargon of science, falsely so called? Rather far let us speak in words which the Holy Spirit teacheth, and say with the apostle, 'As every man has received a gift, let him minister as a good steward of the grace of God.' Let us render to God the things that God's—recognise him as the Father of lights, from whom cometh every good and every perfect gift,—pray therefore the Lord to send forth labourers into his harvest.

But Brother L. expresses no desire for the special ones described by the apostle. His expressed desire is, that the Church would not seek college made or humanly appointed ministers, but acknowledge such as the Head of the Church raises up. He reflects on the Church, not her Head, for looking to man instead of to God for the ministry.

4. The Church possesses in her statute-book the required qualifications for her varied ministers, but she can possess these in development amongst her members, only by giving practical to them. When the word enjoins study, prayer, reading, teaching, exhortation, and labour, in order to the fulfilling of the duties of ministry, the end is not to be expected without these means. In this sense it devolves on the Church to qualify, train, call and sustain the ministry. She is not, however, to regard the ministry, whether as respects preachers, teachers, or pastors, as 'her servants,' and doing this, presume to call them out in the sense of choosing or electing them. There is no warrant in all the Scriptures for the choice or election by churches, of bishops, teachers or preachers. They are the servants of Christ, not of men; and churches are to recognise them so far as they approve them as such. We say, therefore, with brother L., that a Christ appointed ministry is a great want.

5. It is very true that the reason why ministers of the present are not the men to turn the world upside down is, because the Church herself has not attained the devotion of the martyr spirit, but equally true that she never can attain this, until she rights herself by surrendering the power of appointment to him whose rights she is by giving her evangelists, overseers, and instructors, to know they are the Lord's servants, not her's, and that she and they are answerable to him. She must make the question no longer of master and servant, between man and man, but one between disciple and the Lord, the body and its Head. Without this transcendence the requisite devotedness never can be attained. It is thought—'Ye serve the Lord Messiah'—which at the first produced and is still able to produce, the martyr spirit.

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#### THE FELLOWSHIP—QUERY AND REPLY.

Is the Fellowship as provided for in 1 Cor. xvi. 1, 2, now binding upon disciples of Jesus? R.

Certainly. The apostle there intimates a *general order* to the effect that on the first of the week, every one of the disciples lay up *the store* as he had prospered. If it be said that a special object was contemplated, namely, the sending of their liberality to Jerusalem, we answer, that both the fellowship and the deaconship arose, not from all the ordinances, out of special circumstances. Christianity is a thing of history—as the fulness of time for the development of each item of the faith drew on it was there and then authoritatively ordained and established as a statute in Israel, and in the last days of the apostles were sealed up, the vision and the prophecies of the faith was once for all delivered to the saints, that they might build themselves up in it, and contend earnestly for it. In no matter, therefore, as in all others, we have only to go according to apostolic precept and precedent, to be in everything right and true. And in respect to this ordinance, it is greatly to be desired that the holy brethren act faithfully to the Lord, in making his treasury the weekly receptacle of *all* their offerings for his people and send them. *There would then be no untimely, unseemly gatherings.*

## Intelligence.

DAY OF NATIONAL HUMILIATION.—The idea of a nation of millions of people humbly and penitently prostrating themselves before the great God is very sublime. But was this idea on the seventh of October? or is it ever realised in these recent appointments? Not at all. The 'command' of an sovereign is incompetent to produce either penitence or fear, and without these qualities the outward profession is a delusive show. But the royal command is not only vain, but dangerous, when, as in the late proclamation, it ventures to '*tenderly of Almighty God.*' How dare any human government arrogantly declare that the clemency of heaven is to be dispensed through the channel of earth's arbitrary enactments? In all the pomp of priestly and kingly assumption combined, there is nothing so sumptuous as this. And moreover, when it is considered that the people are thus solemnly adjured to petition God for their sins, the result is increased rather than diminished. '*The restoration of the authority of God*' sounds well in words; but what lawful authority is there which God is to be implored? The authority of might and might, of treachery against fidelity, of mammon against God. We are conversant with the history of British rule in India, and know that it has been founded in blood, fraud, and aggression, and that it has been sustained by spoliation and godlessness. From first to last it has been a reign of mammon. Place, emolument, revenue, from the lowest to the highest, from the atom to the aggregate of the Company's administration, have formed the motive and object. To this end, nothing false, vicious, and atrocious, has been recognised and tolerated, as long as an advancing civilization would permit; to this end, Hindooism and Mahommedism, with all their vileness and villainy, have been petted, pampered, and patronised, and Christianity with all its ameliorating and elevating influences, has been despised and warned back. Now the fire and the serpent that were once the bosom, have burned and stung with all the intensity of potency and venom. And in this its hour of trouble, the idol-worshipping power would have Christians invoke the aid of the god, whose name it has profaned in the sight of the heathen! These are the facts. That mammon has been the object of the Company's existence no one disputes, and that notwithstanding and in spite of the Company, India has received good from Britain, we freely admit; but that there are four parties in the present question is evident—Hindooism, Mahommedism, and Mammon, and God. The third, opposed to the last as it ever is, joined with the two former; and now that they are rewarding her idol and God is invoked, and all Christians are commanded to the contrary. Well, then, what is their duty in such a crisis? Are they to suppose that the mercy of their God is to be had on the terms of the royal proclamation? Are they to allow that an idol-worshipping potentate is to command their worship? Are they to appear before God fasting, and feigning humility to God? Are they to pray for the success of that authority which has denied the name of their God before the nations? Are they to petition the God of peace to be the God of battles of any earthly government? We know not. Their

duty simply is, to confess to God those sins which have man brought about the heavy retributive desolations that have man ears of the world to tingle; to humble themselves so far—how remotely—as they may, on examination, find themselves incur as a part of the nation committing the wrongs which have been followed with vengeance; to acknowledge the dread greatness a merciful love of God, and to pray that for his own sake he overrule all to his own glory. Such prayer the Christian will fidently present, not because the Queen commands, but because knows that such alone can be acceptable to God, and that that is acceptable to God is necessarily best for man.

THE SACRAMENTAL FAST.—‘Ye observe days, and month times, and years; I am afraid of you, lest I have bestowed upon labour in vain.’ Thus wrote Paul to the thoughtless Galatians what different language should we expect him to use towards who, in the present day, instead of coming together on the first of the week to break the loaf—who, instead of keeping the glad memorial feast on each return of the Christian’s joyous festival day fasted fast and afflict their souls at intervals of stated appointments? Had he passed through the streets of Edinburgh Thursday, Oct. 22, and learned the cause of tolling bells, and dirges, and mournful visages, would he not have repeated his exclamation thus—O inconsiderate Caledonians! who hath been you, that ye should not obey the truth?

A SMALL GRECIAN CORINTHIAN TEMPLE.—‘The Freeman’ in describing the opening of Oakland’s Chapel, Shepherd’s Bush, near London describes it as a very chaste realisation of a small Grecian Corinthian Temple, in the fitting up of which regard has been had towards to the requirements of the worship; and adds, that ‘it is proposed to form a church upon the principle of real open communion, in the constitution of which, the question of baptism or pædo-baptism not enter as regards ministers, officers, or members.’ This mode of Corinthian Temple worship would be rendered more completely laying aside the Bible altogether, and especially by ignoring the restrictive institution of marriage. The distinction between physical and moral laws is merely human, and every tyro in Grecian architecture knows that a closer approximation to the temple service of Corinth would be effected by dispensing with the institution of marriage than by throwing aside baptism. Either is a violation of the law of Christ, but this is nothing to ‘real open communion.’

BIRDS OF A FEATHER.—Lately at Rome, the Pope baptised a number of asses, while at Edinburgh his emissaries were engaged in ringing a bell. At these popish christenings, baptisms, or confirmations, or sprinklings, all protestantism sneers and is forgetful that in sprinkling infants she does a thing of the same kind and by the same authority, and by far the most mischievous, for neither ass nor bell is the better, neither is it the worse of the other, but this cannot be said of those who grow up under the influence of the ful and often deadly delusion, that they were christened, *i. e.* Christians in infancy.

BAPTISMS.—Three disciples were last month buried with Christian immersion in Nicolson Street Hall, *Edinburgh*.

**THE KINGDOM OF GOD.**

My kingdom has its fortunes; and he who knows the all things from the beginning, when he came to establish royalty on earth, foreseeing all the vicissitudes that befall it; revealed them so far as he deemed fit to his disciples, in parables which he called the mysteries or secrets of the kingdom. Certain it is, that none save he to whom the heavens are naked and open, could have foretold the fortunes of any institution through so much as a single generation less to the end of time; so that but for such a man, the future of the Kingdom of God must have remained altogether unknown. Our examining those parables, which our Saviour prefaced with the words, 'the kingdom of heaven is like,' with the understanding that he gave us reference to its things which had been hid from ages and generations past, will help us alike to perceive their true bearing, and, realising their verification in history, to derive from them that confirmation of our faith, and warning to continued fidelity, which they are so well calculated to impart. We shall therefore conclude this series of discourses with a brief examination of these parables.

The first is that of the sower going forth to sow. Four different grounds received the seed, 1. the wayside, from which it was devoured by the fowls; 2. stony places, being shallow in depth of earth it sprung quickly up, was scorched by the sun and withered away; 3. thorny soil, whence the weeds sprung up and choked it; and 4. good ground, that brought forth fruit thirty, sixty, and a hundred fold. The application given of the parable, evinces how true a description is of the reception with which the gospel has met. We see, therefore, the parable of the sower. When any man heareth the word of the kingdom, and understandeth it not, he is as the sower sown in his heart. This is he who received seed on the wayside. But he that received seed into stony places, he is he that heareth and anon with joy receiveth it; he is not root in himself, and dureth for a while; for tribulation or persecution ariseth because of the word, and he is offended. He also that received seed among thorns, is he that heareth the word, and the cares of this world and the deceitfulness of riches, choke the word, and he is unfruitful. *But he that received seed into the*



good ground, is he that heareth the word and understandeth it, who also bringeth forth fruit.' Note here, that Matthew thus says 'hears and understands,' Mark 'hears and receives,' and Luke 'hears and keeps.' The combined testimony thus being that the word must be heard, understood, received, and kept, in order to bear unto eternal. Alas, how many hearers fail of this!

The second parable is that of the man who sowed seed in his field. But while men slept, his enemy came and sowed darnel among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the darnel also. So the servants of the house came and said unto him, Sir, didst not thou sow good seed in thy field? whence then hath it darnel? He said unto them, My enemy hath done this. The servants said, Wilt thou then that we go and gather it up? But he said Nay, lest when we gather up the darnel, ye root up also the wheat. Let them both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the darnel, and bind it in bundles to burn it, but gather the wheat into my barn. In explanation, the Lord said, The sower is the Son of man; the field the world; the good seed are the children of the kingdom; the darnel those of the wicked; the enemy is the devil; the harvest the end of the age; the reapers are the angels. As, therefore, the darnel is gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and all those that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth; then shall the righteous shine forth as the stars in the kingdom of the Father.' The mixing of the bad with the good is the characteristic of this parable; it is the work of the devil, having done it, 'went his way,' insomuch that there are wanting those who deny the existence of any such person. His own children were those that he thus surreptitiously introduced among the children of the kingdom; this he did 'when men slept,' and it was when the blade was sprung up and brought forth fruit, that the evil appeared. How true a prophecy as to the corruption of the Church? So long as the enemy remained without, and kept the disciples on watch by persecution, no such mixture was possible; reversing his tactics, the wily foe soon accomplished by

what he could not effect by force. The persecutions of e-pagan passed away, the Church was taken under the yoke of the emperor; dreaming of this as a glorious success, the sleepers awoke to find the darnel in full growth among the wheat. What now was to be done? One thing was enjoined, leave the darnel in the field,—the world, the Church. But instead of this, extremes have met in practise alike of Rome-papal and of protestantism—the dards have either been retained in the Church, or sent out of it and the world at once, by ecclesiastical persecution.

Another parable put Jesus forth, saying, 'The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and sit in the branches thereof.' We have here, first, promise of increase—growth from the smallest of beginnings to the utmost limits of the species. Second, attraction and shelter to the otherwise destitute. Partizan interpreters have said that this is another picture of the corruption of the Church—that it is set forth as a cage of unclean birds—that the fowls are held in Scripture as the symbols of uncleanness. Mainly they are with the prefix 'unclean;' but that the dove, pigeon, and sparrow are no such symbols, the reader's reflections of the ark, the offerings of the law, and the mission and teaching of Jesus, will satisfy him. Neither is the Church of Christ ever spoken of as such a cage.

A similar view is adopted respecting the 'leaven which a man took and hid in three measures of meal, till the whole was leavened.' Leaven, it is said, is always viewed in a bad sense in Scripture. But this is not true, for the wave loaves of Pentecost, the first fruits unto the Lord, were by Divine command baked with leaven. The Saviour objected not to the leaven of bread, but to the leaven of the Pharisees and Sadducees—their doctrines and traditions, which, like all human impositions in religion, invalidated the commands of God. Still the apostle objected not to leaven in itself, but to the leaven—that of sin, and ordered it, in the person of the transgressor, to be purged out of the Church. It is enough, then, that the Teacher said, the kingdom of heaven is like unto leaven. In so saying he gave the idea of the still but all-permeating character of the advance of the Divine plan. Unlike that of earthly monarchies, which have ever

progressed through the dire turbulence of war, the kingdom of Christ has spread, and still spreads noiselessly by its power and truth. It moves not through, but despite the folly of ignorant supporters, who would have it march forth in a harlequinade of human grandeur.

‘Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and rejoiceth thereof, and selleth all that he hath, and buyeth that field.’ A beautiful illustration of what has been realized by the Gentiles, who following not after righteousness, but attaining to righteousness, even the righteousness which is by faith. So far as their intention was concerned, the gospel has been to them what the parable so exquisitely expresses—an accidental finding. No human reckoning can tell the number who have found in the faith treasure which they never looked for. Often does the happy finder think that no one has discovered so much as he. Thus is the true convert prepared to part with all else, that this treasure may be his.

‘The next parable likens the kingdom to a merchant seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought that pearl.’ While many who sought not the pearl have found it to their joyful surprise, the truth-seeker—he that seeks the kingdom of God and his righteousness, has never been disappointed. He too finds that which is of so great price, he goes and sells all he has to have it. Mark well, reader, that in neither case are the terms of discipleship abated. ‘Whosoever,’ said Jesus, ‘that forsaketh not all that he hath, cannot be my disciple.’

‘Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the age, the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.’ This net is not the gospel, for the parable is to be verified at the end of the age; the angels are the fishers, and their work is to sever the wicked from among the just, and cast them into the furnace. This compares with the parable of the tares, which remain in the field till the harvest—that is, in the world till the end of the

ers now-a-days supposing themselves the fishers, com-  
double mistake by gathering both good and bad into  
vessels, instead of casting the latter away; they have,  
er, long been proverbially fond of loaves and fishes, and  
ard all as fish that comes into their net.

parable of the two debtor-servants, of whom the king  
take account, though illustrative chiefly of favour and  
ation, as principles of the kingdom, is nevertheless his-  
l, in that it likens the reign to the facts calling for the  
ne adjudication, as well as to the royal procedure. It  
out as a notable historical feature, the melancholy  
that while certain debtors of the Lord had themselves  
ed forgiveness of their overwhelming debt of ten  
and talents, they should yet be so forgetful of their  
itions, as to take a fellow-debtor owing them but a  
ed pence by the throat, saying, Pay me what thou  
; and so ensure for themselves a reversal of that for-  
ess which had been freely extended. None but may  
e applicability of the parable to multitudes of unforgiv-  
rofessors.

of the similitude of Matt. xx., in which the Divine  
istration is compared to a householder going out early  
re labourers, agreeing to give each a penny a day, and  
ng them into his vineyard; thereafter doing likewise  
e third, sixth, ninth, and eleventh hours. But while  
rincipal and ultimate reference is to the uniform final  
d of everlasting life to each of the faithful alike, still the  
overlooked truth is taught, that the Lord represents  
elf as the sole hirer of his servants, and as much so  
ugh the whole day or dispensation, as at its dawn. This  
e verified in history, which shews that the work of the  
ard has in all ages been forwarded by persons raised up  
hrough, but athwart human appointments.

se parables of Matt. xxi.—that of the man with the two  
to each of whom he said, 'Son, go work to-day in my  
ard;' and that of the husbandman to whom the house-  
er sent for the fruits, by servants of one order, then of  
her, and lastly by his son,—were referred directly to the  
. The first, indeed, only to the chief priests and elders,  
hom the Saviour's words in application were, 'Verily, I  
into you, That the publicans and the harlots go into the  
dom of God before you.' To them also, indeed, did he  
ess the conclusion of the second, saying, 'The kingdom of

God shall be taken from you, and given to a nation bringing forth the fruits thereof;' but, though the elders and priests were chief actors in the crimes indicated, the people generally were inculpated, and therefore suffered in the predicted retribution, with the remarkable exception of those who had embraced the faith.

The parable following is in historical continuation of the former. The King makes a marriage for his Son; sends to call those that were bidden; they would not come; other servants are sent to say, 'All things are ready, come unto the marriage; but they made light of it, and went their way; one to his farm, another to his merchandise, and the remainder spitefully entreated and slew the messengers.' The King destroys the murderers and their city, and next sends into the highways, to bid all that should be found to the marriage. All characters were therefore gathered together, and the wedding was furnished with guests. The King now entered to see the guests—found one without a wedding garment—asked him why he did so appear, who being speechless, was bound and banished. Thus is finely delineated the call to the nations by the gospel; the gathering together of all, whatever previous character, their being newly robed as marriage guests, and the exclusion of the ungarmented intruder, vividly portraying the ecclesiastical standing, relation, and purity of the saints.

'Then,' that is at the time indicated, namely, during the Lord's absence, 'shall the kingdom be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. Five of them were wise, and five foolish; the foolish took lamps without oil, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. At midnight the cry was made, Behold the bridegroom cometh; go ye out to meet him. All arose and trimmed their lamps; the foolish said to the wise, Give us of your oil, for our lamps are going out. But the wise answered, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not.' Sleeping Christians surprised, and professed friends disowned, are the

tures of this representation. Its details are already manifest in the verities of history. How many should be surprised by the midnight cry? How many are saved? How many have barely enough of oil for their lamps? How many, who instead of having enough and as well they might, refer all inquirers 'to them that have the oil?' How many of those who do sell 'the means of grace,' to their customers fatally long in the dark? How many are ministers that go out just when they are needed? How many are mere borrowers of religion? How many are taught to depend on a parent's grace, and another's prayers? How many cry, Lord, Lord, whom the Lord does not acknowledge? How many knock when the door is shut? How many apprehend it is too late?

The last parable is that of the talents. The man goes travelling into a far country, who calls his own servants and gives unto them his goods. One receives five talents, another two, a third one. The two former trade with their money and double the original,—reporting which at last, the master says to each, 'Well done good and faithful servant; thou hast been faithful over a few things, enter thou into the inheritance of thy Lord.' The third hides his talent in the earth, and excuses himself, by pretending fear to serve such a master; and saying, 'Lo thou hast thine;' but the lord pronounces him a wicked and slothful servant, convicts him of unfaithfulness and falsehood, and orders him to be cast into darkness. The moral is threefold,—all have a trust reposed in them—all shall be finally rewarded according to their present fidelity—unfaithfulness now, ensures perdition at last. Such a parable implies the historical existence both of faithful and unfaithful servants. Reader, which are you? In all the data before us, it appears that the return of the Lord shall terminate all that is hurtful and painful in the experience of his Church. But till then she may expect tribulation in the world. Doubtless the leaven of the kingdom shall permeate mankind till the whole be leavened; the tares shall not cease to grow till it affords a shelter under the wings of the heavens; but though thus generally the knowledge of the Kingdom of God shall cover the earth, and though in the Son of Man all nations shall be blessed, and shall call him blessed; yet the scales shall one day be turned, and goodness be the rule and evil the exception, yet is it manifest that the good shall not be unmixed or perfect, the tares will still appear

among the wheat till the reapers of the world's harvest. Then shall an eternal and entire separation be effected,—shall the Son of man sit on the throne of his glory, and all men be gathered before him,—then shall the last trumpets sound, and all that are in the graves hear the voice of the Son of man, and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation,—then shall the faithful receive welcome and reward, the crown of life, righteousness, glory, and shine thereafter in the kingdom of their Father for ever and ever,—then shall the sentence of eternal damnation go forth against all who know not God, and obey not the Gospel,—then shall the heavens pass away with a noise, and the elements melt with fervent heat, the earth also and the works that are therein be burnt up: and we look we, according to his promise, for new heavens and a new earth wherein dwelleth righteousness; then shall the Father have delivered up the kingdom to God, even the Father when he shall have put down all rule and authority and power; for he must reign till he hath put all enemies under his feet.

T. H.

### MEMOIR OF ANDREW KER,\*

JOINT-PASTOR WITH THE LATE MR JAMES HALDANE, EDITOR

THE closing years of Mr Ker's life furnish a beautiful and painful illustration of the value of the gospel. The cares of the world were then pressed heavily upon him. By the providence of God he had been removed from the scenes of his long continued labours in the Master's cause, had been thus compelled to part from his old companions in arms, and those who had with him grown grey in the service of truth. He had to know not only that they mourned at his absence, but that they had suffered much from it, while he was unable to get to their assistance. And now the manifestations of disease appeared, which made labour an agony, and life its burden, which baffled all attempts even at alleviation, and he had no other prospect than that of a painful and lingering death. To fill up his cup of sorrow, he had to witness the grief of his beloved partner, who too plainly saw the sun of her earthly happiness set for ever, as she witnessed day after day his strength decaying. Before his exquisitely sensitive mind these dread realities stood clear and full relief, nor were the moments wanting when they seemed to overcome his manly spirit. Yet did he rise superior to them all not only so, but by his generally cheerful manner and conversation he infused his own spirit of dependence on the will of God into

\* Brother M. Ker writes to say the name is written thus.—Ed.

m he was surrounded. He knew that his Redeemer lived, hers felt the power of that confidence.

the fatal disease had time to consummate its work, he was in paralysis, which brought him suddenly to the verge of death, and completely wrecked his already shattered frame. 'All, all is well,' were the oft repeated words of his feeble tongue for a few weeks he partially recovered from this illness, expressed neither wish nor hope for life, and strove to bid his wife to that separation now at hand. 'Even you,' he said to her, 'could not wish to keep me here; such a poor, wretched being as I am, when such a glorious prospect is before me, and we shall both meet at last never to part again.' O, the power of such words! How much they soften the grief of those whose hopes and faith are kindred with them! Tears still will flow, but the saintly dead are remembered, though long years have passed since they left us; but these words cheer the dying saint, and dry up the tears of the mourner.

About this time he seemed to review his past public life, and those principles which it had been the labour of his life to defend and teach, and he said, 'In the prospect of soon appearing before my Maker, I feel compelled to avow that I can call to mind no doctrine which I have sought to enforce on the attention of the world which I now repudiate or regret.' What a confession!

After years of religious profession, the most of it spent in the public defence of his principles, he thus concludes. But it must be remembered, that he was ever an earnest student of the Bible, daily consulting its sacred pages, and that he had ample opportunity, during his long illness, to reflect upon and sum up his former teachings. Boldly and fearlessly had he stood up in defence of the simple faith of the gospel, and its as simple and as divine as it is, and it gave him a holy peace in his dying days.

When he had recovered so far as to be able to take a short walk in St. James's Park, beneath the shade of whose trees he had often attracted large and attentive audiences to listen to the truths of life. He invited his family to see him once more out, though feeble as he was. Next day, however, in the afternoon, Mrs Ker asked him to take a little refreshment, and he answered, 'No, I do not intend to do any thing against the will of the Lord.' A strange delusion came upon him. Sadly she replied, 'It is surely his will that you should take refreshment.' 'Well,' he answered, 'if you will not displease him, I will take it, but you know I would do nothing to offend him.' Reason had forsaken for ever her throne, and the ruling principle of his life had become a passion for death. He never was conscious afterwards, but sank to rest, and so remained till death released his spirit to return to the home whom he trusted, and had prepared his body for the dust, to remain till the day of final redemption. No more characterization could be given to beauty and worth of character, than in his last words. They were the last echo of a spirit's voice, imbued with the love of virtue and truth, and that would have yielded up its earthly life, than have swerved from the will of the Lord.

He died in perfect peace, surrounded by his affectionate family,



at 8 Cumberland Market, London, in the 63rd year of his age Lord's day, October 13, 1844, and was interred in St James' bur ground, St Pancras. Having twice married, he was surrounded six children, and an affectionate widow, the eldest daughter of late Mr Wm. Frier, Edinburgh.

The valued friends who outlive, and were associated with Mr in his lengthened labours, can bear witness to his earnestness sincerity, his undeviating uprightness, his fidelity to principle disinterested kindness to the poor, his sympathy with the sufferer and the sorrowful, and his peculiarly affectionate attentions to young. J.

### THE PRESENT LOT OF SONSHIP.

*(Continued.)*

THAT the whole of the divine Father's procedure in his chaste operations toward his children, comports with their intelligence responsibility, is clearly implied in the words, 'Nevertheless yieldeth the peaceable fruits of righteousness unto them who exercised thereby.' No doubt this comprises a wide range of thought, and enters deeply into the whole experience of the child of God. We merely glance at a small portion of it. The adversary is presented in the character of the roaring lion, but if we do not watch against his wiles as the subtle serpent, we must necessarily bring ourselves under the chastening of a loving Father. We know that we have so often been the subjects of wandering thoughts, strayed affections, and slips of character unworthy of the vocation wherewith we are called? It is because we have forgotten the exhortation, 'Watch ye, stand fast in the faith, quit you like men, be strong.' But let him who has become the child of God by the only medium of adoption, the faith in Christ Jesus, depart from any one item of the faith, however insignificant it may appear in the eye of human or fleshly wisdom, and he forthwith lays himself open to the attacks of the enemy, for resist him he cannot without being steadfast in the faith, and the enemy obtains a conquest over him, through one or other of his artifices, the lusts of the eye, the lusts of the flesh, or the pride of life, and the lamentable consequences are, that blindness and stupor overshadow the understanding of the Christian, and a listless indifference freezes his affections. He no longer asks the question that once stood paramount with the apostle, 'Lord what wilt thou have me to do?' He can no longer say, 'Forgetting the things which are behind, and reaching forward for those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' Verily he has become weak as water, and cannot excel. Nay more, he is upon the verge of drawing back unto perdition, but a loving Father visits him with severe chastening, it may be in his person, his family, or his circumstances—chastenings which are indeed not joyous, but grievous; but by them he starts from his imbecility, enters into intellectual investigation and searching enquiry, and alas, how many arduous duties he now finds left unperformed! how many are the privileges neglected and unimproved! The question with him now is, How do I stand in the presence of a holy and heart-searching God? E

1, that whether present or absent I might be accepted of  
 Alas, how much the opposite do I now find to be the fact?  
 it is, that if we would judge ourselves, we should not be  
 but when we are judged we are chastened of the Lord,  
 should not be condemned with the world, 1 Corinth. xi. 31,  
 r is this all, for an intelligent investigation awakens a sense  
 nsibility, and while a mental agony seizes his soul upon  
 respect, he prays the more earnestly, 'Hide thy face from  
 , and blot out all mine iniquities: create in me a clean heart  
 and renew a right spirit within me; cast me not away from  
 sence, and take not thy holy Spirit from me; restore unto me  
 s of thy salvation, and uphold me with thy free Spirit; then  
 each transgressors thy ways, and sinners shall be converted  
 ee.' He now sets about working out his salvation with fear  
 mbling, in a manner and to an extent he never did before,  
 s he accomplishes by a ready, cheerful, and determined obedi-  
 the whole of the faith of Christ, and to his inexpressible  
 , he finds his loving Father through it working in him, both  
 and to do of his good pleasure. He now exclaims with the  
 t, 'Before I was afflicted I went astray, but now have I kept  
 rd,' and on he goes giving a developement of the Christian  
 er in all its variety, till an abundant entrance is administered  
 into the everlasting kingdom of our Lord and Saviour Jesus  
 'Thus, no chastening for the present seemeth to be joyous,  
 vious; nevertheless, afterward it yieldeth the peaceable fruits  
 ousness unto them who are exercised thereby.' Having his  
 ow exercised to discern both good and evil, the Christian is  
 r unskillful in the word of righteousness, but by it, and  
 s purifying power, he wars a good warfare, and lays hold  
 ernal life.

not close this imperfect glance without adverting to the  
 which we live, as affording great facilities to the power of  
 my for carrying out his wicked devices against the children  
 remarkable as these days certainly are for the reign of a  
 d and denominational christianity, made up of a series of  
 d departures from the faith, and based upon the foolish notion  
 it there are essentials and non-essentials. By yielding to  
 rruptions the child of God has been often caught in the snare,  
 k into deep waters, from the unhallowed and unhappy con-  
 e of which he has often sighed for deliverance, and exclaimed  
 poet—

'Oh most delightful hour by man  
 Experienced here below,  
 The hour that terminates his span,  
 His folly and his woe.  
 Worlds would not bring me back to tread  
 Again life's dreary waste,  
 To see again my day o'erspread  
 With all its gloomy past.  
 My home henceforth is in the skies,—  
 Earth, seas, and sun, adieu;  
 All heaven *unfolded to mine eyes,*  
*I have no sight for you.'*

But a better day has certainly begun to dawn upon our when the Church of Christ shall distinctly recognise that th given her by her Lord in the New Testament, all the elen purity and unity competent to make her one, and only one fully organized body over the whole earth. Acting out this, shall be heard, 'Babylon the great is fallen, is fallen.' Th Lord grant its full and speedy accomplishment, and to hir be all the glory by Christ Jesus, throughout all ages, world end. Amen.

*Williamfield, Edinburgh.*

### P o e t r y .

'THE MESSIAH THE PRINCE.'

Yes Jesus, thou alone art King,  
All power belongs to thee;  
Thy law alone shall rule supreme,  
And thine dominion be.

No human law shall bear the sway  
Within this Church of thine,  
By right thou'rt constituted King,  
And Governor divine.

Allegiance we have sworn to thee,  
And by thy grace we shall  
Defend thy sceptre, throne and crown,  
From innovations all.

### C o r r e s p o n d e n c e .

#### INDWELLING OF THE SPIRIT—QUERY AND REP

DEAR BROTHER,—Is it in accordance with the teaching of Testament, to receive as church members, or recognize s bearers, those who *deny* that the Lord *now* gives the Holy dwell in them that believe? Wm. M'Dot

Paul wrote to the disciples at Rome, saying, 'I besee brethren, mark them who cause divisions (*dichostasias*, *i. e.*, or dissensions), and offences (*skandala*, *i. e.*, occasions of contrary to the doctrine which ye have learned, and avoid t

Thus they were to avoid any one who by teaching contrar which the apostle had delivered, might introduce among tl elements of dissension, or of stumbling. If then the doctr the Lord does not now give the Holy Spirit to dwell in th believe, be contrary to the teaching which these disciples k Paul, the doctors of it certainly ought to be avoided.

Mark then what he had taught them concerning the in of the Holy Spirit, chap. viii. 8-17. 'They,' said he, 'that s flesh cannot please God; but ye are not in the flesh, bu spirit, *if so be that the Spirit of God dwell in you.*' The *wc to house, dwell, inhabit*, is derived directly from *oikos*, a *hou*

e, or habitation; and with language so express as this of the eleventh verses, the denial that the Holy Spirit is now dwelling in the believing is the direct opposite of the apostle's. For be it observed that he makes the fact of this indwelling the test of a man's Christianity, and the basis of his own respecting the Christian's standing, character, responsibility, and glory. 1. *Ei δὲ*. 'But if any man have not the Christ,' *i. e.*, in the sense just named, *οἰκεῖ ἐν ὑμῖν*, dwelling in him is none of his: he is no Christian, he is not in Christ, he is not in the Spirit; but in the flesh, and so he cannot please God.

'But if Christ be in you,' in the sense named, by his Spirit dwelling in you, 'the body is dead because of (on account, or by reason of) sin; but the spirit is life because of (on account, or by reason of) righteousness,' namely, 'that which is through the faith of the righteousness which is of God through the faith,' 'into the heart of all the believing,' 'that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.' 3. *But if* the Spirit of him that raised up Jesus from the dead be in you, he that raised up Christ from the dead shall also raise up your mortal bodies by his Spirit that dwelleth in you, *i. e.* raise you as he raised Christ; for he 'being put to death in the flesh was quickened by the Spirit.' Not that he shall raise you in consideration of, but by or through the medium of the indwelling Spirit of himself now dwelling in you. It is that which is here spoken of, and that so emphatically by the use of the pronoun *αὐτοῦ*, as purposely to exclude any other than that.

As the body dies by sin, so shall it be raised from the dead by the Spirit of God—the same Spirit that has already quickened the spirit of the believer through the righteousness of the law, and now having so made him 'alive unto God,' now dwells in him as the earnest of his inheritance, and of the redemption of his body from the grave. 4. *Ei δὲ*. 'Therefore, brethren, we are debtors to the flesh, to live after the flesh, for if ye live after the flesh ye shall die, but if ye through the Spirit'—thus dwelling in the Spirit mortify the deeds of the body, ye shall live; for as many as are of the Spirit of God, they are the sons of God; for ye have received the spirit of slavery again to fear, but ye have received the spirit of sonship, whereby we cry, *Abba, Father*; the Spirit itself witnesseth with our spirit that we are the children of God.' The Spirit dwelling in us, the Spirit received witnesseth with, *i. e.*, in conjunction with our spirit, and so gives an internal and undeniable testimony to our filial standing. The entire arguing in proof of the primary proposition, that the Spirit of God dwells in the believing, the supposition that the apostle here makes, that the Holy Spirit bears a testimony in heaven, or in the Spirit, is manifestly illogical. The apostle's speaking of what the Spirit does in heaven, or in the Spirit, is what he does in the believer, as the habitation of God the Spirit, given to him, received by him, dwelling in him.

'And if children, then heirs; heirs of God and joint-heirs with Christ.' We have thus noted the five times that the apostle uses the continuative particles, *Ei δέ*, 'And if,' or 'But if,' to bring logical bearing of each of his statements upon the proposi-

tion with which he starts his argument,—one not only in relation to, but in demonstration of the idea that the indwelling of the Holy Spirit in believers is a fundamental characteristic of that state which he calls being 'in Christ.' It is therefore not in accordance with New Testament teaching to receive those who deny that the Lord now gives the Holy Spirit to dwell in them that believe. Ed.

#### THE GOOD SHEPHERD AND HIS SHEEP—QUERY AND REPLY.

DEAR MR EDITOR,—What ground has any person for concluding himself to be one of Christ's sheep, and that as such he is eternally safe?—Please say, and so oblige,  
*A Learner.*

In answer to this twofold question, be it observed, *first*,—that the Saviour in calling himself the good shepherd, quite explicitly intimates who are his sheep. 'He goes before them, and the sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.' Again, 'I am the good shepherd, and know my sheep, and am known of mine.' And again, 'My sheep hear my voice, and I know them, and they follow me.' Here we have no less than six unmistakable characteristics of the sheep of Christ—three positive, and three negative. That is, those whom Christ recognises as his sheep, are they who hear his voice; and hearing, know or acknowledge him, and hearing and recognising him, follow him. Persons, therefore, are they, who know or regard not the voice of strangers,—who follow them not, but flee from them. Nothing on earth, therefore, is plainer than that he is the sheep of Jesus who hears, regards, or gives heed to his voice or teaching: thus recognises, knows, or acknowledges him as he therein sets himself forth, in his person, relations, character, and offices; and thereafter follows him, in imitation of his example and obedience to his commands. And nothing is plainer than that he is not the sheep of Christ, who gives heed to other teachers, acknowledges and follows them, instead of Christ. Yet are there multitudes professedly the followers of Christ, who are in fact simply the adherents of men. We have put it to not a few such, whether they follow Christ or men in adhering to congregations composed of all characters, instructed by but one or two humanly trained and elected teachers, ruled by human courts and statutes, practising infant sprinkling, promiscuous worship, six-weekly sacraments, half-yearly fasts, and many such things; and while they have admitted that their whole religious service consists in these matters of man's device, yet are they blind to the conclusion that they cannot be the sheep of Christ in such a course. But like a foolish flock, one of which has taken a false leap, all plunge blindly on, even though it be to destruction. We wonder not that such characters doubt whose sheep they are; while the true sheep—the faithful follower, has no doubt, but is 'always confident.' Be it noted, *second*,—that it is not of certain persons, but of certain characters—those described in his parable, that the Messiah said, 'I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand.' That is, those who possess this character are the possessors of eternal life, they shall never perish; none shall pluck them out of

the shepherd's hand. But the Saviour nowhere intimates that he who possess the character described may not cease to possess it, nor cease to be his sheep; in other words, may not cease to follow him, and so may not cease to possess that which he gives to his own. Men become his sheep by hearing, knowing, and following; they were not his sheep before they heard, and followed him; neither do they continue his sheep if they cease hearing, knowing, and following him. If a man hear, know, and follow the shepherd of Israel for three years, he is for that time of that time his flock, and all the privileges of the flock are his; but if at any time he refuses to hear, know, and follow, he but deceives himself with his own deceivings, if he imagines that any one benefit of Christian discipleship belongs to him. He can do nothing against himself what none else can. As none can hear for him, nor follow for him, so hearing, knowing, and following, none can pluck him out of the Saviour's hand; but disobedience neither makes him irresponsible nor infallible; and as by hearing, knowing, and following, he did for himself what none could do, so by failing to hear, know, and follow, he does against himself what no other could have done—he plucks himself out of the Saviour's hand—he ceases to be his sheep. Therefore, 'Let him that standeth, take heed lest he fall;' therefore, 'Be thou faithful unto death;' therefore, 'He that endureth to the end shall be saved;' therefore, 'Look diligently lest any man fall from the grace;' therefore, the countless warnings of Scripture, not against relying, but against apostacy from the faith. Ed.

### Intelligence.

**HOLY CHILDHOOD.**—'For a few coppers,' says the *Montreal Standard*, 'the missionary of Rome can buy a doomed child amongst the poor, or at least acquire the privilege of performing the sacrament of baptism upon him previous to his death. Soon after the child breathes his last and is saved. Indeed, the same end is obtained without money, and even without the knowledge of the child, the priest being able according to circumstances to perform the whole ceremony unnoticed, under pretence of examining the child or playing with him. From a late appeal to the Romanists of London on behalf of *The Holy Childhood*, we learn that over a million dollars has already been spent on that object alone, and that a subscription of ten pence will save four children,—five coppers a child. One thousand francs will save four thousand children. All without taking into account that the donors to the work secure for themselves more than their money's worth, in special indulgences granted by the Pope. Last year the missionaries thus baptised 300,000 children, of which 247,041 are known to be actually dead, and 52,959 are saved.' To those who still retain any faith in the Romish doctrine of infant sprinkling, the above advantages must appear very tempting; but as this belief is fast giving way, and the people are not so much as once they were in getting their offspring 'christened,' the *evangelical clergy should not lose sight of the example of the*

'mother church,' in performing the sacrament without the ledge of the parents!

**A FAMILY MAN.**—An old man has just died in Westminster house, who, in the course of nine years acted as sponsor children born in the house; the heavy responsibility, how being godfather for so many, was lightened every time with of porter! Query, how will the old man perform the vows? will the church relieve him of them now that he is dead? He is as likely to perform now as when he was alive; much so as the majority who take them do. Thus well Church of England approve herself 'the church of Rome's daughter.' See above.

**FREEDOM.**—The priest of the parish in which Exeter Hall, is situated, having put his veto on the preachings held the his ecclesiastical superiors, *The Times* speaks out, and says, religious community must have the free use of its gifts, if obtain influence and win hearts. If it is shackled in the of them, it is so far paralysed. No religious body, the to which is tied, has a fair chance. If the most powerful and aw gift that a church possesses—the gift of speech,—is so curta restricted by technical rules that it has not natural play, appeal to the human heart, the power of addressing men on t ject of religion, rousing feeling, eliciting instinct, awakeni science,—if this great gift is hemmed in by a whole circle c arbitrary distinctions and prohibitions, which just prevent i effective exercise, it is a sad case for a church to be in.

**BAPTISMS.**—*Crossgates.* Since 9th June eight brethren ha added to the church here, by the confession of the faith in —*Pathhead.* On Nov. 8, the wife of one of the brethren Christ in baptism.—*Nicolson Street Hall, Edinburgh.* A yo ciple was buried with her Lord in immersion, Nov. 22.

**EDITORIAL POSTSCRIPT.**—On looking over our issues we more than the average of *errata*, and as they are chiefly t phical and do not involve the truth, we spare our readers a so uninteresting and unedifying as a list. We beg cord thank the very many brethren who have aided us, and are t say that we are aware of numerous instances of the utility c *Advocate*, that the number of approbatory letters we have i is very large, and the number of an opposite kind very sma trust we may reckon on the continued, and in some cas increased support of the friends of Jesus, our one object b serve Him in the diffusion of his truth. Besides miscellanec occasional articles, we will, if the Lord permit, introduce volume, a series of papers for reprinting as four-page trac also on the Gospel; as well as several shorter series on 'A Exhortations'—'Barbarisms,' 'Order,' and 'Ministry.' The *The Sunbeam* for children will supersede the occasion for the for the Young.' We commend *The Sunbeam*, and the o tracts from the cover, and the summary composed of them, 'Christianity at a Glance,' for the support of brethren.

THE  
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ONCE FOR ALL DELIVERED TO THE SAINTS.

EDITED BY THOMAS HUGHES MILNER,

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# THE CHRISTIAN ADVOCATE.

## A HAPPY NEW YEAR.

The city bells have struck twelve, and the otherwise still midnight resounds with the mirthful shouts of the concourse that had gathered to welcome the new-born year, and now along all the chief thoroughfares there echoes and re-echoes the well known watchword, *A happy New Year!*

Right heartily wish we the same to all our readers.

In expressing this wish it will not be deemed inapposite that we offer a few suggestions conducive to the attainment of the desire expressed. Our wishes are not always realised. Their non-realisation too often arises from the non-use of the means adapted to their accomplishment. Very many who on this first of January, express and reciprocate the wish of a happy new year, shall doubtless as hitherto be sadly disappointed. This, we believe chiefly through the misuse of means. God has graciously given us the ways and means of happiness, but these are oftener refused or abused than rightly employed. Altogether false means of true happiness are resorted to, while proportionally as this is done the surest and purest channels of enjoyment are left untouched. Certain is it that *all excess*, all the pleasures of sin, all appearance of evil, are most false and bitterly disappointing sources of happiness. Yet are they the chief resort with the many! How incalculable is the sorrow that flows from indulgence in that draught which is a mocker, that cup which is raging, the various misrepresentations of the stage, the regretful revelry of the dancing party, and such like. We do not deny the derivation of pleasure from these fountains, but simply submit, what all participators thereat must allow, that like all the pleasures of sin, the enjoyment is but for a season, and that, in direct contrast with even the afflictions of the righteous, leaves none of the peaceable fruits of righteousness to those who are exercised thereby.

While all excess, all sinful or lawless avenues of enjoyment are fleeting and unsatisfactory, we have also to note that the good things of this life, those that are both lawful and expedient, things that are true, honourable, just, pure, and of good report, virtuous and praiseworthy, even the things that God intended them to be only to 'the pure in heart.' All is evil to him who evil thinks; 'unto the pure all things are pure; but unto them that are defiled and unbelievers nothing is pure, but even their mind and conscience are defiled.' As no enjoyment is possible apart from the mind and conscience, their defilement is necessarily a vitiation of all that passes through them; however pure that be in itself, it reaches the seat of enjoyment through an impure medium it must be contaminated. Thus it is indeed philosophically well as experimentally true, that those whose hearts have been purified by the faith in Christ, those who have purified their souls in obeying the truth, are alone the truly happy and true enjoyers of the manifold mercies of God. All that is good and beautiful, and good, and even all that is mysterious and sublime or solemn in nature or in providence, it is their special privilege to realise as veritable through the avenues of blessing instituted and opened for them by the all-wise, all-potent, all-gracious Father in heaven. Thus go hand in hand, the Saviour's good words and principles—'Blessed are the pure in heart for they shall see God' and the apostle's encouraging declaration, 'that godliness is profitable unto all things, having promise of the life that is to come, and of that which is to come.'

By way of practical suggestions we therefore submit

1. *The necessity of conversion to God in order to happiness.* God is himself the ever blessed, the supremely happy, and the source of all true, lasting happiness. 'In His presence is fulness of joy; at His right hand are pleasures for evermore.' Therefore 'Blessed are the people that know Thy way, O Lord; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted: for Thy glory shall be revealed in Thy strength, and in Thy favour our horns shall be exalted; for the Lord is our defence, and the Holy One of Israel is our King.' Conversion to God, dear reader, is the one strait gate to present happiness and eternal felicity. If yet without God, this new year can only be a truly happy one to you, by your turning from darkness to light, and

power of Satan unto God. Such is the immediate design of the gospel, that by this joyous transition you may receive forgiveness of sins and inheritance among all them that are justified by the faith that is in Christ. In this best of seasons may 1858 be to you a happy new year; your new year as a child and an heir of God, and a joint heir with His Son the Beloved.

*The necessity of obedience to the will of God.* Happiness depends on action: wrong action produces misery, right action, satisfaction. The will of God is the sum of all right actions. That will is expressed to us through the Messiah, the Lord Jehovah, 'This is my Son the Beloved, in whom I delight, hear ye Him!' We should not fear the task to prove, by the strictest laws of evidence, that the believer's happiness is secured exactly and uniformly by his obedience to the commandments of our Lord Jesus Christ of glory. But Christ has superseded this need of such an argument, for said He to His disciples—'If ye know these things, *happy are ye if ye keep them.*' The knowledge of duty unperformed gives pain, unhappiness, to the rightly regulated mind, and the truly regulated heart. Most wisely therefore did the Teacher put knowledge first, obedience next, and happiness last. Believer, learn, obey, and be happy. Thus most certainly may 1858 be to you a happy new year. So be it to all our brethren.

ED.

### HOW DID THE GOSPEL SPREAD?

THE Gospel is a thing of history, not of speculation. It is a narration of facts. In reminding the disciples at Corinth of the first proclamation of it in their city, the apostle said—'Delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures.' The apostolic gospel thus expressly testified of Jesus of Nazareth as *the Christ*; that is, Anointed of God as the Saviour of men. It declared three things concerning Him, namely, that *He died, was buried, and rose again.* It affirmed His death to be sacrificial or propitiatory, or in the words of the proclamation, it was *for our sins.* On account of its thus proclaiming to our guilty world

the remission of sins through the Messiah, it was denominated by pre-eminence, the gospel, or glad tidings.

It was first announced in Jerusalem, the immediate scene of the Messiah's life, condemnation, crucifixion, burial, resurrection, and ascension. It was proclaimed to the very populace, who but seven weeks before had crucified Him. On the first proclamation three thousand persons surrendered and were saved. From that day the glad tidings were constantly preached and as constantly received. From Jerusalem the news of salvation through the crucified Jesus, spread throughout the civilized world, and this it did with such rapidity of success, that within a hundred years from the crucifixion the number of Christians throughout the Roman Empire was held to amount to a tenth of the entire adult population.

How is this to be explained?

1. *Not by the personal influence of the first preachers.* They were poor, unknown, and despised, the least influential men in all the Jewish estate. 2. *Not by the aid of art or learning.* They possessed neither, Paul excepted; but even in preaching to the refined Corinthians came not with excellency of speech or of philosophy declaring the gospel of Christ, but used great plainness of speech, lest the cross of Christ should be made of none effect. 3. *Not by the use of the sword.* All violent means were unlawful to the evangelists. Paul could truthfully say, 'the weapons of our warfare are not carnal.' 4. *Not by the aid of the State.* All the constitutional authorities, both Jewish and Pagan, were against the gospel. Combinedly with the people, they murdered its author, and persecuted its propagators. 5. *Not by the support of the priesthood.* There was no priestly hierarchy among the disciples, they stood together on the one platform of a common but heavenly brotherhood. All the hierarchies of the world, Jew and Gentile, were arrayed against them. 6. *Not by yielding to the superstitions of the age.* The mythology of the heathen, and the traditions of the Jews, were all opposed by the apostles. They warned the Christians against all the fables and endless genealogies then held as oracles. 7. *Not by appealing to the evil passions of men.* All wrong, and excess, met an uncompromising foe in the gospel. All who surrendered to the Messiah, were expressly taught that sin was no longer to hold dominion over them; that if they yielded to it, they fell from the favour of God. 8. *Not by personal flattery.* With the apostles as with the Mass

ere was no respect of persons. They had but one message for the rich and poor, bond and free, patrician, and plebeian, wise and ignorant, polite and barbarian. A Felix and an Agrippa listened to the same unvarnished narrative that the common people heard gladly. Its terms of salvation were the same to all. 9. *Not by inflaming national prejudice.* This ever powerful argument of nationality was no apostolical reason. The Gentile-despising Jews were told that the gospel placed them on the same level as the nations whom they proudly contemned—that all were alike guilty before God, and that his purpose was to justify both Jew and Gentile through the faith of Jesus, and only so. 10. *Not by exciting worldly expectations.* The gospel offered nothing to gratify the desires of the voluptuary, the vain, the avaritious, or the ambitious. The Master's word to his apostles was, 'In the world ye shall have tribulation;' and theirs to their converts was, 'all that will live godly in Christ Jesus shall suffer persecution.' 11. *Not by alliance with any earthly power, party, or organization.* The gospel required and produced the most marked separation from the world. Its converts were separated from all human, all existing religions; they were formed into exclusively Christian communities; they were commanded to introduce nothing in doctrine or practice from the world; to have no fellowship with the ungodly; to receive no support from without; to observe all the ordinances as the apostles had delivered them, and to reject all who refused obedience. 12. *Not by any assumed sanctity or power.* Unlike all religious pretenders, the apostles disclaimed all personal homage. 'By the name of Jesus, not by our own power or goodness, does this man stand before you whole,' was their answer to the council. 'We are men of like passions with yourselves,' were their words to the Cretans, who sought to render them religious homage. A voluntary humility in the adoration of divine messengers, in useless bodily restraints, and in subjection to human impositions, they pronounced unsatisfactory, dishonourable, and unevangelical.

Thus everything characteristic of any false or merely human system of religion was absent from the gospel. No false religion, ancient or modern, ever did or could succeed but by the aids which the religion of Christ entirely refused. It was without personal influence, art or learning; without the power of the sword, or the aid of the state; without a priestly hierarchy, or any appeal to popular prejudice; without



enlisting the passions, or flattering the person, or appealing to patriotism, without exciting worldly hopes or forming secular alliances or wearing any mask, the gospel careered its victorious way. Nay, not only without these, but against the whole of them it triumphed.

How thus did the gospel spread?

1. *By the undeniable certainty of its facts.* They could not be denied. They were too public, too notorious for denial. 2. *By the divine credentials by which the word was attested.* Everywhere God bore the apostles witness with signs and wonders, and divers miracles, and gifts of the Holy Spirit. These could not be denied any more than the facts of the gospel. 3. *By its extreme simplicity.* Presenting for acceptance, not a recondite, abstract, speculative system, but a divine, living, loving Saviour; the meanest capacity at once apprehended the truth to be believed, and by grateful submission, the proffered salvation was at once enjoyed. 4. *By the perfect adaptation of the gospel to the nature and need of man.* By its power to enlighten man respecting God in his character, relationship, will and intentions towards our lapsed race; its revealing in Jesus the love of God to the sinner, with his hatred of sin, his justice while justifying the believer in his Son, and consequently its power to pacify the conscience, to purify the heart, to regulate the will, and to correct the life. 5. *By the force of example.* The change of life in its confessors was patent to all. It was seen to be a divine, living, purifying power. All knew the disciples by their love one to another, and to their sovereign Jesus. Their faith overcame the world in all its allurements, temptations, trials, threatenings, and persecutions. For the name-sake of Jesus they suffered the loss of all things, took joyfully the spoiling of their goods, and counted not their lives dear unto them, that they might finish their course with joy. And 6. *By the multitude of preachers.* The church was not under the bane of an indolent, ignorant, arrogant, expensive priesthood. The pressure of such a dead-weight did not crush the energies of the brethren. They went everywhere preaching the word; great was the company of them that published it; office-bearers there were, but they were of the Lord's, not of man's upraising; they were examples to the flock, not lords over the heritage.

The gospel remains unchanged, the power of God unto salvation to all the believing. Its bulwarks of evidence re-

main unscathed by time and conflict. The nature and need of man are the same. Let the power of the glad tidings be tested as it was in apostolic days; loose it from the death-clothes of human expedients and corruption; let it be held forth in its native purity and simplicity; let all who know it, tell it; those who profess it, live it; and again; should its all-conquering energy be seen in a revolutionised world, and a sanctified humanity.

Courteous reader, how stand you respecting the gospel? Have you received it? if not, why not? Note well the history of its early progress, and say if it carried not the evidence of its divinity; study its facts, and say if it be not a thousand times easier to believe than to doubt their verity. Think again and say if it be not worthy of all acceptance. Do you profess to believe it? If so, have you made the good confession? Do you obey it, publish it? Are you sure that what you believe is the gospel?—that the things you practise are its precepts? See that what you have adopted is not some mere human creed,—that what you support is not a merely human fabrication.

T. H. M.

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### THE REALITY OF PRAYER.—No. 1.

THAT prayer is a christian duty, no believer in Jesus will deny. That prayer offered with propriety can be offered without benefit, cannot be imagined. Unprofitable duties have no place in the christian religion. God's commands emanate from his grace; hence man's obedience terminates in his good. As God does nothing in vain, so he appoints nothing in vain. Hence the advantage of prayer is as certain as its obligation.

But *what* is the profit of prayer? In what *way* does it promote the worshipper's weal? Is its principal advantage that it *re-acts on the pray-er's heart*, or that it *tells successfully on the hearer's ear*? In other words—does prayer answer *itself*, or does *God* answer it? Some affirm that prayer re-acts on the worshipper's own spirit, and that is the end of it. We affirm that prayer re-acts on the worshipper's own spirit, and that is the *beginning* of it—the *end* is, that God hears and answers it. Moreover, we believe that the contrary teaching is evil, and only evil, in its tendency, though we are ready to hope of any *who inculcates it* that his theory is

forgotten or exploded whenever he comes to the heavenly throne. Assuredly, the power of prayer consists in its reality. Because prayer *is* prayer it cannot be a mere acting upon myself by any posture of body, attitude of mind, sound of words, charm of composition, aptness of quotation, or illusion of imagination.

The indirect advantage of true prayer cannot be denied. The act and habit of prayer are in themselves calculated to do the praying person good. The very frame of mind suited to prayer is, in a measure, good and profitable. The thought that we are approaching our Father in heaven—the divine Majesty, as in its grandeur it steals over our worshipful spirits, is suited to elevate our conceptions, excite pure desires, and kindle a holy contagion in our hearts. But while fully granting this indirect advantage, we maintain a direct also, and affirm that the chief benefit of prayer is, that it is heard and answered by God. We will shew that the scriptures utterly explode the theory that prayer is a mere devout speaking *before* God—that they make what we denominate the direct advantage of prayer its chief advantage. We will also seek to evince that the indirect advantage rests immediately upon the direct, so that to remove the latter were to destroy the former. Prayer must that moment cease to do the worshipper good by its own influence, when he begins really to believe *that* its sole design. Nay, prayer is not prayer, if the view we wish to condemn be correct. It is a sham; the merest deception ever practised on the human understanding. Prayer *seems* to send up its petitions to the divine throne; *seems* to ask the divine Being to do, give, or send something; *seems* to expect answers from the Most High Himself; it seems these things in its attitude, language, behaviour;—and does it *only seem* is it, then, after all, NO REALITY? In the name of all that is pure and true, it must *be* what it *seems*. We make these remarks in order to stir up the solid, Saxon sense still slumbering within those who are spell-bound by the sophism, that prayer merely and only does good to him who offers it by its own reflex influence, without obtaining any real, direct, divine answer. Let us proceed now to scripture evidence, that the direct benefit of prayer is its chief good. That God hears and answers prayers, by bestowing blessings he would not otherwise bestow, appears evident from Scripture Words, TEACHING, ILLUSTRATIONS, and EXAMPLES.

1. Scripture Words.—We maintain that the view we

combat is a burlesque on the very idea of prayer; that, in fact, it is a falsification of the very words used in the Bible to designate prayer. What are those words? The following are some of them: Prayer, Supplication, Intercession; Asking, Seeking, Knocking; Requesting, &c. Now just look at these! Prayer means petition; in its very nature it is supposed to pass *from* the utterer *to* the person or Being addressed; it is no mere acting upon one's self. So, supplication is simply urgent, reiterated petition. Intercession is expressly a coming in between a second and a third party, without which there can be no intercession. Asking, seeking, &c., speak for themselves, and are but representatives of Bible language on the subject. Will any disciple of Jesus submit to be bereft of his senses? He sees he is to *ask* that he may *release*; will he allow himself to be cheated into the imagination, that after all this does not mean that he is to ask God as he would ask an earthly friend; that, in fact, all such sayings are only to teach him to put himself under certain general laws that God put in motion some 6000 years ago; in other words, that his asking God to do anything for him is only a skilful and devout way of doing it himself?

2. *Scripture Teaching.*—By this we mean the developed doctrine of the Scriptures as to the nature of the exercise called Prayer, &c. Let the reader scan the following passages, noting the words we emphasize: 'THE LORD HEAR thee in the day of trouble; the name of the God of Jacob defend thee. SEND thee help FROM THE SANCTUARY, and strengthen thee OUT OF ZION.—Now I know that THE LORD saveth his anointed: HE will hear him FROM HIS HOLY HEAVEN with the saving strength of HIS right hand,' Ps. xx. 'Delight thyself also IN THE LORD; and HE shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in HIM, and HE shall bring it to pass: and HE shall bring forth thy righteousness as the light; and thy judgment as the noon-day. REST IN THE LORD and wait patiently for HIM,' Ps. xxxvii. 'Call upon ME in the day of trouble; I will deliver thee, and thou shalt glorify ME,' Psalm l. 15. 'Then said the Lord unto me, though Moses and Samuel stood before ME, yet MY MIND could not be toward this people, cast them out of my sight, and let them go forth,' Jer. xv. 1. 'Praying—for me, that utterance MAY BE GIVEN unto me,' &c. Eph. vi. 19. 'Be careful for nothing; but in everything by PRAYER and SUPPLICATION, with thanksgiving, let your RE-

QUESTS be made known unto God.' Phil. iv. 6. 'I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made FOR ALL MEN; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (gravity).' 1 Tim. ii. 1, 2.

To remark on this last scripture alone: is it not obvious that just as far as churches entertain the view that prayer answers itself by its own mere natural influence on *man*, in that degree they will pray for kings and rulers only if there be a reasonable likelihood that those civil governors will be *informed* of their devout loyalty. And we should think that in troublous times it would be quite essential for churches (and why not private christians too?) to take every care to inform reigning monarchs how dutifully they are praying for their majesties' good behaviour and their own peace! We can surely do our duty without adding such parade and sycophancy! How palpable, we think, it must be to the unbiased mind that in this case, as an example, the chief influence of prayer flows directly from the christian's closet to the divine throne, and thence back again to earth, reaching even the counsels and laws of princes. We thus gratefully number our 'peace,' and 'quiet,' 'godliness,' and 'gravity,' or the privilege thus to enjoy and behave ourselves among those 'good gifts' which 'COME DOWN from the Father of lights.'

3. Scripture *Illustrations*.—Many beautiful figures are employed in the divine word exhibiting the nature and power of prayer. It is not requisite that these should bear allegorising in every minute particular; but any theory that would require their entire reconstruction must be at variance with divine teaching. Now, what are the most striking images employed by our Lord to illustrate prayer? The three following are conspicuous, viz.—The Child and Parent, Matt. vii. 9–11; The Host and his Friend, Luke xi. 6–8; The Judge and the Widow, Luke xviii. 1–8. Presuming on the reader's familiarity with these sacred parables, we invite him to consider how completely these must be altered to prop up the theory that prayer only answers itself. The child *in the act* of asking bread must cease to hunger, quite irrespective of the Father's taking from his store and *giving* to his child! The Host, by the magic-power of his calls to awake his neighbour, must be depicted as *charming* loaves into his own

closet, so as in fact not to need his comfort-loving  
 our to disturb his children by rising! The poor Widow,  
 strength-inspiring process of wearying the unjust  
 must be represented as, gradually at least, becoming  
 us of such Sampson powers as to be able to retort on  
 rtless magistrate—'Unjust Judge! I will ask thee no  
 to avenge me of mine adversary; I am now able to  
 him without thy help!' If it be, however, an essential  
 in each of these parables respectively that the child's  
 s the Father's actual gift; that the Host's supply has  
 ositively obtained from his friend's store; that the  
 himself brings meet vengeance on the Widow's advers-  
 hen the Lord unequivocally teaches prayer to be a real  
 tion, in good faith, between his Father in heaven and  
 thren on earth;—according to his supreme authority,  
 does not create its own answers, but verily waits on  
 r them as his own rich and free gift.

cripture *Examples*.—But how shall we make a selec-  
 m a treasury so munificently furnished? We cannot  
 the patriarch Jacob, and his wrestling with the Angel,  
 d in Gen. xxxii. 24–32. How incomparably graphic  
 quent Hosea's rehearsal of that hoary triumph of pre-  
 prayer! "He took his brother by the heel in the  
 and by his strength he had power with God: yea, he  
 wer over the angel, and prevailed; he wept and made  
 ation unto him: he found him in Bethel, and there he  
 with us; even the Lord God of hosts; the Lord is his  
 al,' ch. xii. 3–5. It would be like holding the candle  
 sun to make any other comment on this princely pray-  
 ter on a remarkable instance of prayer attracts our  
 .., that of Hannah praying for a son, 1 Sam. i. 27.  
 is child I prayed; and the LORD HATH GIVEN me my  
 which I asked of HIM.' No reverent reader will deny  
 d's hand in this answer to prayer. Such a denial,  
 ; conceivable, would render the very name *Samuel*,  
 ard of God) a perpetual lie. Idle, indeed, were the  
 n,—was this not a miraculous answer to prayer?  
 ll us precisely where the miraculous begins; precisely  
 he hand of God takes hold of what are called natural  
 recisely what Deity can and cannot do without sus-  
 ; ordinary laws and influences? But even then, re-  
 ; the question now discussed is not, are there now  
 ous answers to prayer? but, are there now real

answers to prayer? And for the rest the most reasonable faith can best believe that it is a law (i. e. *custom*) of God, moral, natural, spiritual, gracious and immutable, to answer the accepted petitions of His believing and obedient people. It remains but to add the instance taken from the passionate scenes of our adored Redeemer by the author of the epistle to the Hebrews—ch. v. 7, 8. ‘Who in the days of His flesh, when he had offered up prayers and supplications, with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared. Though he were a Son, yet learned He obedience by the things which He suffered.’ Here, under the solemn shadow of the cross, let us burst the last fetter that would restrain us from true prayer to Him who is able to do exceeding abundantly above all we ask or think.

And here, too, let us pause for the present, being fully assured that if Scripture *words, teaching, illustrations, and examples* in their various meanings and powers conspire to sustain the Reality of Prayer, we may truly ‘come with boldness to the throne of grace, that we may obtain mercy and find grace to help in time of need.’ Let the inquirer hasten to obey the Gospel, that he may have access to the Father through Jesus by the Spirit; and let the beloved brethren endeavour for another moon to ply with increased vigour the privilege and power of prayer; and then, if it seem needful, we can return to our theme and demonstrate that those reflex influences of prayer which some would exaggerate, are dependent for their existence on that direct prevalence with God which we have sought to evince immediately from the oracles of Divine truth.

Liverpool.

J. B. B.

## APOSTOLIC EXHORTATIONS.

### INTRODUCTION.

In this series of short papers we hope in some measure to answer a twofold end; *primarily*, to inculcate on all the brotherhood the hortatory injunctions given by the apostles to the churches; and *subordinately*, to offer some small contribution to the brethren as to *mode* in exhortation. We do not propose to insult them with ‘skeleton discourses,’ nor by seeking their imitation; but we know that there is almost universally prevalent a radical mistake as to *what* constitutes scriptural exhortation. Current practice would make it appear that to exhort is to offer some prosy, mongrel com-

as like a modern sermon as possible. But nothing could be further from the truth. Nelson's famous watchword—'England expects every man to do his duty!' and Wellington's—'Up, guards, them!' are true exhortations, though by no means apostolic. It is in sentiment only that the exhortations of the apostles differ from these. *Brevity* is an invariable characteristic of an exhortation; and length defeats the very intention of hortatory address. The intention always is to excite to action; but, as every one knows, the best done by the sharpness, directness, and instantaneousness of mental fire. Let any one scrutinize the apostolic letters, and he will not fail to be struck with the unvarying illustration of this principle. Take the following examples:—'Let love be without dissimulation;' 'Be not overcome of evil, but overcome evil with good;' 'Beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord;' 'Examine yourselves whether you be in the faith; prove your own selves; know ye not your own selves, that Jesus Christ is in you, except ye be reprobates.' Short as these are, they are not the shortest. Now why should these models be so departed from, as that by the departure not more than one or two brethren have opportunity of addressing the church at a gathering? How many brethren, especially the young, are prevented from contributing to the edification of the body by this pernicious deviation from the scripture rule and example. Let there be a return in this respect to the articles of the faith, and no brother of any gift, however small, could excuse himself from the command to provoke to love and good works.

It will be said, that while this is true of exhortation strictly confined to exhortation, as teaching must be combined in address, it necessarily is somewhat lengthy. There are no such necessities. There is no exhortation so manifest in itself as to render teaching or exposition simply ridiculous; and exposition, if it be what it should, naturally carries its own lessons. The mischief complained of arises not from necessity, but most commonly from using a text or theme in a new fashion, gathering everything within reach into it, as if a single text were to serve up us in one dish of flesh and fowl, roast and boil, and tart, so to satiate instead of satisfying? ED.

### Cloud of Witnesses.

REMARKS.—Working men have no peculiar fancy for the devotional services of your chapels. Very well, Paul didn't begin his sermon on Mar's Hill by giving out the 63rd Hymn in the first book, metre, and we'll do without singing, and prayer if needful. Working men won't listen to dreary sermons with texts. Well they will not object to listen to a lecture without a text. We give up what is essential to the preaching of the gospel by giving up all the forms of chapels, devotional service, the sermon form, and the Scriptural point. We only fling aside accessories which we find to be useless. These things were established for help; if they are not to be so, then to do away with them, is the true carrying



out of the spirit which instituted them, and to continue them is the real contradiction to it. Boots are made to walk in; if they hinder walking, kick them off. Why should the preaching of the gospel be classed with things which are very precious and needful for the building up of the church, but which are only burdens, and a bar to the outlying masses whom we wish to reach? What divine rights in the work of preaching have darkness and stereotype? Here on the one hand are settled churches in their chapels, praying for the conversion of the world—and getting more of the masses into the buildings. Here on the other, are the people quite ready to come and listen on neutral ground—if only some things shall be laid aside and some variety of tone and spirit be infused into the manner. If Mahommed is wise, he will go to the mountain, and leave some part of his form of preaching safe in the vestry cupboard, till he comes back again.

*The Freeman.*

**CHRIST'S ORDER.**—There are manifestly three things which our Lord here distinctly enjoins his apostles to execute with regard to the nations, to wit, *Mathetein, Baptisein, Didaskein*, that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptised in all the duties of the Christian life.

*Dr G. Campbell.*

**CLERICISM.**—All the great religious movements which have blessed mankind—which have given an intellectual and a moral impulse to society, have been an outrage on the cherished ecclesiastical proprieties of the time. Religious routine, especially as represented in the clergy, has lent its whole strength to put them down. These attempts have sometimes succeeded, and sometimes failed. Where they have succeeded—as in Italy and Spain—we have rampant priestcraft, ignorance, retrogression, and national decay. Where they have failed, we have freedom, energy, religious light, and social progress. These facts read their own practical lesson, and one which has by no means yet become obsolete.

*Aberdeen Free Press.*

**A FALSE PLEA.**—When once the plea of impracticability is—though not avowedly, tacitly—admitted in some cases, it never fails to be gradually extended to other cases, and comes at last to undermine the authority of the whole. That this, to the great scandal of the Christian name, is become too much the way in regard to our Lord's precepts in all sects and denominations of Christians, is a truth too evident to admit of question.

*Dr G. Campbell.*

## P o e t r y .

### NEW YEAR'S HYMN.

WHILE the sun his path pursuing,  
 Marks the swiftly fleeting hours;  
 Day by day his course renewing,  
 Shines on bright but fading flowers;  
 Blooming, fading;  
 So their lives resemble ours.

Soon the leaves in verdure springing,  
 Droop and wither—one by one;  
 Sweet though lark and thrush be singing,  
 Soon their gladsome lay is done;  
 Quickly ceasing,  
 Joys and griefs alike are gone.

As the river downwards streaming,  
 Ever onwards to the sea.  
 Clouded now, now sunlit gleaming;  
 Thus in sadness, thus in glee,  
 Time is speeding,  
 Onwards to Eternity.

Ye are wise, if nature's teaching  
 Sounds not lightly in your ears,—  
 If your aspirations reaching  
 'Yond the scenes of rolling years,  
 Ye are waiting  
 Joyful, as the prospect nears.

H. M.

## Correspondence.

### THE TERMS OF SALVATION.—OBJECTIONS AND REJOINDER.

MY DEAR BROTHER,—In the July No. of *C. A.* Vol. I. P. 127, it is written,—‘The doctrine of baptism here expressly is, that its believing subject is saved—is forgiven. The ordinance is heaven’s certificate of this.’ The passages upon which these statements are founded, are Mark xvi. 16, ‘He that believeth and is baptized shall be saved;’ Acts ii. 38, ‘Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.’ These texts, I submit, do not warrant the deduction drawn. They represent baptism as an *antecedent* of salvation or forgiveness, and not as a *consequent*. If, as the *Advocate* states, baptism be heaven’s certificate of forgiveness, it follows that forgiveness was bestowed by God, and possessed by the believer *before* baptism; but the passages named, indicate that baptism, as well as believing and repentance, is a *prerequisite* to the possession or enjoyment of salvation or remission. Nor am I aware of a passage in the New Testament upon which the idea of *baptism being heaven’s certificate of forgiveness* can be legitimately based. But let me say, that on this subject, as on almost every subject taught in the christian Scriptures, I find great difficulty in assigning to it a definite and consistent position in the structure of Christianity. The passages mentioned, with two or three others, seem to present baptism as a condition of pardon; but from other portions of the New Testament we infer it is not. If baptism be, in the same sense as belief, essential to salvation, we should expect to find the primitive preachers *invariably* and *perpetually* uniting baptism with faith when expounding the terms of forgiveness. But no such uniformity is found. In addressing his fellow-countrymen upon one occasion, Peter said,—‘Repent and be converted, that your *sins may be blotted out.*’ To the Hebrews

assembled in the synagogue of Antioch, Paul said,—‘Be it unto you that through this man is preached unto you the forgive sins; and by him all that believe are justified from all things which they could not be justified by the law of Moses.’ Re to the inquiry of the Philippian jailer, Paul said,—‘Believe Lord Jesus Christ and thou shalt be saved.’ ‘Abraham b God, and it was counted unto him for righteousness. Unto hi worketh not but believeth on Him that justifieth the ungod faith is counted for righteousness.’ In these texts, belief or set forth as the *only* condition of pardon or justification. Ve phatically is this stated in the last quoted text. Perhaps it said that the allusion in these verses is to the rites of the Old ment economy. But where is the authority for limiting the pr they enunciate, though the allusion should have primarily b the ceremonies of the past dispensation? To me these passag clude the rites of Christianity also as a ground or condition of tion. But the point upon which I wish to concentrate atten —If the apostles, at various times and to various parties repr believing in Jesus, without baptism or any other act of obe as the condition of a sinner’s justification, are we not thereby t however much more certain passages may seem to involve, th is a condition which, when fulfilled, secures, independent of other mental or corporeal act, the pardon of sins—the justifi of the soul? If not, I cannot understand why the apostles c invariably and perpetually conjoin baptism with faith when e ding the terms of acceptance with God. Had either you or in their place, and held that baptism was equally a term of sa with faith, we should not have severed the two when answerin a question as the Philippian jailer’s. But the apostles have n careful to conjoin the two; the opposite seems the case. No standing su<sup>ch</sup> passages, then, as Mark xvi. 16, and Acts ii. must conclude that Scripture warrants the idea that faith is tl term of salvation. Though we read—‘He that believeth baptized shall be saved,’ we also read—‘Believe on the Lord Christ and thou shalt be saved;’ but we never read—‘He that ized shall be saved. How then are we to account for readin lieve and be saved, and for never reading—‘Be baptized and if baptism is as much a term of forgiveness as faith?

Our good brother thinks Mark xvi. 16 and Acts ii. 38 do n rant our deduction that baptism is to the believer heaven’s ce of forgiveness. Here a sovereign proposes the forgiveness of rebels, and determines that on their receiving the tidings he sen and being immersed, they shall be saved. The deduction se us inevitable, that their baptism is to them the royal certifi<sup>ca</sup> their forgiveness; that is, they have but to refer to the terms proclamation, and to the fact of their having obeyed them, tc at the conclusion in their own mind, and in the judgmen others, that this ordinance of the King certifies the remission past sins; they cannot doubt this without doubting the ver<sup>ty</sup> the Sovereign. The King has pledged himself in the terms proclamation to the forgiveness of the immersed believer, an fore is it a necessary conclusion that obedience carries the as of forgiveness.

But our correspondent says, 'these texts represent baptism as an antecedent, and not as a consequent of salvation or forgiveness; and that, if it be heaven's certificate of salvation, it follows that forgiveness was bestowed by God, and possessed by the believer, before baptism.' Here lies our brother's mistake. He forgets that a certificate is not of force as respects the party, till it is delivered and possessed. A legal instrument, certifying the liquidation of a certain claim, may lie in the authorised place of safety, waiting delivery; but it is only on possession of the document that it becomes to the party concerned a certification in his favour. Till he has fulfilled the previous term or terms of the law in the case provided, he has no right to possession, and till possession, the instrument certifies against him, not in his favour. Suppose that his attention were directed to the document, and to the importance of his having legal possession of it, a most natural question with him would be, What is it for? and the correct reply would be, For the remission of this claim against you. And if he were to say, Does this remit the claim? the proper rejoinder would be, It declares or certifies to you and all concerned the remission of it. So in ordinary language we have no hesitation in saying that a receipt is for the remission of debt, meaning not that it remits it, but shews or certifies its remission. But without possession, the party is not *legally* free. The idea of certification is therefore most plainly that of Mark xvi. 16, and Acts ii. 38.

J. M.'s difficulty in assigning to baptism a definite and consistent place in the structure of Christianity, arises partly from the above-named, and partly from the mistake following; for he says, 'If baptism be in the same sense as belief essential to salvation, we should expect to find the primitive preachers *invariably* and *perpetually* uniting baptism with faith when expounding the terms of salvation.' But he forgets that the first quotation he gives, intimating the terms of salvation, is one in which neither the word faith nor the word baptism occurs—'Repent, and be converted, that your sins may be blotted out.' According to such a rule of uniformity, this passage would make neither faith nor baptism necessary to salvation. He forgets that the same words need not always be used in expressing the same thing, and that variety of circumstance renders variety of language both advisable and necessary. Faith is not mentioned in Acts ii. 38, but who does not perceive that it is implied? Neither faith nor baptism is named in Acts iii. 19, but who will affirm that both are not included in the command given?

The next mistake is the idea that this and the quotations following make for faith alone—that in them 'belief is set forth as the *only* condition of pardon or justification.' When Paul said, 'By Jesus all the believing are justified,' he did not specify *terms* at all, he simply named the *justifier* as that Jesus whom these Jews refused, and the *characters* whom he justifies, literally the believing or faithful. Belief as an *act* is not mentioned. Our correspondent is too well informed not to appreciate the distinction. Then as to the jailor, the command given required a course of believing—a course explained in the speaking of the word of the Lord to all that were in the house, the immediate results of which were that all in the house believed, were immersed, and rejoiced. This, not faith alone: faith and baptism are not severed here, as J. M. supposes.

That Abraham believed God, and that his faith was of him for righteousness,—and that in like manner unto him worketh not, but believeth on him that justifieth the ungodly, faith is counted for righteousness, is a cardinal principle of the gospel. We do not say that the *not working* verses refers only to the rites of the Old Institution, but *without or prior to faith*. Whatever the working be, it matters not since without faith it cannot please God. Faith first, therefore, is the only right mental state for man in relation to God, and hence both the wisdom and grace of that gospel which produces faith, and that arrangement which, whensoever produced, counts righteousness to the believer. The gospel brings him to the right state, and therefore accounts him right, or righteous. His state is one of life—action, and the instant the person is brought to it, his cry to his Saviour is, ‘Lord, what wilt thou have me do?’ It is that faith which worketh—energizes by love, and this is contrary to every true conception of it to call it ‘faith without that obedience which the gospel requires. It is away from the scope of the passages quoted, to say that it includes the rites of Christianity as conditions of salvation.’

We therefore do not admit that the apostles ‘at various times to various parties, represented believing in Jesus *without by any other act of obedience*, as the condition of a sinner’s justification. That they represented faith as a primary condition is clear; but they represented it as an efficient, energising cause is also clear. That a person believing upon or into Christ begins to have new experiences, views, emotions, that he finds the peace and love, the joy and hope of the Spirit shed abroad in his heart, we acknowledge; but that these new-born experiences are continued, maintained, and perfected by obedience to the gospel, is patent. We are nowhere taught that faith is a condition when fulfilled, secures, *independent of every other mental or corporeal act*, the pardon of sin, the justification of the soul. It lays claim to pardon, but does not secure it independent of every other corporeal act; it secures it ultimately, *through an expressly stated chain of mental and corporeal acts*. ‘If we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.’ ‘Ye have your souls in *obeying* the truth.’ ‘He is become the author of our salvation to all those who *obey* him.’

Our brother is wrong in supposing it to be either wise or necessary, *invariably and perpetually* to conjoin baptism with faith as the condition of salvation. Even though the apostles always had to speak to persons in precisely the same stage of progress, this invariable and perpetual sameness would never have been advisable, nor admissable, when the Holy Spirit, in every variety of circumstance, and modes of thought amongst men, required them with a corresponding variety of appropriate terms. The terms of salvation in many passages where neither the one or the other occurs. It is only in *specific cases* that the most appropriate *statement of terms* is proper. The apostolic statements of terms always be found the most apposite to the case in hand. The terms appropriate to every stage—to the careless the work-

—to the despiser, *Beware!*—to the awakened, *Believe!*—to the convicted, *Repent!*—to the believing penitent, *Be immersed!*—to the baptised, *Be faithful!* and so on.

The oversight of this has led J. M. to conclude with the question, "How are we to account for reading, 'Believe and be saved,' and for never reading, 'Be baptised and saved?'" As we have shewn, the command to believe was followed by the baptism of the believer, so that it is wrong to represent the command as one excluding baptism, and besides this we do read, *Be baptised and be saved*, as in the case of the already believing, but as yet unbaptised Saul. 'Why tarriest thou? arise and be baptised, and wash away thy sins, calling on (yourself) the name of the Lord.' The truth is, salvation is one perfect whole, complete only in all its parts, and thus it is that we find salvation affirmed of every item of the faith, of hearing, knowledge, faith, repentance, confession, baptism, prayer, obedience, holiness, perseverance, &c., &c. If we have faith named where baptism is not, so have we baptism where faith is not; but everywhere in the Christian Scriptures the faith that saves implies obedience, and the obedience that saves implies faith. 'What God has joined together, let not man put asunder.' Ed.

*Indwelling of the Spirit.*—We have received so many communications respecting the query and reply of December, that to insert them all is impossible. Some brethren have quite misunderstood the question, while others have written for explanation; these we have answered by letter. We should this month have inserted one or two of the fullest and most forcibly penned objections, but that our space was fully preoccupied. We hope to give so important a subject all attention.

## Intelligence.

**THE BROKEN PLEDGE.**—The following we have just heard as quite authentic:—A young man in Manchester living like many others without God, and having no hope in the world, was laid on a bed of sickness; there he vowed to God, that if he were restored to health he would surrender to the gospel. He recovered, but no repentance followed. He shortly after was visited with renewed affliction. Again he vowed, and again he broke his pledge. A third time he was laid low, a third vow of reformation was recorded, a third recovery ensued, and a third breach of promise was consummated by a fourth visitation. But now the pains of hell got hold upon him. He could vow no more. As his friends surrounded his bed, he adjured them to pray for mercy; to retire each to a separate room to invoke the divine Being on his behalf. Each went; but none could pray; as the attempt was made, there occurred to each as he knelt alone, wisdom's warning words; '*I will laugh at your calamity; I will mock when your fear cometh.*' Not a prayer ascended; friend after friend tremblingly left his room, entered the lobby, and looking fearfully and silently at each other, all were horror-struck; when on entering the young man's room, there pealed wildly forth from his dying lips

the terrible sentence—' *I will laugh at your calamity, I will mock your fear cometh.*' And thus he died.

'SMALL AND DESPISED.'—A Morisonian minister, in lecturing the Pilgrim's Progress, enlightened his auditors, three Lord's evenings past, with the information that Bunyan belonged to a small and despised people called the Baptists.' Had the lecturer provided himself with a shilling almanack, he would have found the small and despised people to outnumber his own thousand fold—he would have discovered, that while the followers of Mr Morison may number four thousand, there are as many more of immersed believers in the world; and this too, that the number of the former is being continually lessened as they give themselves to the study of the law of Christ, the latter are augmented exactly in proportion as the Scriptures are circulated and seen. But of this the sectarian clergy are 'willingly ignorant.'

EXOTIC MISSIONARIES.—*The Wesleyans* purpose sending 18 missionaries additional to the eighteen they have now in India. This will require £10,000 for the expense of outfit, and £4,000 per annum for the support of the ten.' Exotics are generally expensive and sickly. The house for the palm tree in Edinburgh cost six thousand pounds for rebuilding. A tiger imported into England a few years ago cost £400, and the first night of its presence in the menagerie was dispatched a lion that had cost £300. Mr Cassidy, late Free Missionary in Bombay, who gave up his connexion with that country in order to obey the Saviour in baptism, told us, it was his conviction, that the India missions had largely failed through the high caste standing of the missionaries—that they are more 'great' for the poor natives,—that the latter have not confidence in them,—that the preachers must follow the example of the Saviour and his apostles, who put themselves on a level with those to whom they preached. But here natives are content with one or two pice—a penny or twopence a-day, are to be seen by palefaces that cost £500 a year each to their 'subscribers.' A tenth of this would be more than abundance for a native people. Why not employ them, if there be 107,000 native Christians in India?

'REV.' TURNED 'OVR.'—*The Melbourne Medley* informs its readers of its purpose to disuse the appellation *Rev.*, and to substitute the contraction *Ovr.* from *Overseer*, in writing of and to ministers and pastors of churches. We commend the resolution of Brother

BAPTISMS.—*Dysart, Fife.* Two young men put on Christ by immersion on Lord's day, Dec. 6.—*Nicolson Street Hall, Edinburgh.* Three young persons having received Jesus as the Lord were baptised into his name, two of them on Lord's day, Dec. 1, and one the following first day. May they and all such run with perseverance the race set before them, looking unto Jesus the author and Perfecter of the faith.

## GOD WELL-PLEASED.

THE most terrific thought possible is that of an angry God. The Bible representations of God's wrath are most appalling and awful. Considering that these descriptions are given by him whose name is LOVE, who cannot falsify or exaggerate, and that they are given only as gracious warnings, we cannot suppose that they in the slightest degree overstate the reality. Conscience fully concurs with that apostle who says, '*It is a fearful thing to fall into the hands of the living God.*'

Nor is this thought any contradiction of the gospel declaration, that '*God is Love.*' For the wrath of God, of which the christian scriptures speak, and from which the conscience of man instinctively recoils, is essentially *displeasure with sin*. As holiness is no contradiction of love, but rather its true associate, so 'the revelation of the wrath of God against all ungodliness and unrighteousness of men,' in no way detracts from the love divine. They are joint attributes of Deity.

Could the sinner persuade himself that the wrath of God yet to be revealed is simply capricious, tyrannical, or unmerited, this were some consolation under fear of the dread endurance; but no such comfort is possible, for the truth is, that God yields vengeance on man only on his 'despising the riches of his goodness, and forbearance, and long-suffering.' Vengeance, so to speak, is God's last resort. It shall come, not because God did not love the sinner, or did not provide a Saviour for him, but expressly because the grace of God, that has brought salvation to all men, has been neglected, despised, contemned.

It is this that must crown the intensity of the punishment of the rejecter of the gospel. His doom is not merely that of the sinner against the Supreme, as creator, governor, and preserver, but particularly that of the despiser of his grace. So argues an apostle, 'He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?' Think, reader, of how much sorer punishment such a one is worthy.

But let this reflection lead you seriously and timeously to consider what the Scriptures testify of God, as well-pleased, or propitious. *Observe, then,*



FIRST, *That God is well-pleased with his Son, the Lord Jesus Christ.* In view of the advent of the Saviour, the Scriptures represent him as saying, 'Lo! I come to do the will, O God.' This was the object of his coming, of his life, and of his death. 'I came down from heaven,' said he, 'to do mine own will, but the will of him that sent me.' Again, 'My meat is to do the will of him that sent me, to finish his work.' And again, 'He that sent me is with me; the Father hath not left me alone; for I do always the things that please him.' Once and again the Father testified his good pleasure in the Son of his love. 'Jesus when he was immersed, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven, saying, *This is my beloved Son, whom I am well-pleased.*' Further, on the mount of transfiguration, 'he received,' says Peter, 'from God the Father honour and glory, when there came a voice to him from heaven, excellent glory, saying, *This is my beloved Son, in whom I am well-pleased.*'

SECOND, *God is well-pleased with his Son, for his righteousness' sake.* In doing the Father's will, in finishing his work, in doing always the things that pleased him, in fulfilling, unto death, the commission given him by the Father, Jesus verified the prophetic declaration, '*The Lord is well-pleased for his righteousness' sake; he will magnify the law, and make it honourable.*' The will of God is the standard of righteousness; in doing the Father's will, Jesus was righteous, and thus was Jehovah pleased with him for his righteousness' sake.

THIRD, *God is well-pleased with his Son as the Saviour of the world.* The work which he finished on earth had express reference to the salvation of man: 'We have seen, and testify,' says John, 'that the Father sent the Son to be Saviour of the world.' Another apostle says, 'Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him.' It is of the utmost importance, that this branch of the subject be distinctly perceived; for it is only when the sinner discovers God to be well-pleased with the Lord Jesus as *the Saviour of the lost*, that he is attracted to the cross of Christ. It is a consolation to a sin-convicted soul, merely to know that

leased with that Son who ever did the will of the Father, it is no comfort to the transgressor to know only that God is well-pleased with his Son for his righteousness; or the immediate suggestion of a conscience with this knowledge merely is, How much must God be displeas'd with me who have *never* done his will!—me who have no righteousness, for the sake of which he could be pleas'd with me. But give the same individual to see that the good-will expressed by God towards his Son was declar'd of him, distinctly in view of his fulfilling his mission towards the behaviour of men, and this done, the train of thought is entirely new, peace-breathing, love-diffusing, joy- and hope-inspiring. In view of the truth, that God was pleas'd with Jesus as 'the propitiation for the sins of the world,' the awakened conscience is necessarily led to this: If God be thus well-pleas'd with his Son as the propitiation for my sins; if he is perfectly satisfied with the offering for sins which he made once for all when he himself a sacrifice; if God is so satisfied with this offering, that he has accepted the offerer, and declar'd that no more sacrifice for sin is wanted; that in view of it, he now counting unto men their trespasses, but on the other hand is by the gospel beseeching them to be reconcil'd to himself, and assures every one of acceptance who comes by the same and living way; *why should I not be as fully and perfectly satisfied with Christ as God is, and being so, accept of him as my Saviour by surrendering myself to his gracious protection, and so enjoy that eternal salvation which he is the author?* Thus is God in Christ reconcil'd unto himself; thus does the sinner behold God pleas'd in Jesus; and thus, as he comes to be of one mind respecting his Son, and receives Jesus as his Lord, Christ of the Father, does he come to have peace and joy in his own happy experience the good-will of him whose favour is life. Therefore we observe, *That God is well-pleas'd with all who receive, and fully follow his beloved Son.* So long as God is pleas'd with the Lord Jesus as the Mediator, so long is he well-pleas'd with all who receive and obey him. The disciples heard the words from the excellent glory, *my Son, the beloved in whom I delight,* the announcement closed by the command, *'Hear ye him.'* As the Father himself received the divine approval by doing always

the things that pleased the Father, so is it with the disciples: 'It is enough that the servant be as his master, and the disciple as his lord.' There is no royal road to the divine favour,—none but that which the Saviour trod. If the Lord was well-pleased with him for his righteousness' sake; he is so with man only by his being found in Christ, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by the faith. Christ, who knew no sin, was made a sin-offering for us, that we might be made the righteousness of God in him; he is the end of the law for righteousness to all the believing; he of God is made unto us wisdom, righteousness, sanctification, and redemption; but those who being ignorant of God's righteousness thus manifested, and go about to establish their own righteousness, do not submit themselves unto the righteousness of God; they forget alike the Father's command, 'Hear ye him,' and the Mediator's injunction, 'Seek ye first the reign of God and his righteousness,' and by this double neglect lose the ineffable benefits of the great salvation. As under the first institution God gave all his commands through Moses its mediator, so through the new institution, established on better promises, all God's appointments are given through Christ, its mediator; and as under the first, God was not well-pleased with the many who were overthrown in the wilderness, so Moses testified of Christ, saying, 'a prophet shall the Lord your God raise up unto you of your brethren like unto me; *him shall ye hear in all things whatsoever he shall say unto you*; and it shall come to pass, that *every soul who will not hear—obey—that Prophet, shall be destroyed from among the people.*'

Dear reader, as you value the favour of God, and dread his wrath, submit yourself now and ever hence to the one Mediator Christ Jesus. Act at once upon his words, and those of his apostles:—'He that hath my commandments, *and keepeth them*, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.' '*If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.*' 'If we say that we have fellowship with God, and walk in darkness, we lie, and do not the truth; but *if we walk in the light, as he is in the light* we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'

T. H. M.

## THE REALITY OF PRAYER.—No. 2.

HAVING shown from Scripture words, teaching, illustration and examples, that the direct benefit of prayer consists in God's bestowing blessings he would not otherwise bestow, now very briefly enquire whether the secondary advantage of prayer does not depend on the primary—so directly, to deny the latter is to destroy the former?

It is granted, that *true* prayer is *in itself* profitable, that exercise is soothing, elevating, purifying, and so forth; how does it become this? What renders prayer so very influential?

*Prayer promotes humility.* But how? in what way influence realized? Is it not just because it places the petitioner in the humble and humbling posture of a needy want—one who *has not* and therefore *asks*—who cannot supply his *own* wants, and therefore asks *another* to supply

The promise to prayer belongs only to the poor. An empty hand alone can receive divine favors. And this prayer fosters humility. It is the language of those who do not possess, and cannot supply, perform, or procure (by any other way) that for which they ask. Poverty, want, necessity, dependence, felt and expressed, are its most essential elements. But, now, it is most obvious that the moment my asking of God is turned into soliloquy *before* the moment I exchange faith in God's giving for faith in my own ability to supply the blessings needed by means of my own power; and wise soliloquy—in a word, the moment prayer becomes a mere practicing on myself, a working on my own heart by means of established laws; that moment the humbling influence of prayer is at an end! Again—

*Prayer fosters faith.* But in whom? in myself, in the laws, or in God—his omniscience, condescension, and goodness? Surely in the last. But how does prayer call for faith in God, unless by its stimulus to renewed confidence in Him as the hearer of our cry, the loving giver of the things we seek? As soon, however, as we practically adopt a policy condemned in this paper, we are compelled to reach such confidence as nothing short of presumption. No man wilfully indulge in presumption; hence genuine confidence, branded by the term presumption, is discouraged by the denial of the direct benefit of prayer.

*Prayer encourages gratitude.* But for what? Surely

for what God has already aforetimes done for me; for answering my prayers in past distresses; especially, for his tested and proved *present* readiness to help me. We are grateful to others for doing what we cannot do for ourselves. As certainly, therefore, as we embrace the theory that God does not now interpose to relieve our wants, must we lose this powerful incentive to gratitude. At all events, if gratitude be excited according to this theory, it must needs be gratitude merely for those general laws which were set in motion six thousand years ago, and by the action of which prayer effects so much good. Now general laws can only excite general gratitude; and laws ordained centuries before I was born, demand of me the same gratitude on one day as on another, in sorrow as in joy, in trouble as in deliverance. But whether this be the special gratitude usually supposed to be cherished by prayer—the spontaneous outgushing of thankfulness that starts afresh on every new deliverance, let those judge who really know the worth of prayer. But, indeed, gratitude that has to be fired up by such a circuitous train of reasoning is not *the* gratitude promoted by prayer, as a matter of *fact*, nor even as a matter of *possibility*; simply because such complex reasoning is inconsistent with the simplicity, and reverence, and engagedness of true prayer. The very thought of having, while in Jehovah's immediate presence, to *reason* ones-self into a grateful spirit, is revolting to correct christian feeling. Unless the very form of our prayer be hypocritical, the immediateness of our address to God must effectually prevent our falling back, meantime, on such formal argumentation as the following: 'When I pray, I am blessed by the action of general laws [the *mere* assumption to begin with, by the way!] those general laws originated in God's benevolence ages since; hence it becomes me to be grateful to him for then putting them into operation!' Being based on a sheer assumption, this reasoning is rotten at its foundation. But waving this, and granting, for argument's sake, its solidity,—what then? Clearly it is *the reasoning* and not the praying that excites our gratitude—reasoning, moreover, that cannot form a part of our prayer; and, still more to the point, reasoning that does not harmonize, as above shewn, with the exercise of prayer, and cannot accompany it. Hence it appears that if the *direct* meaning and advantage of prayer be given up, entirely and to the consciousness of the worshipper, prayer does not and cannot

omote even gratitude. It may, it is true, be followed by reasoning which—if the mind can remember to go round the suit of it, and *if* it can assure itself of its truth, that it is at the baseless fabric of a vision,—*may* excite a general attitude for general laws. But as this is not the gratitude understood in association with prayer, and, such as it is, is not promoted by prayer but by reasoning, it is wide of the mark, and stands for nothing in this argument. No such difficulty attends what we regard as the true view of prayer. To feel grateful emotions towards one of whom we are asking in addition to untold past favours, does not require a circuitous course of mental argumentation, but is instinctive.

True prayer, then, exerts a most delightful reflex or reactionary influence. It promotes humility, fosters faith, encourages gratitude, besides benefiting in other strictly similar ways. But it does this because it is *true prayer*, direct, heard in heaven, answered by God, believed to be so by the petitioner. What we call false prayer, if it does not itself acknowledge that it is no more than devout soliloquy, is nevertheless even for reflex good. We hope it is most happily so that some get good in prayer who *say* they hold the condemned theory. So suggests love that thinketh no evil, without cause. But in such cases, the good is obtained in spite of the theory, through a gratifying inconsistency. But truth demands a hearing when she condemns as untrue any theory that freezes or blasts as soon as consistently carried out. The pernicious nature of the view of prayer condemned in this essay appears from the circumstance, that as soon as I fully and consciously fall back on it, I have every reason to say to myself—'Now this praying seems to be a literal asking of God to do something, but in reality it is no such thing; it seems to be based on the expectation that my heavenly Father will interpose, in some way, to give me what I ask, but it is really nothing of the kind; on the contrary, all there is in it, is, on my part, and by my will and skill, my aim and endeavour, a coming under general laws ordained centuries prior to my birth!' Queer thoughts these to bless the soul—unless, indeed, as may be hoped, their repulsiveness, when thus consistently pursued, arouses their possessor from the delusion, and compels him to exclaim with horror—*Is there not a lie in my right hand?*

Thus the secondary benefits of prayer fall completely to the ground unless they are strictly based on the primary.

This we believe is conclusively proved against every gainsayer by the preceding thoughts, which therefore may not be without their use. Nevertheless it must ever be abundantly sufficient for every teachable disciple, that the Scripture undeniably, clearly, and emphatically extols, in every conceivable manner, the direct, the primary advantage of prayer.

Since, then, prayer is a reality so reliable ; since it is the confident approach of the child to its parent ; since it is not the tedious kneading of our own spiritual bread, but the getting it from our Father's store for the asking,—it remains only to enquire of the accepted in Christ, the Christian priesthood—do you betake yourselves with all diligence and constancy to a privilege so rich in blessing for yourselves and others ? Prayer is a reality ; oh ! let us make it a practical power !

J. B. R.

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### THE GLAD TIDINGS.—No. 1.

As the sun does not burst on our globe in one sudden overwhelming glare, but gradually indicates its rise by the successively brightening rays of the day-dawn, so the Sun of Righteousness shone not upon our darkened world by an unheralded, unexpected, bewildering appearance, but beamed gently and fully forth, only after having been preceded by the day-spring of promise and of prophecy. God, at sundry times and in divers manners, spoke in times past unto the fathers. No sooner was our race involved in the ruin of the fall, than the voice of mercy proclaimed a coming conqueror and friend in the seed of the woman. On this word of promise the patriarchs trusted, till on the trial of the faith of Abraham there was given to him the word of the oath : ' In thy seed shall all the nations of the earth be blessed.' Referring to this illustrious fact, the apostle, writing to the disciples at Galatia, said : ' The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.' In the context Paul says, explanatorily, ' Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one. And to thy seed, which is Christ.' Conform to this are the words of Peter to the men of Israel, Acts iii. 25, ' Ye are the children of the pro-

hets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son, Jesus, sent him to bless you in turning away every one of you from his iniquities.'

According, then, to this primitive proclamation of the gospel, we have the following four cardinal ideas: 1, The blessing of the nations in the seed of Abraham. 2, Christ the seed in whom the blessing is vouchsafed. 3, The sending and raising of Christ thus to bless by an individual conversion of each person from his iniquities. And 4, The actual enjoyment of the blessing in justification through faith. To these four thoughts we solicit attention.

1. *The blessing of the nations in the seed of Abraham.*

The fact and extent of the blessing alike demand consideration. That happiness is here promised requires no argument, and almost as little is argumentation needed to shew that the blessing is world-wide in its extent. The two words, 'nations,' and 'kindreds,' are employed in the proclamations, and that with their widest possible reference. It is not merely said that the nations or peoples of the earth—that the kindreds or families of the earth—but, that all the nations and kindreds of the earth shall be blessed in the promised seed. This does not amount to a prediction that all the individuals of all the families and peoples of the globe shall be rendered happy, but it is the most express intimation possible that every nation and kindred shall participate in the Messianic blessing. No nation nor kindred but shall enjoy the benefit, though many individuals of all will come short of it.

2. *Christ the seed in whom the blessing is vouchsafed.*

There are three different acceptations in which the seed of Abraham is spoken of in Scripture, *first*, his seed according to the flesh; *second*, his seed, the Messiah; and *third*, his seed by the faith in Christ. The Jews gloried in having Abraham for their father. To a great degree their hope of participation in the promised blessing rested here. Most unwelcome therefore to them were the apostolic announcements, that they were not the children of the promise, because they were the seed of Abraham—that the children of the flesh are not the children of God—that the promise that Abraham should be the heir of the world was not made to him, or to his seed through the law, but through the righteousness of faith. While the apostles thus shewed that it was not lineal descent



from Abraham that constituted men his seed in the sense of the promise; and while they evinced in contrast with this that they who are of faith the same are the children of Abraham; they showed likewise, as the necessary corollary of these two all-important positions, that the Messiah was exclusively the seed specified in the promise, as that in which the nations were to be blessed—that the law, or institution mediated by Moses was added after the promise, not to render it null, but simply, on account of transgressions, to remain in force only till the seed should come to whom the promise was made, that the blessing of Abraham might come on the Gentiles, or nations through Jesus Christ, so that those who are Christ's are Abraham's seed, and heirs according to the promise. The merely lineal, legal, and fleshly descendants being thus disabused of their proudly-cherished conceit of their being alone the seed, and its being also shewn that the believing, whether Jew or Gentile, participate in the blessing only through Jesus Christ, he alone is presented as that seed in whom the promised blessing is to be found.

3. *The sending and raising of Christ thus to bless by an individual conversion of each person from his iniquities* It was in verification of the promise to bless the nations in the seed of Abraham, that Peter said to his countrymen 'Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities.' Of like tenor were Paul's words to the Jews in Antioch, 'We declare unto you the glad tidings, that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.' In the mission unto death, and in the resurrection unto glory of the Lord Jesus, the promise was fulfilled. This sending and raising of Jesus had for their object the blessing of mankind. And the manner of blessing contemplated by God through his Son was the turning away of each beneficiary from his iniquities. The whole arrangement thus contemplated man as a sinner; sin as the cause of man's misery; and conversion from it the means of cure or of blessing. Most significant therefore was the command of Peter 'Repent ye, therefore, and turn, that your sins may be blotted out.' God promises no blessing in sin; Christ is not the minister of sin; those therefore who would be blessed in him must repent and turn, that their past sins may be remitted *must be turned from their iniquities, that they may receive*

inheritance among the sanctified, by the faith that is in Christ.

4. *The actual enjoyment of the blessing in justification through faith.* No blessing to the sinner is equal to justification; and no justification is equal to that wherewith God makes just. Justification in its gospel acceptation implies much more than mere forgiveness; it includes the implanting, formation, and development of a right or righteous character. A very casual reading of such passages as the following will suffice to shew this:—‘I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to all the believing, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith, as it is written, The just by faith shall live.’ ‘With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ The faith of the gospel thus brings a double blessing; it makes happy, first, in the blotting out of all past transgressions; and, second, in the begetting of a character God-like and God-approved. It is thus that they who are of faith are blessed with faithful Abraham—that the blessing of Abraham comes on the nations through Jesus Christ—that the promise by faith of Jesus Christ is given to the believing—that all such are the children of God by the faith of Christ Jesus—and that, being Christ’s, they are Abraham’s seed, and heirs according to the promise.

Dear reader, Have you received the glad tidings? Have you obeyed the gospel? Have you been turned from your iniquities? Have you realised the promise? Are you blessed in the promised seed? Are you happy in Jesus? Are you Christ’s? Are you a child of God by the faith of his Son? Are you thus Abraham’s seed? Are you thus an inheritor of the promise?

If you cannot say *Yes* to these interrogatives, be not deceived. Beware particularly of the following delusions: 1st, *That you may be safe through family descent.* Religious parentage increases your privileges, and with them your responsibility; but it does not save. It gives you none of the rights of the saved. The Jews stumbled and fell here. They argued, that because they had Abraham to their Father, they had a right to the benefits of the promised salvation. John the Baptist, as the herald of the Messiah, told them to harbour no such thought. Remember you, that they had

much more ground than you have for indulging in this false notion. Abraham was their father according to the flesh; through him the promise came, and many special promises and advantages attached to his seed through the flesh. But Abraham is not your father by the flesh; you are not a Jew, but a Gentile, simply one of the nations—one of the heathen. And even though your parents have for generations been Christians, that does not make you one; nor gives it you any right to a sing'e privilege of the children of God. All that your relatives, church, or minister may say to the contrary cannot alter the fact, that those alone who are Christ's and Abraham's seed, and heirs according to the promise. 2nd, *That you may be saved without conversion to God.* If the Jews with all their privileges of descent from the father of the faithful were commanded to 'Repent, and be baptised in the name of Jesus Christ for the remission of sins'—to 'Repent and turn, that their sins might be blotted out;' why dream that you may be blessed without being turned from your iniquities? Any such thought is a fatal delusion: Christ has the honour of granting the right of sonship, and of him it is testified, that 'to as many as received him, to them gave he the privilege of becoming the sons of God, even to those who believe on his name.' In no other way than through him, by receiving him, coming to him, is the blessing possible to you. Everything short of believing and turning to the Lord is in vain. 3rd, *That you may be justified while unsanctified.* Justification and sanctification in the gospel go together; they cannot be separated. Sanctification is the surrender, devotion, or consecration of the person to God by obedience to the law of Christ. This takes place first in conversion, and there is no true conversion to God without it. Recollect, then, dear reader, that if you are holding back, if you are refusing submission, it matters not how extensive your knowledge, nor how clear your views of the truth. If the father of the faithful was justified when he had offered his son Isaac upon the altar—if thus faith wrought with his works, and by them was perfected; and if thus the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God; think you that a dead faith—a faith without works—a faith that issues not in submission to Christ, will justify you? Vain, delusive, fatal thought! Ed.

### THE EARLY CHURCHES—RISE OF ANTICHRIST.

As in the physical, so is it in the moral world; the fruit contains these seeds, which, when sown, reproduce the parent tree. Thus, actions the fruit of principles are not merely effects, but in turn become causes, which reproduce the sentiment which gave them birth. And as the ground left to itself brings forth thorns and thistles, and every kind of noxious weed; so is it with depraved humanity. A constant vigilance and careful cultivation are requisite, in order to check the prolific powers of those evil principles, which, never eradicated, are always ready to spring up and choke the good seed. Thus, the early Christians, from lack of continued vigilance, suffered the seeds of an evil nature to become fruitful; until those fields, which at first bade so fair, were entirely overrun by plants the most pestiferous.

The Ordinances of our Lord in his Church, are those the best calculated to produce the full development of the Christian character; but past and present equally demonstrate the futility of attempting to fulfil them otherwise than in that spirit of forbearance and love, which the Apostle John declares to be the sure indication of our having passed from death to life. When another principle is admitted, the result is exhibited in 'emulation, wrath, strife, sedition, heresies;' not the fault of the Ordinances, but the improper uses to which they have been applied. As none would think of denying the utility of oil lamps, because of their inefficiency when filled with water; so is it senseless and unjust to attribute those faults to primitive church order, which have alone been produced by the nourishment of an anti-christian spirit. As already noticed, the Christians at a very early period began to abandon the order originally instituted in all the churches; cooling from the ardour of their first love, and ceasing to exhort and admonish one another, they lost to a considerable extent their former strong interest in everything pertaining to the kingdom of God. The additional labour and responsibility was thrown upon the pastors, was of the most injurious tendency to all concerned. It divided the Church into two classes,—teachers and taught; thus gradually establishing the distinction between 'the clergy and laity.' These latter not enjoying even the blessing which we do at this day, in the almost universal diffusion of copies of the sacred Scriptures; and having ceased to exercise the talents bestowed upon them for the edification of the body, became lamentably ignorant, so that their zeal, as Paul declares of the Israelites—was without knowledge. The influence of these changes was no less of a deteriorating kind as respected the pastors. Raised through the force of circumstances to a position of such importance, it is scarcely to be wondered, that in many cases they allowed themselves to be carried away by feelings of pride, until they were led to claim as a right, that homage and deferential submission which is quite distinct from the honour which Scripture pronounces to be due to them, and in direct opposition to the injunctions of our Lord and his apostles.—That these corruptions should mutually react upon each other, was natural as that live coals should do so; and the effect was a continually progressive departure from the simplicity of the truth; thence fresh force in its course, as a stone does when rolled down declivity. The people became enamoured with the glare of a

pretentious philosophy, to which so many of their leaders themselves; and in their blind admiration of the wisdom world, let slip their intimacy with that which is from above.

As the chasm which separated the clergy from the people wider and wider, the former increased in arrogance, pride and worldly-mindedness; and the latter became more and more ignorant and consequently more liable to be carried about by every new doctrine. This was exemplified in the fearful ravages which new heresy committed amongst them; as when during the controversy, in the time of Constantine, whole districts and took one side or other, according to the example of their bishops and chiefs. But in nothing is the change which came over the church more clearly exhibited, than in the difference in the character and position of the bishops or pastors in the times of Paul and Constantine. The progress was indeed gradual—step by step; but thus that the longest journeys are ever accomplished. As we are aware who have at all looked into the matter, the apostles established a plurality of pastors in the different churches. In the early time these had come to be regarded as constituting a difference from the believers in general; but soon a new distinction was established. It would appear that it had been the custom, on all occasions when it was expedient that one should speak or act on behalf of the church to assign this duty to the senior pastor; but partly because he was not always the most gifted, and partly because he had not the force of character necessary to maintain order amongst themselves, (to govern the governors, to such an extent were the aristocratic notions prevalent), the practice was introduced of electing one person to a position of pre-eminence. This becoming a custom, the individual so elected was distinguished by the title of bishop (overseer), and the others were named simply presbyters (elders). In addition to this, still another distinction was introduced, which had its origin in the councils often held for the purpose of discriminating between orthodoxy and heterodoxy. In these assemblies it was necessary to elect a president, to which post it was customary to elevate the individual of the principal town of the province in which the assembly was held; from this the term Metropolitan became the title by which such individuals were distinguished. It is not surprising that a few raised to this high dignity, began also to dispute among themselves who should be greatest. The honour was claimed by the Roman bishop, but the others long refused to yield to him; but in course of time, throughout the west his claim became to a more or less extent an acknowledged right; but to this day he has been unable to overcome his rival of the Greek Church, the Patriarch of Constantinople. On the accession of Constantine to the imperial throne,—whether from motives of policy, or from a belief in the truth of Christianity, does not appear clear,—it may have been a combination of both,—he became first its protector, and then its patron, and sought to unite the church and state in one compact system. In this view he multiplied the grades already unscripturally numerous among the clergy, assigning to them superior and subordinate positions, after the manner of civil governments. He bestowed upon the bishops magisterial powers, and in some cases gave them authority over the ordinary magistrates. He bestowed on them wealth, and power, to which they continued to add, until the Bishop of

not only subordinate ruler, second only to the Emperor; but seduced him of his temporal authority, and set up that monstrous assumption, 'The Papacy.

awful results of these corruptions, exhibited in the dreadful celebrated in honour of the papal Moloch, throughout the long history, when the blood of the victims slain to propitiate its fury in Europe, are too well known to require amplification. But look upon them, and remember how they came about, how to fear the first false step, lest the like things happen with those who confide in the vaunted civilization of the nineteenth century as a safeguard against the recurrence of such scenes, take a rational view of human nature. The only way by which we are to maintain what we have, is to fight the good fight with courage, unswerving constancy. Let none delude themselves with an idea of peace in this warfare with the powers of darkness; for, unless the Lord appear, there will be no peace, till the Lord destroy the man with the brightness of his coming. If we grow weary of the battle, retire from this post, and from that outwork, under the pressure of the warfare will be less hot, we delude ourselves, for the day is ever ready to turn every inch ceded to him into a new base.

And we may depend upon it, that when he sees us act in a defensive, he will at once become the aggressor. But it is of the utmost consequence, nay, absolutely necessary, that every Christian would fight the battles of the Lord, should put on the whole armour of God; and by careful investigation and diligent study counsel himself as to what are his commandments and injunctions; for, as the Lord is mighty in the Scriptures, he may be able effectually to use the sword of the Spirit, which is the word of God.' There is a general readiness both to admit and lament the continual tendencies of retrogression which we see around us; and a very disposition to lay the blame of all upon the shoulders of 'the clergy.' In this we cannot join, for did individual Christians do their duty, there would be neither occasion nor opportunity for the pastor to become the modern popular 'clergyman.' It is not of folly for a free people first to enslave themselves, and then to aim against the tyranny of the despot. This sad state of things can only be rectified in proportion as the individual members of the Christian community see what the Scriptures proclaim to be their duty, and do it. It is a trifling plea that some would advance in defence of their conduct, that they as individuals can do little or nothing.

An army is composed of individual soldiers—a million is a mere aggregation of units; and it is the duty of *each one*, whoever he may be, to sever the connection between him and an unscripturally constituted church, and to cast in his lot with those who follow the Lamb *whithersoever* he goeth. In leaving the position of this subject, we would but remark in conclusion, that it will be a bright day for the church on earth when all Christians display that solicitude which the disciples manifested, for our Master said, 'Verily, I say unto you, that one of you shall betray me,' as they each began anxiously to ask him, 'Lord, is it I?' That spirit which led the psalmist to exclaim, 'Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Thy word shall be my understanding, and I shall keep thy law; yea, I shall love it with my whole heart.'

H. M.

## Pearls of Truth.

**JUDGMENT.**—Men judge of our hearts by our words and wo  
God judgeth of our words and works by our hearts.

**PRAYER AND PRAISE.**—He that is prayerful before bles  
received, should be praiseful when he hath received blessing.

**GIVER AND GIFT.**—As what saints have pleaseth not  
offered without themselves; so what they have from God d  
please them without himself.

**SORROW FOR SIN** is to last as long as there is any sin to sor

**MERCY.**—'Tis a mercy to have that taken from us which t  
from God.

**SELF-PRAISE.**—A man should not praise his works, but his  
should praise him.

**EXPECTATION.**—We cannot expect too much from God, ;  
little from man.

**PRAYERS** not felt by us are not heard by God.

**FAITH AND LOVE.**—Where these go not together, they a  
wanting; they are both dead if once divided.

**TRUE RELIGION** takes most from the creature and gives ;  
God.

**ACTIONS.**—No evil action can be well done, but a good o  
be ill done.

**KNOWLEDGE** may be without grace, but grace cannot be  
knowledge.

*Companion by the*

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## Correspondence.

### INDWELLING OF THE SPIRIT—QUERIES AND REI

*To the Editor of the Christian Advocate.*

HAVING read the query presented by Wm. M'Dougall,  
answer given by yourself, in Vol. I. No. 12, permit us to ob  
the first place, that we are at a loss to understand how the  
could present such a question, he being united with Christ  
ciples who contend that the only bond of union taught in t  
Testament rests upon the facts of the gospel, and not upon  
and opinions; and in the next place, we much regret to say  
cannot comprehend your reply. Whether this arises from  
comprehension on our part, or an absence of that logical an  
tural mode you usually present in answer to querists, we mu  
for others to judge.

For the reasons stated, we are led to present the following  
and shall feel much obliged by a response:—

1st, Might not the question of W. M'D., with equal p

have been put thus:—'Is it in accordance with the teaching of the New Testament to receive as church members, or recognise as officers, those who *assert* that the Lord now gives the Holy Spirit to dwell in them that believe.'

2nd, If an individual who believes with all his heart, and confesses with his mouth, that Jesus is the Christ, the Son of God—who has been immersed into the name of the Father, Son, and Holy Spirit, and whose life accords with his profession, denies that it is according to truth and scripture phraseology to affirm that the Lord now gives the Holy Spirit to dwell in them that believe—is he a fit subject for church fellowship?

3rd, How, in the days of the apostles, was the Holy Spirit imparted? Can it be shewn that, excepting the reception by the apostles and the house of Cornelius, it was ever communicated otherwise than by the laying on of the hands of the apostles?—For self and others,  
WILLIAM PERKINS.

1. The fact that Brother Macdougall is united with brethren who contend that the only bond of union taught in the New Testament rests upon the facts of the gospel, and not upon theories and opinions, is no reason why he should not ask whether any one denying that the Lord now gives the Spirit to dwell in the believing, should be received. That the bond of Christian union rests upon the facts of the gospel, is the very reason why he should put the question; for any one coming for admission with the denial that the Lord now gives the Holy Spirit, seeks admittance not only for himself, but for his theory and opinion. That this denial is nothing but a theory and an opinion, is manifest from the consideration that there is no scripture testimony to the effect that the Lord does not now give his Holy Spirit to dwell in the believing.

2. If brethren cannot comprehend our reply, why have they not pointed out its obscurity or incomprehensibility?

3. There were no propriety whatever in asking whether he should be received who *asserts* that the Lord now gives the Holy Spirit to dwell in them that believe. To affirm this of the believing, is only to say concerning them what Christ and his apostles said. To say of such now living that they are justified and saved, is simply to quote the assertions of scripture respecting the characters specified; but to *deny* that such are now justified and saved, is to *assert* the opposite of scripture teaching; and so to deny that the believing now receive the Spirit to dwell in them, is to affirm the contrary of what scripture testifies of the same persons. In the one case, the assertions of scripture are simply homologated; in the other, a change in the divine procedure is asserted without warrant from scripture.

4. No one who denies that it is according to truth and scripture phraseology to affirm that the Lord now gives the Holy Spirit to dwell in them that believe, is a fit subject for church fellowship. There is no such character living as that portrayed in the second query. Where is the man who has any regard to truth who would deny that it accords with scripture phraseology to affirm that the Lord now gives the Holy Spirit to dwell in the believing? The phraseology of scripture on the subject is too ample, varied, express, and unlimited, to admit such a denial. The Holy Spirit was promised to the believing on the glorification of the Messiah, and not a



breath of scripture is there to intimate the withdrawal of the Paraclete; on the contrary, the word of promise was, that he should abide with the disciples for ever.

5. The Holy Spirit was imparted in the case of the Jews and Jewish proselytes by the imposition of the apostles' hands; but in the case of the Gentiles, the Spirit was received by faith. Nothing can be produced, from the conversion of Cornelius and his friends onwards, wherein the Spirit is said to have been imparted to converts from among the Gentiles by the laying on of the hands of the apostles. Paul's statement to the Galatian disciples was, 'Christ was made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promised Spirit through faith.' Therefore his challenge to them—'Received ye the Spirit by the works of the law, or by the hearing of faith?' Such a question intimated that they had received the Spirit by one of the two means specified. So also does the testimony of the disciples in Ephesus, that on hearing the gospel of salvation, they believed; and that on believing, they were sealed with the Holy Spirit of the promise.

We hope to reply to others in our next.

#### WORSHIP BY MACHINERY—QUERIES AND REPLY.

CAN disciples of Christ worship God by musical instruments? Ought a Church of Jesus to have an organ, and play it either before or without singing during the services of the Lord's day?

Worship is either acceptable or unacceptable; it is the one or the other, just as it is christian or unchristian—just as it is as Christ ordained, or as he has not. By nothing that is not of the Master ordaining can his disciples truly or acceptably worship God. He does not ordain worship by musical instruments. The melody of the heart and the fruit of the lips are alone the sacrifices of praise which God is well-pleased. Men may please themselves with organs and other playthings, but not God. They are instruments of vanity, and nothing more. They have no warrant from Christ or his apostles, and their employment is thus a departure from the apostolic rule—'Those things which ye have both *learned, and received, and heard, and seen* in me, do; and the God of peace shall be with you.' This implies that the God of peace will not be with those who do what they have not learned, nor received, nor heard, nor seen in the apostles of his Son.

#### ELIAS—QUERY AND REPLY.

WAS John the Baptist the Elias who was to come and restore all things?—See Matt. xvii. 10-13, and compare John i. 21.

John was the Elias *promised*, but not the Elias *expected*. That the Jews looked for the very person who went up by a whirlwind into heaven, is evident from the Saviour's words to them respecting John, 'If ye will receive it, this is Elias who was to come.' What then, with this notion of a veritable return of Elijah in person, the Jews sent to John, asking if he were him, the true answer was, 'I am not.'

## THE NATIONS—QUERY AND REPLY.

word rendered Nations, Matt. xxviii. 19, include the  
 on? Is it not that from which the word Heathen is  
 which is so frequently rendered Gentiles? And if so,  
 mable that the converts from the Jews were immersed  
 ne of the Messiah, and the Gentiles into the name of  
 nd of the Son, and of the Holy Spirit? ADELPHOA.

rendered nations includes the Jewish people in the  
 as appears from its occurrence in Luke xxiv. 46, 47,  
 mmission says, 'beginning at Jerusalem.' As in this  
 , repentance and remission of sins are commanded to  
 'upon the name of Jesus among all nations,' this form  
 ed to the Jews. The word signifies a multitude, people,  
 n, and was commonly used by the Jews in the plural  
 the nations apart from themselves. Matt. iv. 15; x. 5,  
 Ed.

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 Intelligence.

IAN PENSIONERS.—ON Christmas was held in the Music  
 rgh, 'A Grand Bazaar;' to the grandeur of which there  
 the celebrated Rhenish Band;' 'an efficient performer  
 organ;' 'the raffle of a magnificent sewed-work screen,'  
 wn per chance; and a lottery of numerous christmas  
 ence per shot; and all this 'in aid of the society for the  
 e sons of United Presbyterian ministers.' Question—  
 and John have sanctioned such doings in Jerusalem  
 rt of their boys? Could such things be tolerated, except  
 er the strong delusion of the apostacy? Are they of  
 the man of sin?

OUND.—A doctor of presbyterian divinity in this city  
 a liturgy for *his* people, who will henceforth be all the  
 to ordinances after the doctrines and commandments of  
 independent minister in Edinburgh, a few weeks since,  
 sh and congregation that it was a pity the devil and the  
 have all the best music, and that *the band* would there-  
 the *te deum* next first day; thus gazetting himself and  
 respectable old firm of which the two worthies named

RDINANCES.—The Edinburgh Free Church Presbytery  
 6, and received a deputation from the kirk-session of  
 7 North Church, with memorial, praying that its mission  
 rich divine service had been conducted for three years,  
 had been gathered a congregation, not a church, of  
 200 persons, 'might have sealing ordinances adminis-  
 ting is said of the conversion of one of these 200 persons  
 se or Bond Church presbyterian tell us where, in all the  
 sealing ordinances were applied for on behalf of such  
 are any kirk session is said to have made any such ap-  
 here any presbytery is reported to be the dispensary of  
 ces? and whether any such ordinances can in any such  
 ht *but the condemnation of the parties concerned?*

**PROTESTANT CONVERSIONS.**—Our ancestors, says Dr Living his travels, were Roman Catholics; they were made protest the laird coming round with a man having a yellow staff, would seem to have attracted more attention than his teachi the new religion went long afterwards, perhaps it does so the name of 'the religion of the yellow stick.'

**BADLY DONE.**—Conversing lately with a gentleman who many years *sat under* a celebrated presbyterian D.D., he remitted the scripturalness of freedom of ministry in contrast w one-man system of the moderns, and having told how many hu of pounds a-year his minister is paid for preaching once a added with the utmost emphasis, '*And, Sir, whatever is not p is badly done.*' We replied, that on this principle the ato must have been badly done, the scriptures must have been done, the apostolic labours must have been badly done, and preaching and teaching of the primitive age, that turned the upside down, must have been badly done. Our friend did no such an application of his argument; but the truth in his cas multitudes, is, that by the teaching of a hired clergy, money garded as the only motive power, and the constraining energy love of Christ is excluded from calculation. The sophistry by the popular clergy have led their disciples into the delusion non-essentiality, unfitness, and unworkableness of the ordina the Messiah, has produced within their churches as rank in respecting the Saviour's appointments, as is to be found in any club. We speak from facts. But note

**HOW CLERICISM WORKS.**—At the Free Church Presbytery o burgh, on 20th January, Mr Thorburn, Leith, brought for motion to supersede the necessity for having recourse to con efforts to secure increased contributions to the Sustentation He said that the management of the fund had long been in unsatisfactory state, and the new one-fourth more movement; to be an aggravation of all existing evils with regard to it continually recurring collections and extraordinary efforts on of that fund were becoming every year more and more intol and these, along with the constant discussion of the subject i courts, was creating a feeling against the Free Church, as were far too much occupied with money matters, and were to like the horse-leech with her two daughters, crying, 'Give. Dr Begg seconded the motion, which was agreed to.

**EXPLANATION.**—The Morisonian minister referred to in o sends us the following excerpt from his MS., to shew that as l the words 'small and despised,' allusion was made *only to the Bunyan*—'God passed by the rich, powerful, and splendid Epis and fixed upon an obscure man among a small and despis called Baptists.'

**BAPTISMS.**—*Dundee.* A believer was baptised into Jesus, J and added to the church in Hammerman's Hall.—*Edinburgh, son Street Hall.* Five young converts followed their Saviour t the baptismal waters last month.

## THE HEAVENLY FATHER'S APPEAL.

HEAVENLY FATHER'S solicitude for his children's welfare always to provide and arrange for them a suitable home and appropriate companionships. The parent knows that when his children stand exposed to the most pernicious and dangerous associations, and that through the communications of such associates, the contamination and ruin of his family become inevitable. Hence the wisdom of the institution on earth of the Christian Church as the temple of God; hence the wisdom of all its arrangements and ordinances; hence the kindness of the separation of the world into family fellowship of all who have become children of God through the faith of Jesus Christ; and hence the urgent and imperative character of the appeal to the faithful in Christ Jesus, 'Be ye not yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what hath light with darkness? and what concord hath Christ with Belial? or what part hath the believing with the unbelieving? and what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, touch not the unclean, and I will receive you, and I will be Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'

It is the all-wise and most benevolent intention, the heavenly Father instituted 'the Church of the living God,' as a habitation for his people through Jesus his Son, that he might have in them a habitation for himself through the Holy Spirit; they might have fellowship with the Father, and with the Son Jesus Christ, and that they might be kept from the world that is in the world. He whose name is Love, who loved the world, and gave himself for it, who knows what is in the world, and needs not that any testify to him of man, who has seen the deceitfulness of sin and the wiles of the world, who testifies that all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is of the world, the Father, he it was who instituted and constituted the Church, and ordained all its ordinances, for the express purpose of separating to himself, from the world lying in the

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wicked one, those whom he is not ashamed to call his brethren, and for whom he gave himself, that he might redeem them from all iniquity, and purify unto himself a peculiar—a purchased people, zealous of good works.

But while this most wise and generous object appears plain, even on the most general consideration of the subject, it becomes still more so by looking at the question in detail. Be it therefore noted—

1. *That the privilege of sonship to God is given to all who receive the Messiah.* 'He came unto his own, and his own received him not; but to as many as received him, to them gave he the right to become the sons of God, even to them who believe on his name.' Therefore wrote the apostle to the disciples in Galatia, 'Ye are all the children of God by the faith in Christ Jesus;' and to those in Rome, 'As many as are led by the Spirit of God, they are the sons of God; for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Jesus Christ.'

2. *That the adoption of the believer is ratified by the ordinance of immersion into Christ.* After reminding the brethren in Galatia of their being the children of God, the apostle immediately adds, 'for as many as have been baptised into Christ, have put on Christ.' Their consecration to the Messiah is thus expressed in Paul's words to the disciples in Ephesus—'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the laver of water by the word—that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.'

3. *That all thus baptised were united in church, gospel, or christian fellowship.* On Pentecost, when Peter first proclaimed the gospel, and the multitudes convinced of its truth exclaimed, 'What must we do?' he replied, 'Repent, and be baptised, every one of you, on the name of Jesus Christ, for the remission of sins.' 'Then they who gladly received the apostles' word were immersed, and the same day were added about three thousand souls; and they continued stedfastly in the apostles' doctrine, and in the fellowship, and in the breaking of the loaf, and in prayers.' Thus the Lord added to the church daily, the saved.

4. *That all the ordinances of christian service and worship were appointed exclusively for them.* Having stated that the Messiah had by one offering perfected for ever the sanctified, the apostle says to them, 'Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated *for us* through the veil, that is to say, his flesh, and having a high priest over the house of God, *let us* draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' So Peter—'Since ye have tasted that the Lord is gracious, to whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.' 'Ye are a chosen generation, a royal priesthood, a holy nation, that ye should show forth the perfections of him who hath called you out of darkness into his marvellous light.'

*And lastly, that commands were given them to keep the ordinances as delivered to them, and to separate themselves from all the disobedient.* 'I praise you, brethren,' wrote Paul, 'that you remember me in all things, and keep the ordinances as I delivered them to you.' 'For I have received of the Lord that which also I delivered unto you.' 'I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.' 'We command you, brethren, in the name of our Lord Jesus that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.' And so also the urgent exhortation already quoted, to Come out, and be separate, and touch not the impure.

The essential character of these arrangements and injunctions appears in this, that it is only on condition of compliance with them that God engages to recognise the filial relationship with men. The apostle, having demonstrated by a series of unanswerable interrogatories the utter incompatibility of any attempt to establish true christian fellowship with the unclean, the unconverted, the unbelieving or disobedient, at once gives the disciples the imperative injunction, 'Wherefore come out, and be ye separate, and touch not the unclean,' and supports his command with the assurance that then, and then only, will the divine promise be realised, in which God avers that he will be a father, and they his sons and daughters.

It is not for us to say what God will do in specific cases, in which his arrangements and commands are set at nought, but this much we are bound to submit and urge upon the consideration of all who either desire his favour, or profess to love him, namely, that there is no promise on God's part to regard as his children those who refuse obedience to these particular injunctions. That, on the contrary, these commands are laid down as conditions, on which this most exalted and precious of privileges is to be enjoyed. The attentive reader cannot fail to perceive that the promise of fatherhood is contingent on compliance with the terms specified.

It, therefore, undeniably follows, that those who, instead of receiving the Lord Messiah by believing on his name, and putting him on by baptism, uniting thereafter with such only as have so received him for stedfast continuance in the apostles' teaching, the fellowship, the breaking of the loaf, and prayers, so to enjoy their high privileges and fulfil their sacred duties, as children of the most high God, and so to keep all the ordinances as delivered, and maintain their separation from the world without—we say it undeniably follows, that those who, instead of doing this, adhere to churches of human organisation, as those of all the sects are, forfeit their claim to the ineffable promise of the fatherhood of God in Christ. The organising of churches by human laws, the gathering into their membership of all characters, the throwing aside of the terms of Christian discipleship, the recognising of the world, the unconverted, the ungodly, as joint partakers and co-worshippers, all which is done by the sects of the day, is a defiance of the will of God, a practical denial of the mediatorship of Jesus, a usurpation of his authority as head of his body the church, a confounding of it with the world, a defiling of its purity, a weakening of its power, a desecrating of its ordinances, a destroying of its unity, a deceiving of the people as to their true position before God, and consequently, the losing of the divine favour, fellowship, and blessing.

Dear reader, the ineffable privilege of sonship to God is open to you. It is offered you in the gospel. The conditions of this exalted adoption are before you. Compliance therewith makes the privilege yours. Refusal of compliance leaves you under the righteous displeasure of an insulted God. Therefore, beware, believe, obey, and enjoy. T. H. M.

## THE LOVE OF GOD.

negative and positive. Negative when merely ; positive when combining complacency and benevolence. God loves all men, and has made it on Christians to imitate his example in this respect. God does not love all men alike, or with the same degree of love. He makes his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. His benefits appear to be bestowed indiscriminately on the good and bad, righteous and wicked ; so that none may be hated by anything that is before him. This is not mere benevolence merely. And so a Christian, in dealing with his enemies, is to feed them if hungry, to give them drink if thirsty, to clothe them if naked, and to shelter them if cold ; to bless when they curse, and to pray for them who persecute. To go beyond this, would be to attempt something in the nature of things impossible. To be patient and advisers of those who hate us, and to deal with such a high degree of social and Christian charity, is not required.

The goodness of the Lord, the mercy of the Lord, the goodness of the Lord, and the grace of the Lord, are expressions representing the love of God, in a variety of phases, to the consciences and hearts. As a father pities his children, so the Lord pities those who fear him. The mercy of the Lord is from everlasting to everlasting, upon those who love him. The earth is full of his goodness. By grace we

the goodness of God characterizes the work of the Lord, and the mercy of God the work of providence, the Lord shines with a brighter glory than that of the sun in the work of redemption. If it is true in other matters in religion, 'that we see as through a glass darkly,' it is superlatively true in regard to the love of God. Feeling this to be the case, the New Testament contains multiplied comparisons in order to expand the minds of Christians in comprehending the love of Christ, and to increase their knowledge.

It is a climax to be reached in contemplating this love that is delightful to every devout mind. What is the sincerity and strength of affection in the heart of one who would surrender up a large and highly valuable



estate, in order, while he made himself poor, to enrich the object of his love? Now, Christ has expressed his affection for us in this manner. Though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He was the proprietor in fee, not only of the earth and the fulness thereof; the world and dwellers therein but of all worlds; of angels, principalities and powers. Yet he became so poor that he had not whereon to lay his head and had to perform a miracle in order to obtain a pittance due from him to the temple. He has made his people rich in grace here, and in glory hereafter. He has secured for them all things, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. But a still higher expression of love is met with, when we find a person voluntarily sacrificing his reputation in order to save that of a friend. Reputation is infinitely more valuable than property. Now, of Christ it is said, that though he was in the form of God, and thought it no robbery to be equal with God, yet he made himself of no reputation, and took upon him the form of slave, and became obedient even to the death of the cross (the death of a slave).

We are to distinguish between reputation and character. The character of Christ is unimpeachable, but he submitted to be called a Samaritan, and to be charged with having a demon, and being in league with Beelzebub. He submitted to a double condemnation, by the court of the Jewish Sanhedrin for blasphemy; and by the court of Pilate for treason. He was, therefore, condemned for the two highest crimes known to ecclesiastical and civil law. He became a curse for us. This was done that we might be called the sons of God, and have the high rank of kings and priests unto God, and live for ever and ever.

But we advance another step. Greater love hath no man than this, that a man should lay down his life for his friends. Human attachment can go no farther. But God commended his love to us in that while we were yet sinners, Christ died for us. Men have died for their friends. Christ died for his enemies. This is higher than the heavens, deeper than the sea, and broader than the earth. The footprint of such love is that of Divinity. He could do no more. To enrich us he became poor. To glorify us he suffered shame. To save our lives he sacrificed his own. In view of this last startling exhibition of the love of Christ, well might Paul say, "It

I that live, but Christ that liveth in me." If a friend  
for me, the life which I afterwards live is not mine but

But there is still the top stone to be put on the pillar.  
There is yet one other exhibition of the love of God, which  
has never been attempted by any of the children of men. It  
stands out alone. It is the last and crowning act of divine  
love.

God had one Son,—a beloved Son,—a dearly beloved  
Son; by whom the worlds were made; by whom the entire  
system of universal nature, in all its endless ramifications,  
was sustained, governed, and controlled; a Son always  
obedient, always affectionate, and in whom the Father de-  
lighted; the concentration and embodiment of all dignity,  
glory, and beauty; more valuable than the universe besides.  
This son was not withheld, but freely given up to the death  
for us all. Where is the Father that would not rather give  
up his own life, than consent to the death of a beloved son?  
Where is the Father of an only son—an affectionate son—  
an obedient son—his companion in all his walks and works—  
that would surrender up such a son under any circumstances,  
or for any consideration whatever? A father who would  
not prefer to die a thousand deaths rather than suffer the  
death of such a son, is unworthy of the relation. This, then,  
is the last and crowning exhibition of the love of God.  
Christ manifested his love in becoming poor, that we might  
be enriched; of no reputation, that we might be honourable;  
and in dying, that we might live. God manifested his love  
in adding to this, the surrender of his Son, an offering and a  
sacrifice for us.

Can we grasp these truths? If so, we will be forced with  
the Apostle to exclaim, How shall he not with him also  
freely give us all things.

There is, however, a fearful question suggested by a com-  
prehensive view of the love of God to sinners—What will  
become of those who slight all these infinite sacrifices?  
Surely God cannot hold him guiltless who will slight the  
sacrifice of his Son. What an unspeakable indignity is  
offered to God in doing so! It is the blackest ingratitude.  
If one man, however humble, were to die for another, how-  
ever exalted, and the survivor should fail to cherish in his  
very heart of hearts a grateful remembrance of the deceased,  
and failing himself of every occasion to give proof of his grati-

tude, society would discard him. No honourable person would notice him. Can it be otherwise in Heaven, with those who slight the love of the Saviour? Could Gabriel—could Abraham, recognise such a person, should they meet one walking the streets of the New Jerusalem? If Paul, while here, was excusable for saying, 'If any man love not the Lord and Saviour Jesus Christ, let him be anathema,' what must be the intensity of this feeling, now that he contemplates the love of God and Christ from the height of heaven! The love of God slighted, the sacrifice of Christ slighted, and yet admitted to heaven! Absurd. Even if it were possible, the poor creature would seek to escape from the face of Him that sits upon the throne, and from the face of the Lamb, and feel relieved in his own perdition.

*Liverpool.*

J. B. R.

## THE CHRISTIAN MINISTRY.

No. I.

**SUPREME** in dignity above the grandest enterprises of universal history is the Christian Ministry. Not only is it divine in its origin, but it is the supremest of all the institutions of deity. It is God's ultimate work, that through which he shall derive the chiefest revenue of glory, and by which he bestows the most superlative and lasting of blessings. Resolved upon in the eternal counsels of the past, adumbrated through the earliest revelations given on earth, formally instituted in the fulness of the times by the Son of God in person, conducted subsequently under the high direction of the Holy Spirit, subserved by the ministrations of the angels, reaching forth in its rewards of government and royalty to the everlasting arrangements of the future, and thus comprising within its scope the entire empire of Jehovah, it is unquestionably the most magnificent enterprise the universe shall ever see.

In this opening paper we suggest the following facts:—1. God instituted the work; 2. He gave the example in its execution; 3. He appointed the offices; and 4. He raises the labourers.

1. *God instituted the work.* Speaking on the transcendent theme of the divine procedure in the arrangement of the gospel, the apostle exclaims, 'O the depth of the riches both of

lom and knowledge of God! how unsearchable are his  
 uts, and his ways past finding out! For who hath  
 the mind of the Lord? or who hath been his coun-  
 or who hath first given to him, and it shall be recom-  
 to him again? For *of* him, and *through* him, and *to*  
 all things; to whom be glory for ever. Amen.' To  
 earchable and transcending knowledge and wisdom of  
 rnal in all their profound abundance and variety, is  
 ingement of mercy attributable. In its conception no  
 :w the purpose of Jehovah, no one gave him counsel,  
 contributed to him, and to none is recompense due as  
 contribution had been made. On the contrary, *of*  
 the originator, *through* him as the instituter, and  
 e *to* him as the sole author, the glory for ever belongs.  
 ordial idea is this in this grandest and most illustrious  
 mes, an idea which is essential to the rendering of  
 to whom alone all honour is due, an idea which, borne  
 ory, would have saved men from the high treason of  
 ig the divine arrangements as unworkable and obsolete,  
 ituting for them the mere inventions of human wisdom,  
 rebby of robbing God of his rightful and peculiar glory,  
 stowing it on men to the utter violation of the apostolic  
 ions, 'He that glorieth, let him glory in the Lord,'—  
 man glory in men.'

*od gave the example in the execution of the ministry.*  
 as no unimportant part of the mission of the Messiah  
 . 'My Father,' said he, 'worketh hitherto, and I  
 Again, 'Wist ye not that I must be about my Father's  
 s.' Again, 'I must work the works of Him that sent  
 Again, 'The Son of man came not to be ministered  
 ut to minister, and to give his life a ransom for many.'  
 is proper to direct attention not merely to the fact of  
 by the Lord Messiah, but to the spirit, principle, and  
 of his ministration. As to spirit, it involved one grand  
 ion, *self devotion to the will of the Father*. The zeal of  
 her's house consumed him. His will was lost in that of  
 iven when in the hour and power of darkness he might  
 ight, though but for a moment to please himself; he  
 ot, but cried, 'Not my will but thine be done.' As  
 rinciple of his service, it was, *that the greatest serve the*  
 An entire inversion it was of the human rule of ser-  
 van holds that the less should serve the greater. God  
 wa by example that the greatest should serve the least

The Lord did not indeed do aught to intimate that the lowest may not serve the highest. But this was known, and he required not so much to teach it, as to enforce the higher and incomparably more difficult lesson, that he that is greatest should be servant of all. Himself, the Lord, became the servant, himself, the Master, became the slave, that he might with effect say to his disciples, 'whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your slave.' And as to extent of service, it was *through life and unto death*. With him there was no resigning office, no relinquishing of duty, no wearying in well-doing. 'Brethren, let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' Did the partakers of the heavenly calling follow fully this example, did they ever merge their will in that of God, did the greatest, in whatever gift bestowed, devote the same to the service of the least, did they continue thus faithful unto death, what a glorious demonstration of power divine should be manifested by the church!

3. *God appointed the offices.* Having conceived and instituted the whole plan, knowing all its parts, relations, requirements and fortunes, God did not leave its offices to be named by men. When we speak of *office*, we mean *work*, for in Scripture there is no office without work. Sinicures are human, not divine. Now the offices or duties of any institution form no inconsiderable part of the whole, and once admitted, the faith once for all delivered to the saints is of God, follows by inseparable consequence, that all its offices are of divine appointment. To the extent that any office, purporting to form part of the christian ministry, is of human origin, to that precise extent it is a pretence and a usurpation. Thus did God, not man, name his Son as the Mediator, the Messiah, the prophet, priest, and king in the ministry of his grace. 'Thou,' said Peter to Jesus, 'art the Christ, the Son of the living God.' 'Happy art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.' So came there to him from the excellent glory the prophet-installing word, 'This is my Son, the beloved'

vested with full prophetic, priestly, and kingly the Messiah himself became the actual commissioning y. His work on earth accomplished, and himself at the right hand of the Majesty in the heavens, the Spirit long promised by the Father comes forth in the Jesus, the advocate on earth of all his claims, tutorial, paternal and imperial. As with the sending of the Paraclete with that of the apostles, for the Messiah's word of mission to them was, 'As my Father hath constituted me, so constitute I you my apostles.' And as with the office, so with all others in the church, as it is said, 'When he ascended on high, he gave gifts unto men, and he gave some apostles, and some prophets, and some pastors, and some teachers.' And so it is also said, 'there are differences of administrations, but all of the Lord.' Let this divine origination of office be maintained and held by, and farewell for ever to the hundreds of presuming, pompous titles, sinecures and offices, the apostasy from the faith introduced, and which yet do distract and divide the professedly christian ministry. *God raises the labourers.* To his apostles Jesus said, 'I have not chosen you, but you have chosen me, and I have chosen you, and I ordain you that ye should go and bring forth fruit, and that the fruit should remain.' And again, 'Pray ye the Lord to send forth labourers into his harvest.' Hence Paul's argument with the Corinthians, 'Who

—his immediate and his mediate method of raising his ministers. Paul, as an apostle of the Lord Jesus, was called and chosen by the Master in person, and received from his own lips the commission which he was required to fulfil. He was raised immediately, *i. e.*, without the intervention of a third party. But with Apollos and all servants of God beside the immediately and miraculously commissioned ones the Lord's manner is to employ one or more of the faithful in their instruction by the word. So it was with Apollos, who being instructed in the way of the Lord, and being fervent in the spirit spoke and taught diligently the things of the Lord, knowing only the baptism of John, whom, when Aquila and Priscilla had heard, they expounded unto him the way of God more perfectly. Thus also did Paul charge Timothy, saying, 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.' Thus by himself first becoming the instructor, the Lord communicated to his servants the apostles and prophets all the counsel of God, and they in turn, having shewn all things and kept nothing back, and having instructed their pupils, the disciples, to proceed with the work of teaching as noted above, fidelity on the part of the Lord's people is all that ever has been needed since for the permanency and efficiency of the Christian ministry. Brethren, be faithful. Ed.

## APOSTOLIC EXHORTATIONS.—No. 2.

*'I say, through the grace given unto me, to every one of you, not to think of himself more highly than he ought to think, but to think soberly according as God has dealt to every man a measure of faith,' Rom. xii.*

*First*, It is the native glory of man that *he thinks*. Having dominion given him over all the earth, he was not to be driven to and fro like inert matter, nor to act like the brutes, by mere appetite or instinct. It was given him to perceive and reflect, to remember and compare, to reason and anticipate, to judge and determine. *Second*, Among his themes of thought, himself must hold rank. Of whatever else he thinks, he cannot but *think of himself*. To 'forget himself' were suicide. Man is lost by self-thoughtlessness; and a first step in his recovery is self-thought. The dawn of conversion, repentance, reformation, begins in the prodigal bethinking himself. So doing, he is said to 'come to himself.' All his relationships and responsibilities God-ward, man-ward, earth-ward, converge self-ward. No abstract, no relative thought avails, till it comes homeward, saying, '*Thought of the man.*' *Third*, In thinking, the Christian ought to think of him-

highly. His descent, organisation, status, responsibility, and glory are all high. Therefore not to think of himself highly were to think falsely, deceptively, injuriously. A man will do and shall precisely what he thinks of himself. In thinking vainly of himself, he becomes personally vain; in thinking sensually, he becomes sensual; in thinking brutishly, he brutalises himself; in thinking spiritually, he is spiritualized. All thought leads in its own direction. No mode of thought beneath the true dignity of man is either, beneficial, or safe to him. *Fourth*, But he is to think soberly. A beastly man must ever become man, for he has nothing that he has not received. By thinking of himself too highly, he robs Jehovah of his glory, makes himself his own god, and becomes a tyrant to his fellow-men. *Fifth*, The Christian's self-thought is therefore to be ruled by the proportion of self-faith given him by God. 'The Father of lights, who gives to all liberally and upbraids not, bestows with each gift according to his faith in its possession. To give a sovereign to a child or a man ignorant of its value, were to throw the coin away; a brass button with a hole would be more prized. God has not only given to his children some grace or favour, enabling them to say with thanksgiving, 'through the grace given to me;' but he deals therewith as a man would of faith therein, that the talent committed may be put to full use, that its possessor may aright discharge his stewardship, that he may neither attempt what he is unable for, nor leave undone that which he might accomplish. *Sixth*, This exhortation, as the text shews, is given with reference to the due employment of the various gifts bestowed upon the membership of the Church of Christ, it is therefore the duty of all the faithful to consider its application to them, and to serve their Lord according to the God glorifying thus laid down.

*Let love be without dissimulation,*' Rom. xii. 9.

True Christian love is unmixed with evil. All that is truly of God is genuine. It affects to be nothing that it is not. It needs no cloak. It has no occasion to dissemble. So our love is to present no false appearance; it is to wear no mask; it is to assume no undue pretensions; it is to shun all hypocrisy; it is to be no theatrical. It is to employ more loving than the heart suggests; not to expectation is it to excite which it would not fully gratify; not a false move is it to move at the bidding of any sinister motive; not a false emotion is it to make that is not real and unaffected. Itself the purest, and loveliest of things, it needs no ornamentation. It is less that which is carnal and deceptive. Brethren, 'Let love be without dissimulation.'

### Cloud of Witnesses.

*Genesis.*—'By faith Abel offered unto God a more excellent sacrifice than Cain.' Cain was the first deist—bringing the offering by which he acknowledged Jehovah as the God of nature and providence, withholding that by which the God of nature and providence should be acknowledged as the God of grace. *Dr Wardlaw.*

*PROFESSORIAL MEN.*—The clergyman professionally trained may



know literature and theology better, but the Christian layman at a mature age has had the better opportunities of studying it. He has been in more direct contact with 'the course of the world' than with the sinful current of his time, and if he has been faithful to his responsibilities, he knows it in practical earnest, for he has fought with it a life-battle. Not that the true clergyman has not been engaged in substantially the same conflict, but his contact has been less direct, his means of knowing it less intimate. And as respects knowledge, so neither as respects language and the force of impression are the advantages all on the side of the academically trained preacher. He may have the approved vocabulary of his school at his finger ends; he may have, though not necessarily, the more graceful utterance, the more neat and polished style. But the question is not, who can most gracefully express the thoughts of the neatest periods, but who has the readiest command of words to reach most directly the hearts and consciences of men? It is not a matter of mere theory, a matter of literary interest, or of curious speculation. It is a practical matter, a matter of life and death. It is the great business of every man in this world, and every man who is wanted, is a style of address that shall bring it home most directly, and surely, to every man's business and bosom, which shall flash the light of truth on the soul's eye, so as to be no escape. Who is likely to be best prepared for doing this? The youth, fresh from the schools and colleges, without experience, without knowledge of the world, of men, or of life; or, the man who has had occasion not only to feel his need of the great truths, but to prove their value in a chequered personal experience in the great conflicts of every day life? *Aberdeen Free*

### Pearls of Truth.

THERE can be no religion without obedience, and the man who is likely to be with any sinner a just sense of his dependence on God earnestly intends and attempts to *obey the gospel*. Religious truth—much of its light comes by practical attempts. 'If ye do the works, ye shall know of the doctrine whether it be of God or not.'

*Dr S*

It is vastly important to *know when to stop*. The divines who were understood this. They were perfect examples. Their *sermons* will be imitated as well as their utterance.

*Dr S*

THERE is more security in one word of promise pronounced by God to a creature, than in those words of power which are spoken where there be light and there was light.

*Dr A.*

DIVINE immutability of purpose declared becomes to us a guarantee of divine faithfulness, which can be enjoyed only by faith. It is essential to the union of a creature with God. The world will be supposed to subsist without the word of his power which gave it being, as a creature become and continue to be sustained by God without believing his faithful testimony. This faith in God, able from divine life, we must carry this trust and confidence in divine veracity with us into the highest heavens, and eternally there.

*Dr A.*

## Correspondence.

INDWELLING OF THE SPIRIT—OBJECTIONS AND  
REJOINDER.

DEAR BROTHER MILNER,—In a few words, and in all kindness, I wish to express a few thoughts on the query presented by brother Dougall, and your reply to the same. I am so impressed with the schismatical tendencies of both, that I could not keep silence to a good conscience. It is indeed a bold stroke to require that brethren holding views of the Holy Spirit differing from yours should be cut off from christian fellowship! Do you say the appeal made to Scripture? then I reply it is a still bolder stroke to demand that on your interpretation of a passage, on which some of the best scholars are disagreed, the Church should be decimated of some of its oldest and most useful members. But I will not anticipate. It is impossible, I think, to take the query simply as an interrogation. Coming openly from brother M'Dougall, it necessarily assumes the character of an affirmation, and as such, I am sure our brother's honesty will allow it to be regarded. It runs—'Is it in accordance with the teaching of the New Testament to receive as church members, or recognise as office-bearers, those who say that the Lord *now* gives the Holy Spirit to them that believe?' Here you must admit that the emphasized '*now*' of brother M'D. implies a '*then*' equally emphatic, and that we are at once mentally thrown back without any limitation, upon the apostolic age for the precedent and the thing indicated. He, therefore, in effect, asks whether you brother denying that the Holy Spirit is given *now* as it was then fit for christian fellowship. I am mistaken if our brother does not say this himself, at least to the extent of miraculous operations; and, if I venture to go a step further, according to my best judgment, I shall call in question the need of direct contact or in-working, in addition to all the plenitude of divine influences proceeding from the Holy Spirit, which surround me and possess me, and I to be regarded as a heretic, and cut off from the Church of Christ, judged as my brother in regard to the very thing he allows in himself. I rely, surely, not!

I now wish to say a few words on the subject of your reply, in which you found an affirmation on Romans viii. verses 9 to 17. I think it cannot be denied by a careful reader, that Paul's leading thought from the beginning of the chapter is, that under the law of the spirit of life, the inner man had acquired a pre-eminence over the flesh, which, under the law of sin and death, he had previously (ch. vii.) contemplated as bringing the mind into captivity. Your thought is that the apostle is discoursing on the indwelling of the Holy Spirit; for you say, 'The entire argument is in proof of the *primary proposition* that the Spirit of God dwells in the believing.' This is a misapprehension of the apostle's aim necessarily invalidates the whole of your conclusion. If you take as a primary element that which is only secondary in the construction of the argument, how important in itself; if, instead of beginning where the apostle began, you begin a step lower down, there can be no security against your arguing *company with him at once*. I think I can shew that in your

case there is a most painful divergence from the outset to the end. For instance, the apostle's main argument is stated in the first clause of the 9th verse. 'Ye are not in the flesh, but in the spirit.' Upon this, therefore, all your sequences should have hinged, instead of upon the two last clauses, which have only an adjective or qualifying force. Misled, as I think, by this false issue, you make emphatical words which are *not* emphatical in the *text*. It is well known that the Greek article is not found at all in this ninth verse; and that 'spirit of God,' or, as there is no indefinite article in the Greek language, 'a spirit of God' would express literally the signification of the original words. These words you make the corner-stone of your reply, by giving them a weight of emphasis which seldom appertains to any but the *double* use of the Greek article. On a matter so important as you say the apostle was enforcing, we cannot conceive of him speaking with undue emphasis; but the indefinite form suited his purpose much better than your theory. He was manifestly making known to the believer the secret of his strength in being able now to overcome the power of sin in his members. This new spiritual life, this power within, whence was it derived from Adam? no, it was not of man; it was 'a spirit of God' dwelling in him, if he was no longer living to the flesh, but to the spirit; it was 'the new man created by God unto good works,' and hence overcoming the flesh, and the world. It was a spirit rising through the sin-offering of Christ to a crucifixion of the flesh (see 13th verse) and called 'a spirit of Christ' (9th ver.) And what of the 11th verse, you will ask me, if it has no article? It has, undoubtedly, but what I have announced already be true, it must be used in relation to the preceding idea. The crucified body is in question: what is to become of it, contemplated as dead because of sin? Is it to lie alone as a useless thing? Nay, verily. The spirit ye have received of God, of him who raised up Christ from the dead, and shall not your mortal bodies be quickened even here, to the performance of new duties, comparable with, and in subservience to, this spiritual life in you? Well then, brethren, he concludes, we are not debtors to the flesh, to live after the flesh (his great argument) for if, &c.' to the end of 14th verse, which please to compare with Gal. v. 16-18, and then, I think, you must admit that the indwelling of the Holy Spirit personally in the believer, is *not* what the apostle is insisting upon; but the indwelling of a renewed spirit, as accounting for the liberty and power the believer now enjoyed. Does it not occur to you that the words, 'The spirit *itself*,' in the 16th verse, denote the introduction of *the* Holy Spirit into the arena of argument for the first time? In conclusion, my dear brother, allow me to say that I wish to keep my mind open to the reception of evidence in proof of the indwelling of the Holy Spirit. I have given my reasons for believing that the doctrine is not taught in the passages you have adduced. Direct me, if you please, to a Scripture fulfilling these two conditions, and I will bow to it:—First, that the bestowment is not in connection with miraculous operations; and, secondly, that it is clearly and emphatically stated according to the usage of the original language, to be 'the Holy Spirit of God.' At the same time, I do not say that I would not set a higher store by those more perfect moral influences of the Spirit by which the Father, Son, and Holy Spirit are each and all enthroned in the heart's most elevated

d love, and which I conceive reaches into a far more  
 gion of power than the mere physical element could at-

The gospel needed the gifts of miracles, &c., to complete  
 machinery ; thus completed, it is *the power of God* unto sal-  
 by it the nations are to be judged. Let us not retard its  
 or mar its heavenly simplicity. 'There is one Spirit,'  
 d, 'There is *one* indwelling,' or forbear ! Let us love one  
 r love is of God. Yours affectionately.

G. Y. TICKLE.

ever required that brethren holding *views* differing from  
 l be cut off, nor did we demand this on our *interpretation*  
 e. We submitted that the indwelling of the Holy Spirit  
 to believe, is the doctrine of Rom. viii. 9, &c., and that  
 , at the close of his letter, enjoins avoidance of those who  
 ions contrary to the doctrine delivered, not by us, but by  
 herefore that those who deny this apostolically affirmed  
 should not be received. We have not so learned Christ  
 to set forth our *views* or *interpretations* as any reason for

If our argument be faulty, it is for brethren to correct  
 t brother G. Y. T. kindly attempts this, is proof, to him at  
 we never contemplated setting forth our conclusions as  
 r withdrawal from any brother.

er M.'s query is plainly equal to an affirmation, that the  
 t, is still given to those characters who at first received  
 ut it does not imply anything as to *manner* or *extent* of the  
 it. To have contained this much it must have contained  
 or some such as brother G. Y. T. *adds* to the proposition,  
 then,' and 'to the extent of.'

er T. not only thus overstates the case, but by a phrase-  
 ; barbarous to the apostolic style of speech, renders a satis-  
 conclusion on his part most unlikely. Why say 'direct  
 tther than 'indwelling.' What means he by 'the pleni-  
 vine influences proceeding from the Holy Spirit, which  
 und possess him?' If they are influences, inflowings, he  
 round and possess them, not they him. We have often  
 an explanation of this modern phraseology, but have not

We find nothing like it in Scripture.

can admit, without slightest prejudice to our argument,  
 as the first eight verses of the chapter are concerned, the  
 eading thought is, that under the law of the Spirit of life  
 man acquires a pre-eminence over the flesh. In these  
 argues his case *abstractly*, concluding his abstract argu-  
 be eighth verse, in the words, 'So then they that are in  
 annot please God.' But, in the ninth verse, he begins the  
 of his argument to those whom he addressed, saying,  
 re not in the flesh, but in the spirit, if so be that the Spirit  
 ell in you.' There has therefore been no misapprehension  
 tle's aim on our part in regarding his proposition of the  
 e as primary. It is, in fact, the starting proposition of the  
 rt of his subject, and as such is supported, not weakened,  
 oes before on the abstract.

rother T. takes in hand to shew a painful divergence be-  
 nd Paul. *First, He says, Paul's main argument is stated*

in the first clause of the ninth verse (forgetting that he had already insisted that the apostle's leading thought commences with the chapter), and that all our sequences should have hinged on it instead of the two latter clauses. But why should we have hinged on the first clause of the ninth verse, if we made a mistake in not commencing from the first verse? Because, says he, the two other clauses are only qualifying. But this is not correct, for the last clause is a *universal* proposition, affirming that if *any man* have not the spirit in question, he is none of Christ's, and, therefore, as the greater includes the less, implies, and is indeed given, to sustain the previous clauses. To call our taking the larger clause, 'a false issue' is therefore simply ridiculous. But, *second*, we make emphatic words which are not so in the text—the *article* is not in the ninth verse, and we argue as though it were—'a spirit of God,' says our brother, would express literally the signification of the original words. But he is wrong here again, for if there is *no* article, how is the indefinite *a* more literal than the definite *the*? The literal is simply 'Spirit of God,' 'Spirit of Christ.' The want of the article in Greek does not shut us up to the *indefinite*, but as often of the *generic*. Here it is the generic, not the indefinite; it is not *a* of *any* spirit, but expressly that which is 'of God,' 'of Christ.' The genitive of the Greek equal to the English possessive, is always qualifying, and sufficiently supplies in such a case as this the first of the article. Our brother closes his paper with this same apostle's words, 'There is *one* Spirit.' Why then argue for more than *one*? *Third*, Brother T., complaining of the emphasis we place on the passage, says, 'we cannot conceive of the apostle speaking with undue emphasis on a matter so important.' Neither do we suppose the apostle would use *undue* emphasis, but certainly we should expect him to be emphatic on a subject so important; yet brother T., admitting the importance of the theme, will have *no* emphasis, will have the least emphatic form possible! *Fourth*, he admits it was *a* Spirit of God *dwelling* in the disciples; he quotes Paul to the effect that there is but *one* Spirit, therefore that Spirit was unquestionably *the* Spirit of God. Having admitted the fact of *in-dwelling*, yet seeking to make it that of another than *the one* Spirit, but cognizant of the fact that the article *is* found in the 11th verse, he is driven after all to employ the definite *the* of the English, with respect to the very spirit admitted to be dwelling in the believer. Mark this; the spirit of the eleventh verse is admitted to be the spirit of the ninth; that of the eleventh has the article which marks it to be literally *the* Spirit of God; therefore the spirit of the ninth is by our brother's own argument and shewing emphatically *the* Spirit of God. He admits that the article makes the case specific; he admits that the article is in the eleventh verse; he admits that the spirit of that verse is that of the ninth, and therefore he must allow that the spirit thus specified is specifically the Spirit of God. But, *fifth*, he begs us to admit that the words of the sixteenth verse, 'the Spirit itself,' denote the introduction of *the* Holy Spirit for the first time. This we cannot do, for in the second verse we find, at the very outset of the argument, '*the* Spirit of life' introduced; and this being the fact, we see reason why in the ninth verse the apostle should be satisfied with the restrictive power of the genitive or possessive case *in repeating* his mention of the Spirit already introduced.

other asks us to name a Scripture fulfilling these two first, that the bestowment is not in connection with operations; and, secondly, that it is clearly and emulated according to the usage of the original language, to the Spirit of God. Such a passage is the one now reviewed. It is a breath in it as to miraculous operations, and it has the usage demanded. But we submit the following, as our esteemed brother will not overlook them,—Rom. v. 5; 1 Cor. vi. 19; 2 Cor. i. 22, v. 5, xiii. 14; Gal. iv. 6; Eph. i. 8-22, iii. 16, iv. 30; 1 John iii. 24, and iv. 2, 13. We need only such passages as have the article, though, we have many in which it does not occur, are equally determining examples, Luke iv. 18 wants it. Would brother T. say that it was not *the* Spirit of the Lord, but only *a* spirit that was upon the Messiah?

Why does our brother speak of 'perfect moral influences of the Father, Son, and Holy Spirit are each and all enthroned in the most elevated and devoted love?' How comes he to say that the Spirit is enthroned by His influences (inflowings) in love, and deny a dwelling in the heart? Where is the Spirit in the heart but in the heart? How is the Spirit enthroned in the heart but by a dwelling in the heart that loves? Why adopt a foreign phraseology which, if it means aught, implies all that it intends for? Why use this language in preference to the language of the apostle when he says—the Spirit that dwells in  
Ed.

### Intelligence.

**LY BABYLONISH GARMENT.**—The Rev. R. Waterstone, Fortately presented by the ladies of his congregation with a handsome pulpit gown and cassock as a token of their esteem to their newly ordained minister. So says Mr Middlemass, Bridge, Edinburgh, in his advertisement, with the laud- of enticing the ladies of other congregations to habili- 'ministers'—no, their 'lords spiritual'—in like goodly h garments.

**EVENTS CAST THEIR SHADOWS BEFORE.**—Among the plans for the Trinity College Chapel, Church of Scotland, Edin- one containing rooms, in case of baptism by immersion!

**AMUSING ENTERTAINMENT.**—A successful London speculator in etc., has fitted up a place of amusement at great expense, calls the Alhambra Palace. His object is to carry out to tent the principle of making religion not only easy, but ing to the flesh, so far entered upon by those congregations to fill their pews, their exchequers, and heaven at the same means of organs, choirs, etc. These entertaining services menced last month, when the 'powerful sermon' was by the much more powerful concert, for which rather than mer the people had paid their shillings, as was evident ngling under the one, and the applause under the other. hopes to add to the entertainment greatly by obtaining licence, and so to emulate the sects whose example he

follows, in demonstrating the fallacy of the apostle's idea, of flesh lusts against the spirit, and the spirit against the flesh.

**A NON-APOSTOLIC CALL.**—The U. P. Church, James' Place burgh, having called the minister of its sister church in present commissioners to sustain the call. They argued its un- as indicating the voice of God; they urged that Paul went to the monetary ability of the church, and its need being only the main-spring. To which the Carlisle men replied, that if the voice of the people be the voice of God, God had spoken differently of Carlisle from what he had done in Edinburgh, as the one occasion was as unanimous that Mr Drummond should stay as long as was that he should move; that though one did need a man for his watch, he had no right to take the one that kept his neighbour's chronometer going, and that if Mr D. were removed from the church in Carlisle would go back, perhaps to the winds; and that though Paul went to Rome, it was not for a larger Reviewing the business, the *Whitehaven News* says—'Except a worldly point of view we cannot see any difference between a minister of the gospel leaving his congregation and accepting a pastorate of another that offers him a higher salary, and a throwing up his situation to obtain employment elsewhere more advantageous to himself, we should suspect the minister of his migration, of acting a part equally as worldly as the layman. As it is, however, the peculiarity by which we are enabled to distinguish the one from the other is not less striking. Relative to the case of the layman and that of the minister, as laid down in the case, we are sorry to say, a correct parallel. We regret that it is not, especially as the party who prevents them being so is the church, to be a corner-stone of the "household of faith." When a church permits silver and gold to decide for him in which sphere he should magnify the praises of God, when he allows Mammon to order her arms until the church he has gathered around him feebly and gently "transplanting" him from her bosom, he must not be surprised if men regard his conduct with suspicion.'

**BAPTISMS.**—*Pathhead, Fife.* Two persons, one the wife of a brother lately baptised, and the other a male, were baptised into the name of Jesus last month, and added to the church here.—*Merthyr Tydfil, South Wales.* Three persons received Jesus as the Lord, and were baptised into his name on Lord's day, Feb. 14.—*Ibid.* During the past few weeks 6 persons have joined the church in this important town, making in all 14.—*Edinburgh, Nicolson Street Hall.* Four converts made the good confession last month.

**OBITUARY.**—An aged sister, Mrs Harrow, entered into the life of glory this morning. She suffered very great pain—confined to her bed for the last nine months, but never repined. Her confidence was fixed on her Saviour, and she has now gone to be ever with the Lord, where there is neither sorrow nor pain. May we all live to the praise of the righteous, that our last end may be like his.

*Pathhead, Fife, 14th Feb.*

### THREE WAYS.

There are three ways of being religious, only one of which is right, and which one way alone can procure present blessing and terminate in future felicity.

The three ways are, *first*, The adoption of a religion imposed by the will of other men; *second*, The attempt to be religious according to one's own will; and, *third*, The surrender to the expressed will of God alone.

The last named is the only true, pure, and undefiled religion on earth. All else bearing the name is spurious and false. The last alone is godliness, and no other than it has the power of the life that now is, and of that which is to come. History too clearly proves that men generally have chosen the spurious rather than the genuine. Sadly few are true, even in this land of bibles, whose religion does not differ to a most alarming degree in matters of mere human expediency.

We speak not now of the positively *irreligious*, but of those who profess the true religion. If any one deems himself large severe, let him examine himself, whether he be a true faith—whether his belief be really faith in the word of God or in the mere interpretations and opinions of men—whether his religious practice be that prescribed by the scriptures, or by human standards. Let him reflect on the principle of his faith, and note each item of his practice, and say how many of them *he HIMSELF has derived from the sacred Scriptures*. For most manifest it is that whatever he cannot thus trace up to the one true source of divine direction is of men and not of God. A right religious exercise, kind reader, is this we now suggest to you. Let us pray you against all issues.

It is because so few do repose their faith in the power of God rather than in the wisdom of men, that so many find so little satisfaction in their religion. If religion be worth anything it ought to satisfy. The truth of God does satisfy; it satisfies the deepest, highest, innermost, farthest desires of those who have made it their resource. The language of a religiously satisfied soul to him in whom all fulness dwells is—'Whom have I in heaven but thee, and there is none upon the earth that I desire beside thee.' But the majority of religious persons in these days are not satisfied. The murmuring of many waters is the religious discontent.



tent of the age. We thank God for this and take courage to fan yet more the troubled waters with the breath of heavenly truth, knowing that the sea of mind, like that of Glee, will cease from troubling only as the voice of Jesus is listened to, saying, 'Peace be still.'

Your attention, then, dear reader, to the three ways ready indicated.

I. *A religion imposed on any one by the authority of other men is a false religion.* This testimony is true, though there be much truth in the system so imposed. I do not say that every item in every humanly imposed religion is false; for the most false system that ever was invented holds a considerable amount of truth in its composition. What we affirm is that any religion of human invention, however much truth it may have in it, is a false religion. In other words, it is a wrong, a mistaken, and a fatal error of being religious, to adopt or submit to systems, ceremonies, or ordinances of human arrangement and appointment: the doing of this no higher service is rendered than to men. But the meaning and object of true religion is to bring man anew to God. Never yet, however, was any alien race brought back to God by any human religion; on the contrary, the essential tendency of one and all religions of human wisdom has produced has been *to bind their votaries in subjection to man.* This is the secret of all religious ecclesiastical despotisms, tyrannies, priestcrafts, persecutions, martyrdoms, heresies, slaveries, superstitions, and errors. He alone is the freeman whom the truth makes free; and he alone is made free who knows the truth; and he alone knows the truth who knows the Son of God, for he is 'the way, and the truth, and the life,' and therefore, reader, 'If the Son of God make you free, ye shall be free indeed.' No marvel then that the divine Liberator, so emphatically pronounced against the human impositions of his day, saying, as he did to his reverend authors and supporters, 'Ye have made the commandment of God of none effect by your tradition. He that criticises! well did Isaiah prophesy of you, saying, This people draw nigh unto me with their mouth, and honour me with their lips, but their heart is far from me. But in vain they worship me teaching for doctrines the commandments of men.' No marvel that his apostle put the question, 'are ye subject to ordinances after the commandments and doctrines of men.'

*A self-imposed religion is also false.* Though more ul to the pride of the observer, it has no higher origin other mere human appointments. Yet there are those smile contemptuously at the simplicity of all who adopt religion of their ancestors or their country, as if forsooth going about to establish one's own righteousness would offend any one the more to God, because the attempt is made after the individual's own will rather than after the will of his fellows. The self-righteous after this fashion may truthfully reply that other men have no right to require him to worship God as they please, but he forgets that he has no right to worship as he himself may please. The truth is *the pleasure of man is not the rule in religion*; **THE WILL OF GOD IS ALONE THE LAW.** It signifies nothing with God whether the worshipper follow a self-imposed ritual, or one imposed by his fellow-men; in either case the subserviency is to man; the binding is to man; the submission is not to God. Unwise and unprofitable, therefore, as obedience to any traditional, ancestral, national, and popular religions is, never must be, he is no wiser nor more acceptable to the true Being, whose self-righteousness is in every item self-imposed. For whether this, or partially, or wholly the sanction of other men, the issue is the same as respects the individual going about to establish his own righteousness submits not himself to the righteousness of God. There is a way that seemeth right unto a man, but the end thereof are the ways of death.' And, therefore,

**III. *The only true religion is submission to the expressed will of God.*** No man should take any step in religion till he is assured that it is of God. Two masters he cannot serve. He pleases men he cannot be the servant of Christ. 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls.' So spake God to ancient Israel. Every clause of the paragraph is significant—Stand in the ways—see—ask for the old paths—where is the good way—walk therein—and ye shall find rest for your souls. Understanding, the seeing, and the asking go first, each in its order. The soul-rest is last, and comes from walking in the good way. The one good way is the will of God expressed through the Lord Jesus, his oracle to man. To him came a voice from the excellent glory, saying, 'This is my beloved, in whom I delight, *hear ye him.*' Mosca

truly said to the fathers of Israel, A prophet shall the your God raise. Him shall ye hear in all things what he shall say unto you ; and it shall come to pass that soever will not hear—obey—that prophet shall be dest from among the people. He came to earth to do the Fa will. On the cross he exclaimed, ‘It is finished!’ T apostles, he gave his commission, saying, ‘All pow heaven and on earth is given unto me. Go ye therefor disciple the nations, immersing them into the name ( Father, and of the Son, and of the Holy Spirit, teaching to observe all things whatsoever I have commanded Thus authorised, the apostles went forth proclaimin exalted Messiah, the author of eternal salvation to all obey him. To those who submitted to his government delivered the ordinances as they had received them fro Lord, and commanded the disciples to keep them as rec and to withdraw from every one who walked contrary th Thus was the faith—the Christian religion once for s livered to the saints.

Reader, have you taken this way? Are you walking As you value present happiness and eternal life, see that religion is summed up in obedience to him who is the the truth, and the life—even him through whom alone comes to the Father.

T. H

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### MEMOIR OF DR JAMES WATT.

JAMES WATT, M.D., for many years one of the past the Scotch Baptist Church in Glasgow, died on the m of March 3, 1821, and his remains were interred in A ston Burying Ground, in the western division of the cit

Mr Watt completed his education in Glasgow, wh arrived from Gilnakirk, near Belfast, 1785, and was con with the body then named the Antiburgher Seceders distinguished himself as a student of the University, a licensed to preach in 1793. The Presbyteries of Gl Edinburgh, Kilmarnock, and Markethill, Ireland, we fields of his labour. He attracted much attention wh he went, and spoke with acceptance and boldness. however, was of short duration. In 1794, he public pamphlet, entitled, ‘A Candid Inquiry into some Po Religion,’ which partially elicited his change of mi

baptism and other subjects; and on May 4, 1796, he declined further communion with the Antiburgher Synod. On withdrawing from his early and esteemed friends, he re-published the same pamphlet, and appended to it 'Plain Proofs that Public Creeds and Forms do involve Doctrines erroneous and intolerant.'

The change of principles in Mr Watt necessitated him to look after another mode of livelihood than the one to which his prospects had led him, and he did not long hesitate. He studied medicine. His accustomed energy of character was soon brought into successful operation. An ably-written thesis on 'ANIMAL LIFE' induced the University of Glasgow to confer on him the professional title M.D., and he was known afterwards under the name of Dr Watt.

It is a rare sight to see one bred up in all the assumed notions of clerical dignity, lay them aside; and rarer still to witness that man unite himself with a congregation, and take his place at the foot of the form, and there learn the difference between the comandments of the Lord and the commandments of men. This singleness of purpose and simplicity of character were witnessed in Dr Watt. He submitted to be ruled by his seniors. He did not deem himself a master because he had attended a university. He was baptized in Edinburgh, and added to the church then meeting in Richmond Court Chapel, under the pastoral care of Archibald M'Lean, William Braidwood, and Henry David Inglis. They stood alone but united. Dr Watt added strength to strength. He appreciated the privilege of teaching and admonishing one another in the first-day meetings of the church, and soon created a sympathy in his favour, so much so, that in September 1797 he was appointed an evangelist, and duly sent forth to preach in the shires of Aberdeen and Banff. There he preached with success. Many believed, were baptized, and collected into congregations; and the north of Scotland from henceforth became an object of fostering care to the friends in the south.

After a lapse of many centuries, a Baptist Church was formed in Glasgow, 1769. Archibald M'Lean, a native of the city, had his attention drawn to the subject of believers' baptism in 1763. Two years after, he was baptized in Edinburgh by Robert Carmichael, pastor of the church there, and he warmly aided the infant cause begun in his native city. At the origin of the church in Glasgow, Mr Neil

Stewart was appointed pastor: thirty years after Mr James Duncan held that office. Dr Watt, whose labours were closed at Balmaud, Aberdeen, and other places, now visited Glasgow, and was cordially received by the church. His preachings were highly esteemed, both by the church and the world, and in June 17, 1802, he, along with another most worthy and excellent member, Mr David Smith, were set apart to the pastorate. This was a joyful time for the friends in Glasgow. A full tide was fairly advancing, and carried on its wave many a stranded bark. Upwards of fifty additional members were baptized, and received into the church, from a neighbouring Independent Congregation, the late Dr Wardlaw's. The brethren lived in peace, and cultivated mutual sympathy, and an eminent degree of happiness was enjoyed.

Dr Watt, on his return to Glasgow, immediately betook himself to his profession, and lived by the labour of his hands. He coveted no man's position that gave his services in the church for hire. He felt the force of the saying, 'Freely ye have received, freely give,' and he acted upon it.

The sterling principles of baptism, of separation of christian worship, and of mutual exhortation, were enhanced in importance from the blessed enlightenment of mind Dr Watt enjoyed about this time on the fulness and completeness of the work of God in the salvation of the sinner. The peace in believing, the veracity and faithfulness of the divine testimony, and the abundant freeness and suitableness of the righteousness of the Saviour to meet every want of the needy and helpless, were topics on which he enlarged. His heart was full of them, and his tongue spoke forth their praise. He was by them ushered into a new world, where all was beauty—all was joy.

Dr Watt, in the fond anticipation of a cordial response from the church, avowed his conviction, both by the press and by his teachings, THAT A CHURCH ASSEMBLED ON THE FIRST DAY OF THE WEEK FOR WORSHIP, CANNOT CONSISTENTLY MEET WITHOUT 'BREAKING BREAD,' *even though not favoured with the presence of pastors.* This question was not entertained by the whole church, and the sad day dawned, May 13, 1810, when the friends who had so long and so nobly maintained such near approach to primitive worship and primitive example, divided. Dr Watt withdrew from the original body, and with him one hundred and forty members.

Most unhappy consequences flowed from the division in the

Glasgow Church. The several congregations in Paisley, Stirling, Dunfermline, Kirkcaldy, Largo, Newburgh, Dundee, Aberdeen, Edinburgh, Perth, Falkirk, Galashiels, Musselburgh, and other places, were more or less affected by it.

Dr Watt was the head and front of this movement. The practice contended for was a scriptural one. The public ordinances of the church of God cannot be suspended for the absence of a brother in office. The obligation to prayer and praise is no more binding than 'the breaking of bread,' and if these can be enjoyed without a pastor, why not the other also? Still, however, the question can form no possible ground for separation. The union of the Lord's body on earth does not depend on any such bond. It is of a far higher and more closely-linked nature than to be in the least affected by a division of opinion. A new order of things was by this step introduced into all the churches, and not a few of them have run into the most unwarrantable extremes upon it. They have set aside office-bearers altogether, and have endeavoured to call in the aid of the scriptures to support their conclusions. In the midst of such bewilderment, a brighter and more cheering day will dawn, though the careworn and anxious Dr Watt, and his amiable and affectionate colleague, Mr James Buchan, were not permitted to see its most distant approach. The principle for which they so nobly contended still survives them, and will rank in the list of those simple and excellent lessons that the believing mind cannot refuse.

Dr Watt was married to Miss Elizabeth Spiers, of Neilson, near Glasgow, on February 13, 1809. Two daughters were of this marriage, one of whom survives as the only remnant of the family. Dr Watt was 59 years of age when he died, having been born in the year 1762, at Gilnarkirk, north of Ireland. He was left an orphan at thirteen years of age, and had to depend on relations for his support. He was the eldest of eight children, early deprived of the soothing and consoling hand of a mother; but when he grew to manhood, he did much to assist in supplying the want.

Only a very few of those friends survive who united with Dr Watt in christian fellowship. Another generation has taken their place. From the two original Scotch Baptist Churches of 1765 and 1810, very many new congregations have been formed. Nearly a century ago, a Baptist congregation was unknown in broad Scotland, now there is one in almost every town. *Their progress in scriptural knowledge*

may not have been commensurate with their privileges, they cannot and will not recede. They must go forward. The imposition upon the sacred scripture of infant sprinkling in room of believers' baptism is palpable, and must be exposed and destroyed, and with it all those doctrines and commitments of men which turn from the truth. A heavy responsibility rests on those who have advanced a certain length submitting to the divine rule. It is theirs to be faithful maintaining what they already know, and to cherish a childlike disposition to hear and obey what they do not know much, very much remains to be done before the garment made filthy and polluted by anti-christian unrighteousness thoroughly cleansed. J.

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### THE GLAD TIDINGS.—No. 2.

ISRAEL had arrived at the burning, fiery, tangible mountain around which were blackness, darkness, and tempest, and which came the blast of the trumpet and the voice of war. So unendurable was the sound that the people entreated that the word should not be spoken to them any more, so terrible was the sight that even Moses said, I exceedingly fear and quake.

The entreaty thus made in Horeb God did not forbear. Having by so signal a display of grandeur and might impressed the people with a sense of their own impotence before him, and their utter inability to approach or stand before his Majesty, God seized the occasion to proclaim the glad tidings of a mediator between him and them. To Moses God said, 'They have well spoken. I will raise them up a Prophet among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I command him; and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.' This promise Moses rehearsed to Israel. And a millennium and a half after its delivery Peter affirmed its fulfilment in the person of the Lord Jesus saying to Israel of his day, 'Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass

soul who will not hear that prophet shall be destroyed among the people.'

promise being thus authoritatively applied to the sending of the Lord Jesus to bless man in turning away from his iniquities, we may, with utmost certainty, set out the following particulars: 1st, His divine embassy; 2d, His prophetic office; 3d, His human relationship; 4th, His mediatorial position; and lastly, His sacred oracles.

*His Divine Embassy.* The promise, the Lord your Saviour, shall raise you a prophet, marks emphatically the divine mission of the Messiah, and accords with all the New Testament attestations of his advent. The following are examples: 'As the Father hath sent me, even so send I you.' 'I have seen and do testify that the Father sent the Son to be the Saviour of the world.' 'Wist ye not that I must be doing my Father's business?' 'God so loved the world that he gave his only-begotten Son, that whosoever believeth on him shall not perish, but have everlasting life.' Everywhere the mission of Jesus is spoken of as respects its authority, and we are informed of it as God's grand mission of grace to

*His Prophetic Office.* Coming as the Father's plenipotentiary, he of course speaks, informs, reveals, instructs, rebukes, and all this in the sublimest sense. He spoke as man spake. He spoke as one having authority, and not as a scribe. No one department of prophetic work abated his deliverances. He was not a prophet in the mere sense of foretelling future events, yet he did foretell the most important judgments and deliverances. Neither was it in the sense of teaching that he was a prophet. Teach he did, and the people were amazed at the gracious words that he spake out of his mouth. As Isaiah predicted, the servant of the Lord dealt prudently, insomuch that he was exalted and lifted up very high—all his enemies fell in confusion before the power and efficacy of his questions, the aptness of his answers, the force of his denunciations, the undeniableness of his conclusions. Inasmuch as was all this, he was the prophet of the Lord in a more important sense than as the mere revealer of the future, and demonstrator of the present,—he was the prophet in this important sense of emphatic acceptance—he could say, 'the word ye hear is not mine, but the Father's who sent me,' and he could say, 'I will receive him that sent me.' A most important fulfilment was this of the word of the promise, 'I will



put my words in his mouth, and he shall speak all shall command him.' In this supremest sense he v prophet of Jehovah.

3. *His Human Relationship.* God promised to ra prophet from among the people of Israel. He was to of themselves. The children being partakers of fle blood he also himself likewise took part of the san assumed not the angelic nature, but he took on him tl of Abraham. Thus is he not ashamed to call the sa his brethren, saying to the Father, 'I will declare th unto my brethren; in the midst of the Church wil praise unto thee.' Most needful was this, in order a satisfy the entreaty of ancient Israel and to meet the and more spiritual wants of the true and spiritual The former felt that they could not abide the divine ap they could not endure the tokens of the sacred pr their cry was, 'Let us not hear again the voice of tl our God, neither let us see this great fire any more, i die not;' if God was to speak to them let him do it one of themselves, one in whom they would have f confidence, one at anyrate whose overwhelming majest: be veiled and softened under the garb of brotherhood fully and truly is this need-be of brotherly sympathy Israel after the Spirit. Let a brother introduce us Father; one on a level with us; one whose hand not fear to take, whose voice will not alarm us, wh sence will not confound us; one born amongst us, i with us, tried and experienced as we are; one whose s: we may know and safely trust—give us such a friend at all times, a brother born for our adversity. Suc heart-cry of the human spirit as awakened to its rel the august Jehovah. Therefore the human relatic the promised prophet of the Lord, and hence also t tolic testimony concerning him—'Wherefore in all t behoved him to be made like unto his brethren, that l be a merciful and faithful high priest in things pert: God, to make reconciliation for the sins of the people that he himself hath suffered, being tempted, he is succour them that are tempted.'

4. *His Mediatorial Office.* Moses was a mediat law, or first institution, was mediated by him. I have no intercourse or dealings with sinners but appropriate mediation. On every occasion of int

e fall a mediating party has gone between God and  
 Whether it was the angel of the covenant, or one of  
 the angelic hosts, those ministers of his who do his  
 e, or patriarchs, prophet, priest, or prince, in every  
 mediator there has been. Thus therefore the testi-  
 of John—‘The law was given by Moses, but grace and  
 came by Jesus Christ; no man hath seen God at any  
 the only begotten Son who is in the bosom of the  
 : he hath declared him.’ Like to Moses thus is he.  
 are the two greatest mediators in the universe. But  
 inistry of the Messiah is better than that of Moses, to  
 ecise extent that he is the mediator of a better institu-  
 one established upon better promises—one that shall  
 be abolished—one whose laws are deposited in the  
 and written in the heart—one whose every covenantee  
 shovah for a God and Father, who all do know him thus  
 the least to the greatest—one in which God is merciful  
 eir unrighteousness, and their sins and iniquities are  
 umbered no more. While all in the covenant are thus  
 d, it is written respecting man at large—‘God will have  
 en to be saved and to come to the knowledge of the  
 , for there is one God and one mediator between God  
 men, the man Christ Jesus, who gave himself a ransom  
 l.’

*His Sacred Oracles.* Concerning the Messiah’s deliver-  
 an apostle has argued—If the word spoken by angels  
 tedfast, and every transgression and disobedience received  
 ; recompense of reward, how shall we escape if we neglect  
 eat salvation? Say, unthinking, undecided, unbelieving,  
 ommissive reader, how you shall escape in your neglect?  
 umber the words of this Jesus are oracular; they are the  
 es of God. As such, they are sacred as the speaker;  
 are the words of life and death. Like their author  
 are unalterable; the decree has gone forth, ‘He that  
 zeth and is immersed shall be saved, but he that believ-  
 ot shall be condemned.’ God has spoken from the ex-  
 it glory, saying, ‘Hear ye him.’ By Moses he said,  
 soever will not hearken, I will require it of him;’ and  
 ster he declared, ‘That every soul who will not hear,  
 shall be destroyed from among the people.’ ED.

### WHAT IS 'EFFECTUAL CALLING?'

ALTHOUGH the phrase '*Effectual Calling*' is familiar to almost every one who has any acquaintance with the theological phraseology of the times; yet, as it is an expression that is not to be found in the Word of God, but few comprehend its meaning, and to many it is a matter of considerable anxiety and difficulty. Without at present farther objecting to the phrase, we shall state the only sense in which it can express any Scriptural idea. In reference to the all-important theme of salvation, the words *calling, call, and called*, express in sacred Scriptures but *three* ideas; first, that of *inviting, praying, beseeching*; secondly, that of *naming*; and, thirdly, that of *vocation or profession*. Thus we read, *first*, of God calling, praying, inviting or beseeching men by the Gospel—2 Cor. v. 20, 2 Thess. ii. *secondly*, of those who accepted the call or invitation thus made, being called or named by a new and peculiar set of epithets, as, for example 'the Children of God,' Rom. ix. 26; and, *thirdly*, of these persons being exhorted to make their calling or vocation sure, by diligently growing in grace and in the knowledge of the Lord Jesus Christ. Pet. i. 3-9. Now, if the phrase 'Effectual Calling' be applied to the first of these three cases—to God's call to men by the gospel it must just mean that the call has been responded to on the part of the sinner, that he has believed the gospel and complied with its terms; for what is an effectual call but a *call responded to*? Every one, therefore, who believes the gospel, and complies with its requirements, is *effectually called*. But if it be said that the phrase refers to the second sense—that of designating the believer with the name 'Child of God,' &c.—then, if it has any meaning at all, it simply implies that the name is properly bestowed, that the person whom it is given has a Scriptural right to the name. It cannot mean that the sinner becomes a child of God merely by his being called such, arbitrarily, or without first becoming possessed of the proper Scriptural qualifications; for God will never misname a man; he will never call a man what he is not; he will never name a sinner a child while a child of Satan, nor till he becomes a child of God by faith in Christ Jesus.—John i. 12, Gal. iii. 26. If, again, it is said that the expression refers to the vocation or profession of the believer then it can only mean that his profession is real, not feigned; that it is honest, not pretended; that it is actual and heartfelt, not merely formal; and, consequently, that it manifests those fruits which are the native results of faith in the gospel of the grace of God. It cannot mean that the believer is brought into a certain state, from which he can never fall; for the very passage of sacred Scripture which treats most fully of the Christian state on earth is a passage of exhortation and warning, in which the believer is informed, in accordance with the whole tenor of the word of God and the experience of all, that his guarantee for never falling is his doing according to the prescription of the Apostle. Ed

### THE LAW OF RELIGIOUS JOY.

THE happiness which religion confers in the present life compels the blessings which it scatters by the way on its march

lity. That future condition of being which it ascertains, which its promises and truths are meant to prepare us, is the end of human society, the final scope and object of present life, in comparison of which all the revolutions of nations and vicissitudes of time are light and transitory. Godliness has, therefore, the promise of the life that now is, but chiefly of that which is to come; other acquisitions may be requisite to make men great, but assured the religion of Jesus is alone sufficient to make them rich and happy. Powerful sources of consolation in sorrow, unfortitude amid the changes and perturbations of the world, freedom remote from meanness, and dignity unstained by pride, serenity in every station, passions pure and calm with habitual enjoyment of life undisturbed by the dread of disaster, or the fear of an hereafter, are its invaluable gifts. To enjoyments, however, you will necessarily continue strangers if you resign yourselves wholly to its power; for the consolations of religion are reserved to reward, to sweeten, and to stimulate the soul. Many, without renouncing the profession of Christ, and formally rejecting its distinguishing doctrines, live in such a partial violation of its laws, and contradiction to its spirit, that, as they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imaginations instead of tranquillizing their hearts, and hangs with a heavy weight on all their enjoyments and pursuits. Their religion instead of comforting them under their troubles, is itself their chief trouble, from which they seek refuge in the dissipation and pleasures of the world, until the throbs and tumults of conscience force their way upon religion. Thus suspended between opposite powers, and torn by contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin nor the consolations of piety. They forget that it is the very essence of the religion to preside and control, and that it is impossible to serve god and mammon.

R. HALL.

### Literature.

#### BIBLICAL EXPOSITION—BENGEI'S GNOMON.

The Bible is the back-bone of thorough religious reformation. The greatest reformers of the church have ever been the greatest masters of scripture knowledge. He who scans the records of the sixteenth century is struck with the fact, that the rising of corruptions, and the dethroning of tyrants, went on simultaneously with the translation, printing, and circulation of the Bible. The pure word of God is the banner of human freedom. An encouraging analogy that the plea raised in this nineteenth century for a second Reformation, is accompanied and sustained by unceasing efforts to revise imperfect versions of the sacred oracles, and to bring all versions—the English especially—into as perfect an accordance with the divine originals, as the advanced state of biblical criticism renders practicable. We are acting, therefore, in the most perfect unison with the aspirations and aims of our age, and seeking the truest

conservation of divine truth, when we at this point take up t for the restoration of original Christianity, and most import urge that we do not content ourselves with merely *having* tl word of God; but that we put forth strong, united, unpre efforts to *understand* that word. Each individual devoted to tl work of Restoration is a debtor to his co-operants and to all every means in his power for the purpose of promoting a tl love of Bible studies—of clearing up and settling the true pr of scripture interpretation—and of bringing the faith of all b into such complete subordination to the unbiased meaning divine writings, that they shall thus come to be of ‘one mi one judgment,’ and ‘glorify God with one mind and one mout

Nothing has more tended to foster divisions and perpetuat than the shameful licence taken by partizans to put the in- scripture of God upon what has aptly been termed ‘*the inte rack.*’ Happily, the day has come when ‘helps’ of the *high* to the mastery of Bible-teaching, are being rapidly mu Messrs *T. & T. Clark, of Edinburgh,* alone, are flooding the la expository works of the most valuable description. In tra and publishing ‘*Stier’s Words of the Lord Jesus,*’ so far as th gone with this soul-inspiring work, they have conferred an i able benefit on Bible students. Who, that has accompa devout and quick-sighted Stier in his explorations of the sac but has again and again been smitten with an altogeth admiration at the wondrous beauties, and divine corruscatic everywhere adorn and illuminate the ‘words taught by tl Spirit?’ And now we have *Bengel’s Gnomon* put into our h work that completely turned the renowned Wesley from his ir in writing his Notes on the New Testament, of ‘barely setti what occurred to his own mind,’ without reference to the op others; a work of which Archdeacon Hare wrote, it ‘conden matter into a line, than can be extracted from pages of other a work which combines in an astonishing degree critical acu devout reflection; and which one moment brings out the fo Greek particle as the lustre of a hitherto concealed gem, next, comprises the essence of a train of reasoning or the pt an apostolic idiom in one simple, bold stroke of rhetoric, re one of the word-pictures of a Demosthenes.

But our present object is not the daring one of reviewing We have simply in view that, after all, he is far too critical cise for the masses, much more so than Stier, for instance; many an humble disciple of Jesus would find himself unabl chase the work for himself, who nevertheless could appreci of Bengel’s sagacious criticisms. We therefore will ven humbler task of culling an occasional passage for the reader *Advocate,* selecting at present from ‘the Author’s *Preface,*’ v found, embedded amid much of a more learned kind, some ably wise and beautiful thoughts on the Holy Scriptures. ’ following:—

**SCRIPTURE AND THE CHURCH.** Scripture is the foundati Church; the Church is the guardian of Scripture. When th is in strong health, the light of Scripture shines bright; v Church is sick, Scripture is corroded by neglect; and thus it that the countenance of Scripture and that of the Church

simultaneously the appearance either of health, or else of death, that it comes to pass, that the treatment of Scripture, from time to time, with the condition of the Church, has had various ages, from the earliest times, down to the present day. The first may be called *Native*, or natural; the second, *Popular*; the third, *Dry*; the fourth, *Revived*; the fifth, *Polemical*, *Topical*; the sixth, *Critical*, *Polyglott*, *Antiquarian*, &c. That mode, therefore, of examining, expounding, elucidating, and illustrating Scripture, which is offered by Scripture itself, and which has prevailed to any great extent in the Church. Our various and constant discrepancies of opinion, our dulness of sight in the interpretation of prophecy, prove this beyond all question. We are called upon to advance further, till we arrive at such a proficiency in the study and treatment of Scripture, as is worthy of men and of the age, and corresponds with sufficient closeness to the perfection of itself. Men must, however, be prepared for this, by passing bravely through the ordeal of difficulties [note], whatever they may be, those 'litterati' may think, who, relying on their own powers, are so far from that nothing is effected towards the understanding of Scripture and by prayer, but all by mere meditation. IT IS TROUBLESOME TO OBTAIN A CORRECT UNDERSTANDING, pp. 7, 8.

OF SCRIPTURE. The wisdom of God employs a style unworthy of God, even when, by means of his instruments, he accommodates himself to the grossness of our perceptions. It is ridiculous, our part arrogantly to define, but humbly to believe worthy of God, 1 Cor. ii. 1; and xix. 21. The holy men of the Old and New Testaments, exhibit not only an exact knowledge of the truth, but also a systematic arrangement of their subjects, a clear expression of their meaning, and a genuine strength of feeling. These three requisites nothing need be desired. The best of these three qualifications was, that the writers of the New Testament, however unlearned, wrote always in a style becoming to the subject, and raised far above the technical rules of Greek grammar, produced an eloquence truly natural, and devoid of all artificial effect, pp. 41, 42. It is the especial office of every interpreter to exhibit adequately the force and significance of the text which he interprets, so as to express everything which the author intended, and to introduce nothing which he did not intend. The two chief excellences of a good style are depth and simplicity. They are seldom combined in the case of human writers, as each man writes himself, so do others seem to him. He who himself weighs every word, is in danger of being (in the work of another) of fancying here and there that he has discovered a meaning which the author did not design; he who writes with less precision himself, interprets the words of others too loosely. In the divine Scriptures, however, the greatest depth is combined with the greatest ease (*facilitas*); we should take care, in interpreting them, not to force their meaning to our own views, nor because the sacred writers are devoid of anxiety to treat their words as if employed without due consideration. The divine language far, very far, surpasses all human eloquence, and is not only a style, but a manner of speaking, as if the speaker were God, and not man, but as God, utters words worthy of himself. His words are his thoughts; his words which flow from them

are of inexhaustible efficacy. In the case also of his inspired interpreters, although they may not have received human instruction, their language is most exact. The expression of their words corresponds exactly with the impression of the things in their minds; and it is so far from being beneath the comprehension of those who hear it, that, rather, they seldom attain to its entire meaning. The apostles frequently deduce conclusions more weighty than the world itself, from an epithet, from a grammatical accident, or even an adverb, as we have shown in our apparatus, Part I. Section I. Chrysostom interprets the particle *kai* with emphatic precision in the writings of St Paul, and he, as well as other fathers, render many other things in a similar manner, as we have remarked upon his book on the Priesthood, §§ 136, 441. It is right to follow these traces. In this spirit Luther says, *The science of theology is nothing else but grammar, exercised on the words of the Holy Spirit*—a sentiment which has often been repeated since then by other theologians, pp. 43, 44.

MUTUAL AID IN STUDY. Any degree whatever of acquaintance with the Greek New Testament is useful and laudable; but they who are less expert therein, frequently see false instances of emphasis, seize on them with eagerness, and publish them abroad, while they pass by those that are genuine. This renders it the more necessary that we should all help each other in turn. Even dull eyes can make use of light for the chief purposes of life; but he who has a peculiarly strong sight, perceives many things more accurately than others do. Thus is it also in Scripture; all see [or may see] as much as is necessary to salvation, but the clearer that the believer's sight is, the greater is his profit and delight; and that which one believer once sees, others who of themselves saw it not, are by his direction enabled to perceive. I have exposed the fallacy of many instances of supposed emphasis, brought forward by other writers; many others I have passed over in silence; genuine instances, which offer themselves spontaneously, I have not neglected. If, however, I should be thought to dwell at times too minutely and too long upon these matters, I shall be readily acquitted by those who have observed the *perpetual analogy* of accurate and universally self-consistent expression, which pervades alike every portion of Scripture, pp. 45.

MINUTE PARTICULARS IMPORTANT. These '*Mores*' [calmer feelings, quiet and composed] are, for the most part, of such a kind, that you can more easily reach them by a perception of the heart, than by a circuit of words. And this will be a principal reason why our Commentary may be considered frequently too subtile, frequently too frigid. I doubt not, however, that those who have by degrees become accustomed to it, will agree with me in my admiration of the language of the sacred writers. The painter by the most delicate stroke of his brush, the musician by the swiftest touch of fleeting notes, exercises the highest skill of his art; and in the perfection of any thing whatever, those minute particulars which escape the ears and eyes of the ignorant and unrefined, bestow the most exquisite delight on those who are capable of appreciating them—a delight springing from the very root and essence of the thing itself. Such is the case with Holy Scripture. Let each one, then, take what he is capable of receiving, and abstain from meddling with what he is unable to comprehend, pp. 49, 50.

Liverpool,

J. B. R.

## Poetry.

## VICTORY.

'Tis finished! and the noontide glare,  
 To midnight gives the darken'd sky;  
 The heavens affrighted could not dare  
 To see THE SECOND ADAM die.  
 'In every pang that rends the heart,'  
 'In every grief that man can know,  
 'The *Man of Sorrows* had a part,'  
 And drank the dregs of human woe.

He bled—to break sin's deadly thrall;  
 He died—to set the bondsmen free;  
 The eclipse of nature spread his pall,  
 But in his death was *Victory*.  
 For from the deep sepulchral gloom  
 He rose triumphant o'er the grave;  
 The Lord, the Judge of mortal doom,  
 The Lord,—omnipotent to save.

Angels, to meet the Saviour-king,  
 Their hymns of rapturous praise prolong;  
 Heaven's arches with rejoicings ring,  
 And grateful earth gives back the song:  
 'Worthy the Lamb who death defied,  
 Praise, power, and glory to receive;  
 For as in Adam's sin we died,  
 In Jesus' sacrifice we live.'

Though hard the strife, though rude the shock,  
 Greater He stands—SALVATION'S GOD!  
 Rejoice, rejoice, ye chosen flock,  
 Who tread the paths your SHEPHERD trod.  
 He, thron'd supreme in highest heaven,  
 Shall bid your fears, your sorrows cease,  
 For, though the jarring spheres be riven,  
 His look is love—his word is peace.

w.

## Correspondence.

## THE AFFLICTIONS OF THE JUST—QUERY AND REPLY.

MR EDITOR,—I read in Prov. xii. 21, 'There shall no evil happen to the just,' and again in chap. xvi. 7, 'When a man's ways please a Lord, he maketh even his enemies to be at peace with him,' like to the same import is 1 Pet. iii. 13.

In seeming opposition to the above, the Saviour says to his disciples, Matt. v. 10-12, 'Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven,' &c., and in 1 Pet. iv. 16, 'If any one suffer as a Christian, let him not be hamed,' &c.



I am perfectly satisfied that all God's words and ways are harmonious, yet in the above I feel a little difficulty. I do not think we could justly infer that when a Christian has enemies because of the truth, his ways do not please the Lord. The Saviour had those who hated him without a cause, and his disciples have also had the same. For the disciple to regard persecution as an evidence that his ways do not please the Lord, instead of leading him to rejoice and be exceeding glad, would rather humble him in the dust, and fill his mind with sorrow and despair.

I shall feel obliged by your giving a few words of exposition in the next *Christian Advocate*, if space will allow. A BROTHER.

Proverbial philosophy, like other general statements of truth, has its exceptions; hence has it become a proverb, that 'the exception proves the rule.' It will be found that while there is a *seeming* or *verbal* discrepancy between the examples given above, each is *really* or *experimentally* true. Place the statements one against the other, there *appears* a want of harmony; yet the truth of each has been realised in all ages by the characters described. No evil happens to the just, not only in the sense of the freedom of the righteous from the evils peculiar to the wicked, but in the sense also that the evils common to man work together for good to those that love God, and so become positive benefits. Things are not always what they seem, and as children under the training of the heavenly Father, we are often the worst of judges as to what is really evil and what good. Prov. xvi. 7 is never without proof. Christians have enemies, often because their ways do not please the Lord. But the passage does not say that he whose ways please the Lord shall not have enemies; but that they will be brought to be at peace with him. And constantly do Christians realize that action on their part pleasing to the Lord, *i. e.*, action according to the precepts of the gospel of peace does disarm the bitterest opposition. So with the question—Who is he that will harm you, if ye be followers of that which is good? It is not intimated that there shall be no attempt to harm, but it is implied, as the context shews, that intended harm to the Christian will be absorbed in the greater good accruing, so that, as this apostle says, Let him rejoice who so suffers; and as the Master said, Rejoice and be exceeding glad. Ed.

#### INDWELLING OF THE SPIRIT—CONCLUSION.

ON revising and comparing again the remaining letters sent us on this subject, we find, for the most part, so much going over of ground already traversed, that little or nothing new would be elicited by their publication, while our brief space would be taxed for months. Most of the letters are in support of our conclusions, but we commenced with the submission of those that are adverse, our object being not to determine the question by authority, but to afford opportunity, as far as possible, of stating objections to what we have advanced. The chief of these are before our readers, and we suppose that we shall best answer the end contemplated by noting the most considerable of those that remain.

1. *One brother* urges, that if we are not to receive one who desires

that the Holy Spirit is now given to dwell in those who believe, must we not also refuse such as hold the opinion, that the Holy Spirit, over and above the proclaimed word in the form of positive impact upon the soul, is requisite to the conversion of the sinner. To this we reply, that we never concluded for the rejection of any man for the holding of any opinion merely. It was not the *holding of opinion* that formed the question, but the *denial* of a fact unquestionably stated in scripture, namely, that the Spirit is given to dwell in the believing. To hold an opinion is one thing, to deny the facts of scripture another. The former is a man's own private property, which he keeps to himself, and is by no means to intrude upon the Church of God; but denial is action, and that in the sense of teaching, and the denial spoken of in the query is teaching contrary to the admitted doctrine of scripture; for all will allow, apart from Rom. viii., that at the first the Spirit was given as a resident in those who believe.

2. It is objected that we did not notice the fact that the apostle employs the *article* in speaking of divisions and offences, and therefore refers to certain such things previously named by himself in his letter. And that these are stated in Rom. xiv. as 'despising' and 'sitting at nought,' 'judging,' and 'condemning.' But this objection is urged on the false idea that we ever argued for the refusal of any brother because of his mere opinions or 'doubtful thoughts.' But that the divisions and offences spoken of refer to the state of mind of the parties is evident from the opening words of the chapter—Him that is weak in the faith receive ye, but not to doubtful disputations, or to judge his doubtful thoughts. But it is hence clear that if these doubtful thoughts, whatever they might be, whether referring to mere eating and drinking, or the weightier matters of the faith, were introduced by the holder as fit teaching in the church, the party so acting would be doing so contrary to the doctrine of the apostle, and must therefore be avoided as commanded in xvi. 17. So that we were not wrong in regulating our answer by the latter passage.

3. It is further objected that we have not now in the Church those miraculous fruits of the Spirit which indicated his reception in the primitive age. The first reception of the Spirit was indeed miraculously indicated, but his *indwelling* was as expressly intimated as that of the spirit of adoption or sonship. In Rom. viii. the Spirit received and dwelling in the recipients was the spirit of adoption, whereby they cried, Abba, Father. And most conclusively is this stated in Gal. iv. 4-6, 'When the fulness of the time was come God sent forth his Son made of a woman, made under the law, to redeem those that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth *into your hearts the Spirit of his Son*, crying Abba, Father.' The order of the facts stands thus—1, The sending of the Son to redeem; 2, The giving to the redeemed the adoption of sons; 3, The sending forth into the hearts of the adopted the Spirit of the Son; and lastly, And through the Spirit thus received the cry of sonship, Father, Father! Here prayer in its peculiarly Christian character is the result of the received and indwelling Spirit of Christ the Son—that Spirit is given expressly because of the sonship of the parties receiving it—just as their adoption is the *result of their redemption* through the Son given

for that intent. Thus, in treating on the subject of the indwelling of the Divine Spirit, we are not shut up in any respect to the number or order of the miraculous gifts possessed by the first disci-

### Intelligence.

**BAPTISMS.**—*Nicolson Street Hall, Edinburgh.* Last month persons having received Jesus as their Lord, and the Messias Jehovah, were immersed into the name of the Father, and Son, and of the Holy Spirit, in accordance with the great commandment. Several of the nine had previously been communicants in Presbyterian churches, but knew not the Lord; and one or two had to suffer considerable reproach and persecution, in avowing themselves the disciples of the Lord Messiah, and no longer the disciples of human systems. A well-known and respected D.D. in the neighbourhood, finding one of his flock—whom he had never visited since he left his church, fifteen months ago, though repeatedly requested to do so—came at last, by the urgent solicitations of the wife of the minister in question. The Doctor wrathfully informed his stray sheep, that he was going amongst persons who act without authority, and that he was on the highway to infidelity and apostacy. To this our brother replied, that as for acting without authority, that of men in rebellion, by which alone the doctor holds his license to preach, is not carried out by the people he was going amongst, and he was satisfied; that as to act by authority of the word of God; and that as to apostacy, the doctor was correct, he himself must be held responsible, seeing he neglected, as pastor of his flock, was a principal cause in the church of him whom he now denounced as an apostate. Of course the doctor had no time for argument—denunciatory charges are made much easier; but should he at all feel disposed, and find leisure to attempt the substantiation of his charges, he will be informed on this issue, that we are prepared to meet him on them, either in conversation, by letter, on the platform, or by the press.

**PETER'S HETERODOXY.**—A popular minister in Edinburgh takes texts from the Bible as if it were a book of proverbs thrown out, or 'a thing of shreds and patches,' took for his text on Sunday 21st March, Acts ii. 37, 'Men and brethren, what shall we do?' but instead of giving Peter's answer, as stated in verse 41, he supplied one of his own. Peter is not orthodox in modern A

**THE BEST GIFT.**—*The Freeman* of Feb. 17, says, 'The best gift that could be given to India would be men who, through the civilizing process, should go forth as secular missionaries—like Havelock, preaching Christianity and living it while engaged in secular pursuits, thus aiding the efforts of those who devote themselves entirely to the propagation of the Gospel.' The proverb says, 'What is good to give, is not good to take.' So while we concur with *The Freeman*, that the best gift to India is that of men preaching and living Christianity, engaged in secular business, we think the same respecting the East. The best gift for India would not be the worst for Britain.

## THE NAME OF JESUS.

s or names are signs of ideas. Their use is to exhibit ; that is, things as they truly are. Proper names, by which we designate individuals, are no exception to the rule. Personal names were originally bestowed with precision and careful reference to *what was true* respecting individuals to whom they were given. Especially so with names which God gave to men. God never misnames any one. What he says is always true ; the names he uses are invariably expressive of the truth concerning the individuals upon whom he bestows them. The name of a man thus denoting the truth respecting him, to know or to use the name of any one thus named of God, is equivalent to knowing or believing upon the individual himself. In such scriptures as John i. 12, regarding the Lord Jesus Christ, 'To as many as *received him* to them gave he the right to become the sons of God, *even to those who believe in his name.*'

The name of Jesus is thus marked out as so expressly denoting him, that to believe upon it is put as equal to the confession of himself. This will appear the more manifest to consider the circumstances, variety, and significance of the appellations given him. The more fully that this investigation is carried out, the more abundant is the evidence in favour of these remarks ; but so manifold are these appellations, that a mere list of them would cover our space. We confine ourselves, therefore, to but a few ; these, however, the most important, and of themselves entirely sufficient to our object. At the birth of the Saviour the angel of the Lord commanded Joseph, saying, 'Thou shalt call his name JESUS, for he shall save his people from their sins.' The name signifies *Saviour*, and the name was given him *because he should save* his people. This, therefore, expresses the truth concerning him as respects his people ; it intimates that he is their Saviour, and therefore it is that they regard him as such.

As to his relation man-ward is marked by a name expressing the great work of his mission into the world, namely, *the lost*, his divine relationship is not less expressly denoted by another name. On rising out of the waters of baptism in which he had been immersed, a voice from

heaven said, 'This is my beloved SON, in whom I am pleased.' While by his being made of a woman—his taking upon him the nature of man—his being found in *fashion* habit, as a man, he bore the name of humanity, and called 'The Son of man,' the heavenly Father thus signified owned him as his Son—the beloved in whom he delighted. And not alone by this, but by subsequent divine acknowledgments, particularly by that of his resurrection from the dead, he is declared *the Son of God* with power.

Acknowledging his humanity, he on a particular occasion asked his disciples, saying, 'Who do men say that I the Son of man am?' They said, Some John the Baptist, some others Jeremias, or one of the prophets. These were mere opinions or conjectures; they were, moreover, mingled as mere opinion frequently is, and therefore the Saviour appealed directly to the disciples themselves, saying, 'Who say ye that I am?' Peter answered, 'Thou art CHRIST, the Son of the living God.' Jesus replied, 'Ere thou art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.' We have already noted that God pronounced him first the Saviour of men, second, the Son of his love, and now he reveals him his *Christ* or *Messiah*; that is, *the Anointed of God*. This last is an official title. Like the term Saviour it expresses more than simple relationship—it intimates office or authority. The name Jesus denotes his work in its relation man-to-man—the term Christ his office as respects God. In other words, he is *our JESUS, our SAVIOUR*; while he is *God's ANOINTED, the CHRIST or MESSIAH of God*. Him hath God the Father sealed, set apart, consecrated, appointed to the all-transcendent work of the salvation of men. In this consists his Messiahship, and therefore his official designation, *THE CHRIST*.

But further. On his ascension into the heavens, he received acknowledgement there by the Father who received him, saying, 'Thou art my Son, to-day have I begotten thee. Sit thou at my right hand until I make thy foes thy footstool.' Peter concluded his proclamation of his exaltation in these words, 'Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both LORD and Christ.' Here on his sitting down with the Father on his throne was superadded to the previous designation one implying *lordship* or *sovereignty*. The extent of this sovereignty is marked here by the words, '*till I*'

by *footstool*,' and by Peter's first proclamation of his  
 hip to the Gentiles, when he announced him '*Lord*  
 well as by the almost numberless passages, such as  
 i-11, 'Being in the form of God, he thought it not  
 o be equal with God; but made himself of no repu-  
 d took upon him the form of a servant, and was  
 he likeness of men: and being found in fashion as  
 humbled himself and became obedient unto death,  
 death of the cross. Wherefore, God also hath  
 alted him, and given him a *name* which is ABOVE  
 ME: that IN THE NAME OF JESUS every knee  
 w, of those in heaven, and in earth, and under the  
 l that every tongue should confess that *Jesus* CHRIST  
 to the glory of God the Father.' Here be it re-  
 at the giving of the pre-eminence to Jesus, and the  
 upon him of the superlative name was in order to  
 ction of the universe to him; insomuch that in his  
 t, by, or under his authority, every knee in heaven,  
 and under the earth, shall bow to him, and every  
 ncess him as the Lord Jesus Christ.

hen we have the name of Jesus. And in the light  
 cripture facts do we see why the apostles propounded  
 adidates for salvation the one solitary, but sublime  
 n, 'Believe on the *Lord* JESUS CHRIST,' and why  
 nded to obedience thereto the promise, 'and you  
 ved.' We see that this requirement was not, and  
 be fulfilled in a mere verbal, ignorant, unthinking  
 a that there was, or is a person bearing the name  
 l *Jesus Christ*'—we see that the requirement was  
 led in less than an intelligent apprehension of the  
 the name—that unless one in his confession truly  
 and acknowledged Jesus of Nazareth to be his  
 and Sovereign, anointed as such by Jehovah—that  
 believed upon him in the sense that he received him  
 presented for his acceptance—and that unless his  
 such as led to his submission to him as the Messiah  
 h, and as alone his own Saviour, and alone his Lord,  
 idual was not and could not be regarded as a believer  
 riptural and only true and saving sense of the term.  
 a to reckon himself a believer on the Lord Jesus  
 r in other words, to suppose that he believes upon  
 is Jesus and Lord—his Saviour and Sovereign while  
 or declining submission to him in what he requires

of his disciples were to manifest the folly of the sin who passes on only to be punished. Yet, alas! how many this. With these scripture facts before us we perceive further why it was that the apostles in all their preaching and teaching held forth none but the name of Jesus: other name than his did they acknowledge, confess, or claim. Under its supreme authority did they ever speak, and by its sacred sanction alone did they at all time the submission of the people. In all the wide variety of circumstances in which they proclaimed the gospel and en its precepts, the name of Jesus was always their watchword. Their mode of presenting it in order to faith and obedience might vary according to the circumstances of their hour, but in whatever form presented, whether as representing as Saviour, or as Lord, or as Christ, or as the Son of Man, or as the Son of God, ever was his name in one or more references, that which they confessed before men and required to be confessed by the faithful. They never lost sight for another name. Never once did they supplant it by the names of men, or principles, or doctrines, or opinions, or systems, or churches, or offices, or ordinances, or customs. All this was left for the apostasy, and he who acknowledges one or other of these names gives proof thereby of his discernment in the predicted departure from the faith. It is then for us to regard and abide by the fact that the Lord has announced that there is no other name than that of Jesus in heaven given among men whereby we must be saved—that repentance and remission of sins were to be preached in his name among all nations—that all the prophets give witness that who believe upon him receive remission through his name—that repentance and baptism were commanded upon him for the remission of sins—that the good confession consists in the acknowledgement alone of his name—that after his ascension the whole family in heaven and on earth is named—that the Holy Spirit was given in his name—that prayer, and every act of worship, is offered in his name—that the church congregates in his name—that they suffer and bear reproach for his name—that whatever they do, whether in word or deed, they are commanded to do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him. It is our duty to realise and to act upon these facts. I know you that you *must* bow under this name, and that you *must* confess it, and that if you do not so now believe

ly, gladly, gratefully, obediently, you shall bow and in dread dismay on that awful day, when the Lord shall be revealed from heaven in flaming fire to take vengeance on all who know not God, and obey not the gos-

T. H. M.

### WHAT IS FAITH ?

FAITH is frequently defined as the belief of testimony. It is correct as far as it goes ; but it is not complete, and its incompleteness is apt to mislead. Faith may be regarded either as credence or confidence,—*credence*, when its object is testimony ; *confidence*, when its object is a person. We may credit the truth of testimony without advancing to the more practical and powerful principle of confidence. But confidence is or should be based on credence. In other words, confidence in a person is presumptuous, unless we possess some knowledge of that person's trustworthiness. Let a person, in his character and doings, be revealed to us, by either words or actions, or both, as trustworthy, and then we may intelligently and warrantably put our trust in him. Otherwise, we have a *blind* confidence—such a confidence as can never be justified of us, rightfully, much less under pain of punishment.

Thus, though faith is not always the mere belief of testimony, it yet remains true—'No testimony, no faith.' In any person ought to be preceded and induced by a revelation, based on evidence, of that person's trustworthiness.

We need only add, before dismissing faith in the abstract, that we may use as synonymous with credence, the following words and phrases ; viz.—assent, conviction, belief, faith, a thing to be true, conviction of the truth of anything, &c. Interchangeably with confidence we may employ trust, reliance, dependence, resting upon, leaning upon, building upon, &c.

FAITH, saving faith is pre-eminently personal in its object. Its object is the Lord Jesus Christ himself, in his being, character, and person, and he is the one grand object of the faith which saves the sinner.

That he might become such, the most illustrious testimony has been borne concerning him. In other words, he has been revealed as a trustworthy deliverer by prophets and apostles, by the heavenly Father, by himself, by the Holy Spirit.

This testimony, this revelation, must be credited ;



but still simply and solely that confidence may be placed in him who stands enshrined and revealed in the glad tidings that centre in and radiate from him.

We consider it of immense importance that the view of faith above given should receive currency. Let us briefly survey the evidence of its correctness, and then state some of the advantages arising from its adoption.

That saving faith is pre-eminently confidence, appears from the following considerations:—

1. *The New Testament Greek word for faith corresponds to the Old Testament Hebrew word for faith; and as the idea of confidence is prominent in the latter, it cannot be excluded from the former.* The Hebrew word *he-emin* means, primarily, 'to lean upon, to build upon, to trust, to confide in' (Ges.), and is derived from a stem-word, signifying, 'to stay, to sustain, to support.' (Ges.) Now this Hebrew word for believing is by the Alexandrian (Greek) version of the Jewish scriptures translated by *pisteuo*, the New Testament word for believing. This may be termed the parent of the term employed by the Holy Spirit in the Christian oracles to designate the all-important instrument in our salvation which we term faith. The beautifully simple idea of trust comes out clearly in the following instances, giving a mere specimen, viz.:—Gen. xv. 6, Deut. i. 32, xxviii. 14, Judges xi. 20, 2 Chron. xx. 20, Job iv. 10, xv. 15, 31, lxxiii. 22 (first clause), Isa. xxviii. 16, Dan. vi. 24, Jonah iii. 5. In all these instances *pisteuo* is employed by the Alexandrian translators. In four of them the common English version presents 'trust;' in one, 'assurance;' in the remainder, 'believing,' or 'believing in.' A large collection would probably furnish still more striking results.

2. *Two of the above passages (Gen. xv. 6, and Isa. xxviii. 16) are so emphatic in themselves, and so applied in the New Testament to the way of salvation, as conclusively to prove that saving faith is confidence.* Of Abram it is written, 'He believed in the Lord ('trusted in the Lord,' Ges.) and God counted it to him for righteousness.' This statement is quoted by Paul, when treating upon the subject of justification by faith, in both his epistle to the Romans (ch. iv.), and that to the Galatians (ch. iii.) The apostle represents Abraham's faith not only as justifying faith, but as a *model* of justifying faith. Abraham was justified by 'trusting in the Lord;' so are we. Jehovah said by Isaiah, 'Behold, I lay

in for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: *he that believeth shall not make void it.*' The last clause is rendered by Gesenius, 'he that *trusteth thereon* shall not flee away;' and by Barnes, 'he that *trusteth* shall not flee away in alarm.' Hengstenberg observes on the passage, 'In opposition to false hopes, this stone is pointed to as the only true foundation, and all are threatened with unavoidable destruction who do not *make it their foundation.*' . . . . 'Parallel is Isa. xiv. 32, The Lord hath founded Zion, and the poor of his people *trust* in it.' . . . .

The difference is, that there Zion itself is the object of confidence, while here it is the stone which is in Zion.' The use of 'confidence' is here undeniably prominent. Paul (Rom. ix. 33) and Peter (1 Ep. ii. 6) most distinctly quote this striking representation of faith, and apply it to the way of salvation. Hence saving faith is trust or confidence.

3. *The construction of pisteuo with epi, 'upon,' twelve times in the New Testament, furnishes us with another reason regarding faith as confidence.* Every one can appreciate the difference between *believing* a person, and believing *upon* a person. The former is simply credence, the latter confidence. Moreover, some of the passages in which *epi* occurs in this connection are very striking; e. g., Acts xvi. 31, 'believe *upon* the Lord Jesus Christ, &c.;" Rom. iv. 5, 24, 'to him that worketh not, but believeth *upon* him that justifieth the ungodly'—'it shall be imputed, if we believe *upon* him that raised up Jesus our Lord from the dead;' 1 Tim. i. 16, 'For a pattern to those about to believe *upon* him to everlasting.' How often are some of these passages employed for the purpose of exhibiting a chasm between faith and baptism—a contradiction between 'justification by faith,' and the baptism of the penitent 'for the remission of sins.' But the faith here intended being confidence, is exercised in the very act of submitting to Christ.

To these particulars we might add the following—that *pisteuo* is, in the four Gospels alone, construed with *eis* forty-two times, in all of which cases it is rendered in the common version 'believe *in,*' or 'believe *on.*' Since, however, the natural translation of these instances would be, *believe into;* and since 'believe into' might possibly indicate not the *nature* of faith, but the *effect* or *result* of it, viz., that faith introduces the possessor *into* Christ; we prefer not using this particular argument, when we have so much other trustworthy

material at command. Some persons, indeed, have attempted to use the literal rendering 'believe *into*' as an argument for faith alone! 'Faith alone,' 'the moment an individual believes,' introduces him into Christ, it is said. Supposing proved, what then? Why, the word of God contradicts itself; since it is as certain that *we are said to be baptized into Christ* as that we are said to believe into Christ. Our friend's reasoning ends in making the divine word contradict itself (since no one *can* be baptized *into* Christ, if he is in him already!) *it* refutes itself. Faith and baptism both said to bring us into Christ; therefore faith alone cannot effect the transition. But, truly, the attempt to show that because we believe into Christ therefore it is not through baptism the transition is effected, is just as futile as would be an attempt to shew that because I enter a house by the door I do not enter it by stepping over its threshold; or the attempt to demonstrate that because certain wrecked mariners entered by faith into the vessel which rescued them, therefore they were introduced into the vessel by faith, before they had in the exercise of faith stepped along the plank laid for their escape. We merely add,

4. *That the only definition of faith contained in the Holy Scriptures (Heb. xi. 1) includes confidence.* 'Now faith is the confidence of things hoped for, the conviction of things not seen.' With M'Knight, M. Stewart, A. Campbell, and others, we prefer 'confidence' to 'substance,' as a more warranted, and more intelligible. Yet those who read 'substance' must include confidence. This part of the definition certainly applies to saving faith, as the following syllogism shows. Faith, as to things hoped for, is confidence; but the Gospel includes things hoped for (see Col. i. 5); therefore the faith demanded by the Gospel includes confidence.

Regarding our proposition—that saving faith is presently confidence—as now abundantly proved, we might proceed to indicate some of the advantages attending this view over that which would consider faith as mere assent, the mere credence of testimony. Our space being filled, and the remaining items being such as will readily clothe themselves upon the mind of the reader, we merely present them thus:—

Faith contemplated as confidence is

1. *Childlike.* The child early learns to confide; and confidence is taught, guided, restrained, restored, preserved.
2. *Christlike.* Jesus ever confided in his heavenly Father.

him as man, confidence was the secret of his power. Ere malicious words so true as those of Matt. xxvii. clause).

*conciling.* Man became alienated from God by *dis-*him; he becomes reconciled to God by *trusting* him.

*harmonizing.* It reconciles theological difficulties as inners' hearts. Repentance may be placed (as it is) before or after faith, as the latter is regarded either as or confidence. Credence induces repentance; re- induces confidence. Again, 'Baptism saves,' and is remission of sins,' simply because it is the first step in Christ in which confidence in him is exercised or ; and because of God's appointment.

*mighty.* O! had we due confidence in the truth, in in his Spirit, the triumphs of Heb. xi. might be ly repeated.

*ingham.*

J. B. R.

## SOWING TIME.

is life. The present state of man's existence is to what seed time is to harvest. As the farmer sows, saps. With greater certainty than belongs to the operations, it may be said, As man sows in time, so in the world to come. 'He that sows to the flesh, the flesh reap corruption; but he that sows to the hall of the Spirit reap life everlasting.' The flesh, that relates to it, either as seed or fruit, is corrup- ding, perishing. But while the things that are seen s temporary, passing, wasting; in solemn contrast m all, things invisible and spiritual are imperishable nal. Thus, as they appear under this single point ast, how immeasurably superior and important to ttest of *all* earthly treasures are the things that relate piritual welfare!

er! you are a sower. Now you are sowing; now casting into the ground the seeds of your eternal

Every thought is a seed, every word is a seed, t is a seed; and as they pass they are all sown, and l take root, and now they are growing, and when dawns upon you they shall be ripe, and then you

will become a reaper ; then you shall know the import of these words, 'the harvest is past ;' and then you will partake the fruits of your sowing throughout the length of a long, unending hereafter.

With these things in contemplation, may we not ask, What seeds are you sowing, reader ? Are you sowing to the flesh, or are you sowing to the Spirit ? Are you sowing deeds of unbelief, or are you sowing works of faith ? Remember that if you know not, it becomes you immediately to enquire. Sow not at random. Sow not indifferently. See both to your soil and your seed. There are good and bad of both. And it therefore behoves you to make a diligent and careful enquiry. There are those that sow to the Spirit and to the flesh only. For the weighty matters of eternity they evince no concern. Alas ! alas ! for these sowers, that they shall not get their reward ; not that they shall not reap their harvest ; but that it shall be to them a dismal and a fearful reaping. Again, there are those that would sow to the Spirit, but they mistake the seed. They seek to be justified in the sight of God, but they seek it by their own works, and in their own way. Alas ! alas ! for these sowers, if they take not warning. They shall reap at last like others, but their harvest shall be fearfully deficient. There are, again, those that would sow both to the Spirit and to the flesh. They would serve both God and mammon. They would serve the former, because such service appears to them a necessity—an unwelcome necessity ; but they serve the latter because they love the service. The service of mammon prevails. They become altogether sowers to mammon. Alas ! alas ! for these sowers, theirs shall be a heavy harvest, but all the more dreadful that it is so heavy. It shall be a heavy harvest of corruption. There are, moreover, those who have received into their hearts by faith 'the good seed of the kingdom.' They are those that sow to the Spirit, and shall reap life everlasting. And blessed are they now in their prospects ; and blessed infinitely more are they when at harvest they return rejoicing, bringing their sheaves with them.

Be, then, reader, a sower to the Spirit. First receive the incorruptible seed of the word ; and having received, sow it again, and again, and again. Sow it here, there, everywhere. Wherever you are, wherever you go, sow it ; early and late, at home and abroad, sow it. Wisely, carefully, liberally, actively, plentifully, faithfully sow it. Remember that a

g time. Remember that it shall shortly, very  
or ever past : and remember that as you sow,  
p. Ed.

## APOSTOLIC EXHORTATIONS.

*ye do in word or deed, do all in the name of the Lord*  
17.

circumstances the Christian should act in character. He should act as a Christian. In no instance whatever would he himself do anything beyond the sanction of the way by which he is called. Whatever he does in word or deed do all in the name of the Lord Jesus. Everything a Christian does is to be done under the permission of the name must be the watchword, his law the rule, and his love the life of the Christian in every thought, and word, and deed. The Church come up to this standard, and immediately she would reach to be forgotten in the fulness of her glory. From what is wrong in her proceeded, but her departure from what is right? Put her right here, and everything that is wrong would be right itself. If she does nothing but what she can do, and in the name of the Lord, how could she go wrong? Let her love and act solely and universally under the Master's name, and where could she be deficient? Her spirit, her life, her movements, individual and aggregate, would all be purely Christian. There could be no human traditions, no place of the divine institutes, for there would be a 'thus' for every observance. There could be no secular, no sister motives in operation, for *Jesus' sake* would be the power. There could be no sectarian, partizan divisions, for *the Lord* would be the only name acknowledged. There could be no trifles, contentions, personalities, or animosities at work, for *the spirit of Christ* would be the spirit of his people. Thus the Church would go forth in glorious prosperity, conquering and to conquer. Her description would be 'fair as the sun, clear as the sky, and terrible as an army with banners.'

Reader, it is for you to aim at such a hallowed restoration. To help it in any more public way, you can, at any rate, do whatsoever you do in word or deed in the name of the Lord, you can aid it by closely and constantly conforming your thought, feeling, look, word, and action, to the character of the Lord you profess to be, and whom you profess to follow; you do a word, by doing everything in character—everything that a disciple should do, and as he should do, and as he should not, and as he should not.

*your care upon God, for He careth for you,* 1 Pet. v. 7.  
The sole thought that we are cared for. There is no man through life is so unruffled and free from difficulties, nor man so lost to the pleasing influence of sympathy, as not

to need and deeply to enjoy its cheering aid. Much more so is man to his own helplessness and absolute need of the power of sympathetic regard, when he enters the confines of a religious being, and sees before him the endless vista of a friend. Then it is that he feels a thrill of pleasure in the thought that he is cared for, that the lips can never express. Christian, you are cared for. That eye which slumbers not, ever watches you; that ear which is never heavy, vigilantly listens to every aspiration of your heart; that hand which wields the universe is ever outstretched to you, and that heart which is love, unfalteringly compassionates you—'he careth for you.' Sweet it is at all times to realize the presence of a friend; but who can express the fulness of joy that overflows from the heart in the thought that such a friend as God cares for us? Christian, this thought is yours—yours at all times to realize—under all circumstances to rejoice in. If, then, you desire the exquisite of pleasures; if you would have your soul rise with the buoyancy of truly ecstatic joy over the deepest difficulties and severest trials to which humanity is heir, cherish the thought that God, God himself cares for you. Yes, child of God, happy art thou, for he careth for thee.

This thought should ever inspire the Christian with glad confidence, and gratitude. Gladness it cannot but impart when it is reflected upon. The mind of the believer has only to be taught to bear upon it to experience a joy which the world knows not. Confidence in God is as fully communicated. The mind cannot refrain from confiding in God when it really perceives itself to be the object of divine solicitude and care. Thus it will be seen that the confidence which this precious truth conveys is not self-confidence, but confidence in him who careth for us, and that his care will safely lead us to God. Gratitude follows next; for who can feel himself to be cared for by God, and not regard him in return with the fondest and truest gratitude? Therefore, Christian, never forget your God, and when you think of him remember that 'he careth for you,' and do not cast all your care—all anxious thoughts on Him. Such is the practical application—such the practical end of this theme.

## THE ORIGIN OF INFANT SPRINKLING

ENGLAND obtained infant sprinkling from Scotland; Scotland obtained it from John Knox; John Knox obtained it from Calvin; and John Calvin obtained it from the Church of Geneva, which adopted it as a substitute for believers' immersion. The last remark is made on the authority of Calvin. His words when commenting on that important passage, Acts viii. 8: 'See, from this instance, what was the baptismal rite among the ancients; for they plunged the whole body in water. Now it is the custom for the minister to sprinkle only the body or head, and adds, to account for the change, 'Wherefore, the church did take liberty to herself since the beginning to change the rites so long as they were not in substance.' See Calvin's Commentary on Acts viii. Such is the testimony of this great reformer regarding the

sprinkling for immersion. Protestants of Britain, what are you doing of this? Do you not perceive that while you uphold the authority of the Church of Rome, you acknowledge the authority of the Church of Rome? Do you not exalt her above Christ! Christ instituted believers' immersion.

The Church of Rome substituted infant sprinkling for immersion. You obey the Church of Rome, and disobey Christ! It is to plead not guilty. You received your sprinkling from the Church of Rome, and they tell you that they obtained it, not from the Church of Rome. Do not think that this is a matter of little importance. By upholding sprinkling as a substitute for baptism, you are partakers of the sin of that corrupt and disobedient church, which *from the beginning* granted to herself the liberty (took the liberty) to change (pervert) the rites of the Church of Rome. And, in addition to this, you acknowledge her authority to be superior to that of Christ. Arise, then, and do what the reformers have left undone. Give up the last remnant of Romanism and return fully to your allegiance to Jesus.

W. WALBRAN.

## CHRISTIAN WELL-DOING.

GAL. vi. 10.

ARE you one of the household of faith—one of the saved, who have received a peace with God through our Lord Jesus Christ? If so, what are you doing? Good? To whom are you doing good? Do you enquire after the brethren?—do you sympathise with those in distress?—rejoice with those that are happy?—console the aged, and encourage the young? Is it your anxious desire to know the will of the Heavenly Father may through you benefit the world? With whom do you keep company, and what are the names of your converse? With whom do you spend your time? Whom do you employ in your service? What a variety of good God has given us, so that his children might be blessed! If the household of faith would do as their Father wishes them, much good might be done. There are very few positions in life, in which any of his children are placed, but in which they are greatly honoured in doing good. In many, many cases, this honour might be entirely removed. None of his children would need to suffer from the world, if we were doing our duty. See how much we suffer from our thoughtlessness in not looking after each other.

We have amongst us tradesmen, merchants, shopkeepers, and all sorts of people—dare you leave the world to support them? It will take care of its own. O, how many Christians seem to give the lie to their profession by their actions in this respect! Those deciding to do good expect to be countenanced by their brethren, but how often are they disappointed. I have known some from mere whim go for the sake of a penny, go past their brethren. O, how often the Saviour is seen in such—how forgotten his words, 'Inasmuch as ye did it not to the least of these my disciples, ye did it not to me; and inasmuch as ye did it to the least, ye did it unto me.' O may the bountiful giver of all good, who desires all his



children to be happy, impress our minds with our responsibility to our Saviour and his brethren—dispose us so to live in this world as that we shall give evidence to each other that Christ is indeed formed in our hearts the hope of glory—touch our cold, frozen, bound hearts to the imitation of the benevolent, self-sacrificing Jesus. How may we feel ashamed and condemned before the Lord—how little have we done for his beloved and for his cause? Brethren, let us look more constantly to the all-generous Jesus, imitate his feelings—his desires, let us follow his footsteps, and doing we shall be happy, make others glad, and give him a glory.

*Edinburgh.*

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### THE OPEN SMELLING-BOTTLE.

GOTTHOLD had for some purpose taken from a cupboard a bottle of rose water, and after using it, had inconsiderately left it unstoppered. Observing it some time after, he found that all the strength and sweetness of the perfume had evaporated. 'This,' thought he within himself, 'is a striking emblem of a heart fond of the world and open to the impressions of outward objects. How vain is it to take such a heart to the house of God, and fill it with the presence of the roses of Paradise, which are the truths of Scripture, or raise in it a glow of devotion, if we afterwards neglect to stop the outlet; that is, to keep the Word in an honest and good conscience. (Luke viii. 15.) How vain to hear much, but to retain little! How vain to practise less! How vain to excite in our heart sacred emotions, unless we are afterwards careful to close the door by diligent reflection and prayer, and so preserve it unspotted from the world! Neglect this, and the strength and spirit of devotion will evaporate, and leave only a lifeless froth behind. Lord, enable me to keep thy word like a lively cordial in my heart. Quicken it there by thy Spirit and grace. Seal it, also, in my conscience, that it may preserve for ever its freshness and its power!'

CHRISTIAN SCIENCE.

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### THE HEN.

HEARING a hen loudly cackling one day because it had laid an egg, Gotthold thought with himself, 'This hen acts as proud and hypocrites do. Such characters make a trade of godliness, and have no sooner, with only half their hearts, performed a good action than they are eager to have it everywhere trumpeted and known to their honour. True Christians are quite of another mind.'

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### Poetry.

#### THE DARK VALLEY.

THERE is a path of fear which all must tread,  
Nor one may hope to escape the gloomy road;

Sorrow and mourning make it their abode,  
 And night o'erhangs that valley of the dead;  
 Chill is the frozen air, and comforted  
 By mortal help no traveller may be;  
 So near the confines of eternity,  
 No sound of earth can reach it: yet is One,  
 One who himself hath trod the gloomy waste,  
 The Guide of all who trust him; nor alone  
 Hath ever friend of his that portal passed.  
 He who was dead, and liveth, from his throne  
 Sunshine eternal pours, in living ray,  
 In fadeless splendour, o'er the pilgrim's way:  
 And points him, bright beyond the mortal gloom,  
 The pearly gates of his immortal home.

JOHN H. CUZNER.

### Pearls of Truth.

**D AND THE SINNER.**—I do not say he is willing 'to come to terms,' *as come to terms* already, when he bruised his Son upon the cross, made him our peace. These terms '*already made*,' he is now offering to you in the Gospel of his grace. *H. Bonar.*

**IS FINISHED.**—When the Holy Spirit opens your eye to see the way of entrance, does he reveal something new to you, something contained in what the Son of God has done? Or is not his object his office to shew you *that* as your only warrant, and to keep you from seeking elsewhere, either within or without, for any other? He does not open your eyes to see that the work of Christ takes for itself that you are just what you are, and nothing else? and that there is not enough to invite you in just as you are, your case must be ever hopeless, unless there should come a second Saviour, to complete what you seem to suppose the first has left undone? *H. Bonar.*

**FAITH FIRST.**—If any man ask me, seeing that faith justifieth me, what I work, I answer, LOVE COMPELETH ME. For as long as my heart feeleth what love God hath shewed me in Christ, I cannot but love God again, and his will and commandments, and of love do them; nor can they seem hard unto me. *Tyndale.*

**ETERNITY.**—What angel can span eternity?—2 Cor. iv. 17; 'an eternal weight of glory.' There is peace without trouble, and joy without pain. Eternity makes heaven to be heaven. It is the crown in the ring; the sunlight of glory shall rise on the soul, never set. The wicked have a never-dying worm, but the godly have a never-fading crown. Then how willing we should be to work for and live to God! *Pathway.*

**FAITH.**—A right active, imbibing faith does virtually contain a prayer in it; right believing is powerful praying. Faith can pray without words; but the most elegant words, the phrase of angels, is not worthy to be called prayer without faith; for indeed, faith is a bringing down of that God, and sucking in of those influences the soul, which prayer only looks up for. *Christian Treasury.*

'IT IS FINISHED.'—It is not the sight of what we do or the sight of what Christ has done and felt, that relieves science, removes our burdens, and fills the soul with assurance. As preachers of the everlasting Gospel, we come to tell the not what he has to do, but WHAT GOD HAS DONE. It is this the 'good news,' the glad tidings of great joy which are preached to ALL. *H. J.*

While the prize of salvation is so transcendently great, no leled efforts, no incredible exertions are requisite to obtain placed within the grasp of every hand. *Robert*

What the key is to the watch, prayer is to religion; it up, and sets it going. Prayer is the guard to secure the fort the heart; prayer is the porter to keep the door of the li prayer the strong hilt which defends the head. *Christian C*

Superstition, the offspring of ignorance, and alike the ca victim of fear, darkness its region, mystery its costume, ido portion, and degradation its result. *H*

Afflictions are to the soul the same as the plough to the fallow the pruning knife to the vine, and the furnace to the gold. *A*

Though sometimes small evils like invisible insects infli and a single hair may stop a vast machine, yet the chief comfort lies in not suffering trifles to vex one, and in p cultivating an undergrowth of small pleasures, since very f ones, alas! are set on long leases. *Sharpe's I*

Before speaking evil of any one, put three questions to first, Is it true? second, Is it kind? third, Is it necessary? *Poynder's E*

A bright view makes a happy heart, and unwavering hop a buoyant one; but turn we away from the contemplatio Lord of the world to the world itself, and we sink like Petu stormy waters when he forgot the companionship of his M the terror of the waves over which he firmly strode in unce nness of fear, while he confided in his help. *Christian C*

Too much reading and too little meditation produce the a lamp inverted, which is extinguished by an excess of the ment that was meant to feed it. *Ladies' J*

When we are alone we have our thoughts to watch, in our our tempers, and in society our tongues.

The implantation of a virtue is the eradication of a vice. cost one man more to keep down a rising passion than to do a deed. It will try another more to keep back a sparkling bu thought which his wit suggested, but his religion checks would to give a large sum in charity. *J*

Be reserved, but not sour; grave, but not formal; bold, rash; humble, but not servile; patient, but not insensible; but not obstinate; cheerful, but not light; rather be sweet- than familiar; familiar, rather than intimate; and intim very few, and upon good grounds. *J*

### Literature.

#### THE HANDWRITING ON THE WALL.

theme is this for a master's hand, right masterly executed in Atherstone, author of *The Fall of Nineveh*, etc., etc., and in three volumes, by Richard Bentley, London. The that of the fall of Babylon given with all the accessories and well-trained imaginative and descriptive powers can stand, yet with most becoming respect to the sacred verities of the Bible. Though fictional in most of the characters and details, the principal actors and facts are those of scripture and

We can find no violence done to the latter by the former, and the writer has been the writer to subject the imaginative to the actual. Doubtful as we are respecting the general tendencies of fiction, we have no hesitation in saying that those of this kind and elaborate story are entirely in the right direction. The best when all works bearing the character of the parable must be heterodox, and now each must stand or fall on its own merits, religious as well as literary. This work we regard as the first of its order. For propriety of style, fertility of description, vivacity of description, homogeneity of character, and scripturalness of sentiment, *The Handwriting on the Wall* is altogether remarkable. The author's obvious resolution to place the doctrine of his work beyond objection has led him to place Cyrus and others expounders of morality, not only political, but Christian. That Jews and heathen should be found violating the ethics of the New Testament Scriptures may be commended artistically; but when it is seen that the highest excellence of the author as ascribed to Cyrus, and the extreme reverse as made of him in Belshazzar, doubtlessly form, to a large degree, a true picture, and that the strong relief is developed in justification of the will of God to man, as shewn in his approval of the former, and his judgment upon the latter, we have indeed little, if any, cause for complaint. The strong faith manifested by the believing Jews in the fulfilment of the words of their Daniel, or rather of their God, and the ever timeousness of the divine interpositions in their behalf, is most refreshing, as they are most graphic representations. The author is in possession of which the story leaves the reader are, that God is right in God to bring signal vengeance on such a monster as Belshazzar; that he was wise in choosing such a minister as Cyrus, and that his people did well in refusing the worship of Baal, and in fully trusting the God of their fathers.

### Correspondence.

#### ORIGINAL SIN—QUERY AND REPLY.

MR MILNER.—Having been a reader of your valuable publication, the *Christian Advocate*, since its commencement, I have

seen a considerable number of questions answered in the strictest conformity to Scripture. The writer now presumes to address himself to you, as an inquirer concerning that doctrine commonly termed Original Sin.

The question is—'If a child dying guilty *only* of Original Sin be liable to eternal death?' I might offer a few remarks upon various passages, such as Ps. li. 5; Eph. ii. 3; 1 Cor. vii. 14; Matt. x. 37, &c., but I decline such in the meantime. However, I trust you will be so good as either answer the question fully in the *Advocate* or privately.—Meanwhile I am, yours truly,  
Burnside.

A. H. SCOTT.

To understand the things of Scripture, we must speak in the words of Scripture; no small amount of misunderstanding of the things of God arises from the use of terms in which the Holy Spirit has not spoken. The phrase, original sin, is a case in point. We have it not in the word of God, yet is it the symbol of the belief, rather, opinion, of most persons in the present day, on the question in hand. But not only is this phrase to be objected to on account of its unscripturalness, but also in respect of its inaccuracy otherwise. Original sin plainly imports, sin first committed; this, so far as we are informed, was that of the angels who kept not their first estate; but if the term be confined to the human race, then does it denote the transgression of our first parents. But how, in either case, is it proper to speak of children dying guilty only of the sin? The guilty party is always and alone the transgressor. It is the transgression of law—literally, lawlessness—says one apostle, while another says, Where no law is there is no transgression; and again, Sin is not imputed when there is no law. What law has the babe transgressed? What sin is imputed to it in Scripture? We know of none. That impurity or depravity of nature, and the proneness to sin, are both ascribed to the race, without the limitations already pointed out respecting sin or actual guilt, appear from such testimony as Job xiv. 4, and Rom. v. 19. But what will be asked, of those Scriptures cited in the query? Our answer is, that Ps. li. 5 does not charge sin against the babe, but the parents; while Eph. ii. 3 affirms, that those, the Jews, who are trusted in Christ, having been as much the children of disobedience as those, the unbelieving Gentiles, till conversion were naturally the children of wrath as the others, notwithstanding their being Jews by nature, and not sinners of the Gentiles. 1 Cor. vii. 14 argues for the holiness of the children, in respect of that holiness whereby the unbelieving partner is sanctified by the believing one. The children are not said to be holy, save in the sense in which the unbelieving partner is holy—the holiness spoken of is manifestly that of legitimacy. But the question of the future or eternal state remains untouched. The Scriptures are written not for babes, but for those who can understand and obey terms. To such were the words of Matt. xii. 37 spoken. Infants can observe no terms; none therefore, are prescribed respecting their salvation. That eternal death is not their portion, appears from a variety of Scriptures which were meaningless and false if that dismal hypothesis be true. Rachel, weeping for her children, is comforted with the promise that they would come again from the land of the enemy. Ed.

## Intelligence.

**ES PREACHING.**—The Edinburgh papers of the past month have advertised several sermons by no fewer than three gentlemen—Messrs North, Grant, and Sanderson. That the last gentleman should speak from the platform of the Tabernacle, occupied by the Messrs Haldane, was nothing wonderful; but it is mortal wanting the sacred prefix of 'Rev.,' and bearing the usual affix of 'Esq.,' should preach from presbyterian pulpits, is altogether new for the Modern Athenians to hear and tell. These gentlemen have no intention to betake themselves, or their hearers back, to 'the faith once for all delivered to the saints'—as Mr North personally informed us—but simply to preach to large audiences may be got among the popular sects, they are attacking, and against the will of those whose rostrums they are breaking down one of the greatest obstacles to Christian ministry and the spread of the truth. 'The confining of preaching to a class or caste in the churches, is an essentially popish error, which all the larger Protestant sects have retained in various modified forms. But however much it may be against presbyterian orthodoxy and church standards for 'unlicensed,' 'unordained' men to preach, and that not from the precentor's desk, to which teachers are carefully confined, but from the minister's throne, it is now the fact, and in this fact the point of the wedge is driven into the trunk of the presbyterian tree, which will one day branch in a way its propagators did not contemplate. We are at what 'the general assemblies' of this month have to say in Scotland, as well as in India; and we suggest that the texts take for texts, Matt. xxiii. 1-12, Acts viii. 1-4, and Phil.

**ECCLIASTICAL SWEARING.**—The *Glasgow Herald*, March 10, reports an adjourned meeting of the Greenock Presbytery, at which Mr W. Moffatt was moderator; and the Rev. A. Nisbet, minister of St Stephen's Church, Glasgow, *on being sworn, deponed*. At an assemblage of professed brethren met to examine a brother made against a brother, and the moderator, like a legal villain will not receive a word of evidence unless *on oath*. 'The witness, *g sworn, DEPONES!* Nothing is more strange; a brother to a brother! *Yea, and nay,* are too simple as affirmations. A confirmation is required to confirm. Is there no confidence between the concerned? Where is the bond of love that thinketh no man an oath! An appeal to the Divine Being to the truth of testimony! How truly sad is this; how sinful, how unconfiding, how detestable, and how abhorrent! In civil and criminal courts of law the siding judge, who is unable to depend on evidence without an oath, demands it. In the House of Peers an oath is dispensed with. Honour and rank of their lordships raise them above suspicion. A word is enough; they are bound by their honest affirmation; they are not to be treated as suspected or criminal persons. Yet what a contrast! In a presbytery meeting of the Church of Scotland an oath is administered by the members one to another! The

nobility of mind of British Peers is wholly discarded, and the same course is followed. A judge, under the name of a man, calls a brother to his bar, and refuses a word said by him, on oath! How unseemly! how degenerate! How forgetful precept to the brotherhood, 'Swear not at all!'

**THE GOSPEL IN BIRMINGHAM.**—Brethren King and Rot having commenced labouring in Birmingham lately, we are to give the following items, communicated by Brother R. (April, who says—Our prospects here are good—meetings for prayer and discussion well attended—general spirit of the independent, and yet kindly—one immersed on Friday evening—three others have confessed the Lord, and will probably be immersed on Friday next—one or two somewhat advanced meetings in Birmingham are *considering* whether they could do on the New Testament platform—work is accumulating hands—both engaged publicly or privately every evening this—one or two preaching rooms are offered us—I really think our work is opening up here. The enclosed bills are in circulation the second also as a poster on the walls. We give the substance of the bills as worthy the attention of brethren making similar elsewhere.

**CHRISTIANITY AS IT WAS AT THE FIRST.**—Cherry Street Room Birmingham. Christian Union *versus* Sectarianism is now being advertised in the above Room, at the undermentioned times, by D. F. London, and J. B. Rotherham, from Liverpool, when the substance of the Original Gospel for its Modern Perversions, the A. Order for Human Arrangements, the wholesome words of Christ his Apostles for the Dialects of Man-made Creeds, Purity of Union and Worship for the confounding of the Church of the World, will be strenuously enforced as the Want of the Age.

**CHRIST AND HIS APOSTLES THE ONLY AUTHORITIES IN CHRISTIANITY.**—The Restoration of Apostolic Christianity being needed in order to the Union of all who believe in Jesus and the Conversion of the world, a thorough return to the Primitive Faith and Order will (I plead) by J. B. Rotherham, from Liverpool, and David F. Camden Hall, London, in the Meeting Room, Cherry Street of Union Passage, when Christianity as once delivered to the world through the Apostles of the Lord Jesus, will be shewn to be simple and efficient; and that evil only has resulted from every addition, or take from, that divine system. The necessity, expediency, and duty of fully returning to the order of things in the beginning—finishing the great work for which Luther and the Reformers of his time laboured and suffered—will be enforced.

**BAPTISMS.**—*Nicolson Street Hall, Edinburgh.* Six persons believed with the heart, and confessed with the mouth that Jesus, were immersed into the name of the Father, and of the Son, and of the Holy Spirit, last month, and now like the disciples go on their way rejoicing.

## THE GREAT SALVATION.

shall present at a glance the requirements of the Christian. Taking the sacred Scriptures as our rule, we state the following:—

*The Sinner must Hear or Attend.* The salvation is preached or proclaimed; it is announced as the good news; it is a declaration of certain facts which brought about, and on the ground of which he receives a line of procedure on the part of all who would believe. The first thing needed in this, as in other matters, is hearing or attention. Without this, no second or further step properly be taken; but with it, the whole will open to the mind—this, however, only if the enquirer directs attention to the proper quarter; he may be misdirected; and were to be so if he attend to merely human teachers. At that time when God sent his Son, and he commissioned and empowered his apostles. These are the teachers who must be attended to. The enquirer must put himself under their instruction. Doing this, all will be well; refusing this, the end cannot be gained. God speaking from the excellent glory, the Lord Jesus, ‘This is my beloved Son, in whom I am well pleased; *hear ye him.*’ Let him be your prophet, your director, teacher. As the teacher sent from God, we have assurance that willingness in learning will secure to us the full assurance of his being taught of God; if any man is willing, he shall know of my doctrine whether it be true or not. No willing disciple of the Messiah is left in doubt, but the followers of men. In this appears at the very beginning the responsibility of the salvation-seeker. Men are not saved, because they will not come to Jesus that they might believe; they have not rest to their souls, because they refuse to learn of him. See Matt. xvii. 1–5; John vii. 17; Luke x. 42.

*The Hearer must Believe.* Hearing without faith goes for nothing. Glad tidings were preached to the ancients as well as unto us, but the word preached did not profit, not being received with faith in those who heard. It can do an enquirer no good *merely* to know of a Saviour on whom he must believe in whom he must trust. When he attends, he learns that it is required of him to believe or to trust; but if he do not see his faith in the Saviour presented to him for his



confidence, his knowledge will rather condemn than say it will give him anxiety rather than peace. Thus, while it comes by hearing, and hearing by the word of God, so it comes by faith; hence the apostolic command, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' Not that it is a personal deliverer, not a system of theology is to be confided in. Jesus of Nazareth as the Son and Anointed One of God, and the Saviour and Lord of man, is the object of saving faith. See John iii. 16, 36.

3. *The Believer must Repent.* As hearing alone is good for nothing, so is faith alone. Neither can it save. 'Faith that has not works, is dead, being alone; for as the body without the spirit is dead, so faith without works is dead also.' Repentance or reformation must therefore follow faith, and must come of it; it must be its product. The faith which Paul spoke of as justifying, he describes as that which is energised by love. When the gospel is heard and believed, it operates in the mind and heart, and changing them produces a corresponding change in the life or conduct. The gospel makes known the love of God to the sinner, even to the extent of his giving up his beloved Son to death, that he might not perish, but have everlasting life. The thought of this matchless love, this unspeakable gift, gives the believer entirely new views of God, changes his mind concerning him, produces gratitude towards him, and so leads to new life. The change is so great as to form a complete reformation, and is therefore called conversion. It is a radical reformation of the character; a turning from darkness to light, from Satan unto God; it is a passing from death unto life, from condemnation to salvation. So runs the gospel command, 'Repent and turn, that your sins may be blotted out.' And so also it is said of the early converts that they believed and turned to the Lord. See Luke xxiv. 47; Acts i. xvii. 30.

4. *The Penitent must make Confession.* The gospel does not shame; it produces heroism, not cowardice. 'He that overcomes the world, even our faith; he that overcomes the world, but he that believes that Jesus is the Christ? It is said of the believer, he shall not be ashamed, he shall not make haste, he shall not be confounded. Salvation is not promised to any who refuse to make their confession. Said Jesus, He that confesses me before men will I confess before my Father in heaven; and I

ere before men, him will I deny before my Father and angels. Hence wrote Paul, 'If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Assurance is reached through the faith of Christ, so salvation is attained through the confession of him. See Matt. x. 32-33.

*He Confessor must be Immersed.* So says the law of God. 'He that believeth and is baptised—that is, immersed—shall be saved; but he that believeth not shall be condemned.' Baptism without faith, like anything else void of substance, is for nothing; for 'whatsoever is not of faith is sin.' An angelist having preached Jesus to the Ethiopian nobleman, the latter observing water, exclaimed, See water, what shall I do to be baptised? Philip answered, If thou believest with thine heart, thou mayest. The reply was, I believe in Jesus the Christ the Son of God; and this confession made, they went down into the water, both Philip and the nobleman, and he immersed him. In this ordinance the man enters into acknowledged relationship with the Lord, and the participation of the privileges that flow from his name. So the apostolic reply to the convicted sinners of Pentecost was, Repent, and be baptised, every one of you, on the name of Jesus Christ, for the remission of sins; and so also the apostolic statement of the standing of the baptised is, that they are all the children of God by the grace of Jesus Christ, for as many as have been baptised into Christ, have put on Christ. See Mark xvi. 15, 16; Acts ii. 38; Gal. iii. 26, 27.

*The Baptised must remain Faithful.* Not all the items of the ordinance will save a man if he be not faithful unto death. If he revert, he cast away his confidence, if he make shipwreck of his faith, if he depart from the faith, if he keep not himself in the love of God, if he fall from the grace of God, if he draw back, if he deny the Lord who bought him, if he fall away, if he neglect the great salvation, he is lost. From baptism to the Lord, fidelity to the Lord Jesus is the term of salvation. Salvation is not promised on any other condition. Jesus is the author of eternal salvation to all those who obey him. This fidelity or obedience includes the whole line of duty prescribed by the Messiah through his apostles. His

mandate was, 'Go, disciple the nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you.' Nothing that the Saviour commanded the apostles to teach the disciples to observe can be safely done. All duties, personal and relative, whether to God, or to men, or to oneself, whether private or public or domestic, are obligatory, and not one is to be slighted, non-essential, or may be neglected with impunity. It is said of the first converts, that gladly receiving the word, they were baptised, and the same day were admitted into the church, and continued thereafter stedfastly in the doctrine, and in the fellowship, and in the breaking of bread, and in the prayers. And therefore also the apostle's warning, 'Let us hold fast the profession of the faith which we have received, for he is faithful that promised; and let us exhort one another to love and to good works; not forsaking the assembling of ourselves together, as the manner is, but exhorting one another, and that so much the more, as ye see the day approaching; for if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for judgment and of fiery indignation that shall devour the transgressors.' See Matt. xxviii. 19, 20; Acts ii. 41, 42; Heb. x. 11-15; Heb. x. 14-39. T

### THE EXTENT OF THE APOSTACY.

WE have no doubt that the Church of Rome presents from its rise to the present, the plainest indications of the chief seat of the apostacy predicted in the Scriptures; that all the elements of the defection are confined to the Bible will not allow us to believe. The reformation of the sixteenth century was by no means a complete reformation; it was only a return to first principles in some things. The churches which seceded from that of Rome at that time retained some both of its doctrines and its practices, which they did not find in the Word of God. They retained, to a more or less extent, the Bible and God-dishonouring dogma that God does not love all men; that he is not 'willing that any should perish, but that all men should be saved;' that the Saviour is not the 'precursor for the sins of the whole world;' but that, in past

ted a certain number of the human race to salvation, re of their character as believers or otherwise, and d: all the rest; and not only that he created the vast with this express intention of their damnation, but unalterably decreed' the very acts for doing which to be condemned. And besides these *dogmas* of the —see 2 Peter ii. 1— the reformed churches retained, re extent, the *practices* of the Romish defection. the most palpably absurd and wicked they did abjure, they merit a world's gratitude; yet they retained was necessary to spoil the reform of more than half and leave the church the heirship of those very prin- l practices which had made the Church of Rome y found it. The reformers of the sixteenth century out up the old tree; they did not even strike at its ey did not apprehend this to be necessary; conse- they not only left the root in the ground, but carried with them, and planted it wherever they went. We the retention of the popish ordinance of infant g; and we affirm, that had the reformed churches not a single relic of the apostacy but this, it alone sient to determine their character as churches of ommunion, and therefore as implicated in the apos- ll the churches which practise that ordinance, whether lian, Presbyterian, Methodist, or Independent, regard re it to be, in one way or other, the rite of initiation. s plain, that in thus administering the initiating rite s void of faith and repentance, these scriptural requi- membership in the Christian Church are *practically* to be *non*-requisite; and thus, whatever be the held regarding faith, repentance, and conversion, all which practise infant sprinkling necessarily dispense e requirements in the introduction to the member- he body; and thus the wall of partition between l the world is broken down, they cease to constitute e people from the world, and so all the chief evils of ly amalgamation necessarily ensue. We are aware, re purest section of the Church on earth, the impure does develope itself; but then immediately on its , it is, by New Testament law, excluded. And we e, also, that even in the most apostate church, devout are to be found; but should they be there? No; ald come out. *They are as wrong in not coming out*

from an unscripturally constituted church, as a scripturally organized church would be wrong in not excluding the member who apostatizes. Having made this remark, it may appear, that however much we object to the systems to which we have alluded, we certainly do not deny the piety of the many devout men who unfortunately and sinfully follow them. What we say is, that they ought to support a just cause. We say to them, what they say to the pious and the Romanists, 'Come out and be separate.'

### 'GOD COMMENDETH HIS LOVE'

WHAT an exquisitely delightful thought does Romans 8:35 express? What a wondrous announcement to be made to a guilty man! Who among all the angelic hosts could have surmised that man should have been commissioned to heaven to say to his fellows, '*God commendeth his love toward us; he commendeth his love toward us while yet sinners; he commendeth his love toward us in that, while yet sinners, Christ died for us.*' This magnificent view does this open up to us of the love of God to man! Not only does God love the sinner, but he commends his love to him; he presses it upon his acceptance; he beseeches him to receive it; he tells him how wonderful is of his acceptation; he recommends it to him as the truest, the deepest, the purest, the brightest love that ever was; who that hears its story, who that listens to its telling, who that reads its commendation, does not see it to be altogether unparagonable, wonderful, and overwhelming. Reader, only behold this, and you will see it to be all this, and infinitely more.

But not only does God commend his love to man, but he does so to man *as a sinner*. It is indeed marvellous that God should commend his love to any of his creatures, even the highest and the best; but that he should commend his love to a man, a man sin-polluted, sin-working, sin-loving, God-hating man, that while running his course of wicked godlessness should be the wonder of wonders—a wonder so great that it can only be accounted for in the infinitude of the divine attribute, in the fact that 'God is love.' How wise could we see the picture here presented to our eyes. Here is man, every whit a sinner, every moment sinning in every possible way against God, the sin-

God ; yet that God loving the sinner, and commending him, pressing upon him, his love ! O majestic, glorious !

What is this all ? Ah ! no. The picture is not yet complete. The pledge that the proffered love is truly heartfelt is not presented. God commends his love to the sinner ; but a verbal commendation is not sufficient to give expression to the intensity of the glowing flame. Deeds alone could do it ; and marvellous deeds it requires. No ordinary providential dealing, no common gift could suffice to give out the commendation of such love. An 'unspeakable gift' alone could carry sufficient proof ; and therefore, 'while we were sinners, *Christ died for us.*' O how transcendent a commendation of the divine love is this ! How stupendously magnificent is this God-given proof of the depth of Jehovah's passion towards man !

Now, reader, God commends his love to you. Lift, then, your eyes from off your sinful self, and hearken to God, who accents of the tenderest benevolence and most earnest sympathy he commends to you his love, not by words merely, but by the glorious fact that in your sins, and as a sinner, his own Son died for you. So that God who cannot lie deceives ; and, O reader, if you would be safe, and happy, and holy, now and for evermore receive by faith the Gospel as it is revealed to you in Rom. v. 8. Believing this, and acting upon it, how can you be otherwise than safe, and happy, and holy ?

Ed.

### THE CHRISTIAN BELIEVER'S FIRST DUTY.

THE believer on the Lord Jesus Christ is one to whom are granted the highest possible privileges ; and is one, therefore, on whom the most sacred duties devolve. Of all his duties, what is the first ? Looking at the believer's position, what should we naturally expect his first obligation to be ? Is it he not, previous to faith, found in the ranks of the aliens ? Is it he not himself a transgressor against God, and a rebel against the heavenly King ? Was he not a wretched, undone, dying prodigal ? Was he not the actual servant of Satan in sin ? And has he not been changed ? Has he not been born again ? Have not all these old things passed away, and has he not become a new creature in Christ Jesus ? Yes ;

all things have become new with him. No longer is he alien from God, or a rebel against the King: no longer does he wander a prodigal from his Father's home, and no longer is he in league and service with the enemy of souls. He hath bethought himself, and stood, and turned, and now he professes to be a convert to the Lord Messiah. The Gospel has won him, and now he stands a trophy of its power. Bringing its message of wondrous love, he is an alien, a rebel, a prodigal, a sin-server no more. His entire affections are centred on the God of his salvation; his heart overflows with irrepressible gratitude; and its breathings ascend to heaven in the convert's prayer, 'Lord, what wilt thou have me to do?'

And is there no response? The convert asks what the Lord would have him to do, and is there no duty peculiar to him? If the Word of the Lord prescribed none, would not the universal voice of reason say, Certainly he should take some step or other which will shew him to be a convert to the Christian faith—one who has renounced the old man and put on the new. Should the restored alien not take the privileges of naturalization? Should the yielding rebel not take the oath of allegiance? Should the restored prodigal not wear the shoes, and robe, and ring of the son? Should the servant not wear the livery of his master? And should the bride not assume the name of her future husband and protector? If so, then so should the christian believer put on Christ Jesus.

Admitted; but by what act is he to do it? Questioned. Has the Lord not said? He has. Matt. xxviii. 18, is proclaimed 'Go, disciple all nations,' said he; '*baptizing* them into the name of the Father, and of the Son, and of the Holy Spirit.' So wrote Paul to the Galatian disciples. (iii. 27): '*As many as have been baptized into Christ, have put on Christ.*' This, then, is the Christian believer's first duty.

Unbaptized believer in Jesus, arise and be baptized! The Saviour calls now. His last command is your first obligation. Do you—can you require further reasons for immediate obedience? Remember Jesus expects the disciple to do his duty. Is this that he requires of you more than reasonable? would it less not be *unreasonable*? Would the returned citizen reject his charter of rights? Never. Could the love-subdued, insurgent decline to swear fealty to his gracious sovereign? Never. Did ever repentant prodigal reject the robe prepared for him? Never. Was there ever obedient servant who

Is his token of service? Never. Could the bride submit to that ordinance in which she received the love of him who most of all loves her, and whom she and all others loves in return? Never. Then how can she love of him who loved with a truer and a deeper love than she has ever known, decline to take the part in which the Saviour asks his disciples to follow him, then, unimmersed believer, and in the Lord's Supper make the good confession. Publicly acknowledge your discipleship by putting on Christ in baptism.

Ed.

### RELIGIOUS CRISES.

It is perhaps a well-founded prejudice in our minds against sudden changes. Sudden resolutions, sudden impulses, are universally regarded with suspicion. Many minds extend this to the sphere of religion, and regard with scepticism all accounts of *sudden conversion*. On much examination they class them under the head of delusion; and consider those periods in which these become an incident, as periods of a kind of epidemic enthusiasm opposed to the normal and regular growth of a rational piety. It is remarked, however that religious crises, both in individuals and communities, are not so sudden as they appear to the looker on. In his respect they, like certain apparently sudden changes in the natural world, have their invisible, silent, preparatory causes. The ground around us is now sheeted with snow, and the buds of the orchards look as brown, and still, and sealed, as if they were within a few weeks of a glorious resurrection of green and rose-tipped blossoms. But it does not follow that nothing is going on because we hear and see nothing. In every one of these winter days the sun's power is gradually and silently awakening the latent and dormant forces of the tree, whispering at the root, creeping through the branches; and by-and-by, before we think of it, at a bursting forth, what a new creation!—as if angels in the night had wreathed the trees with roses of heaven, and them standing altars of perfume and beauty.

In what are called sudden conversions, there has often been a preceding mental history, a working of providential discipline. The beautiful spiritual dawn called conversion is the perfect result of afflictions, months and years gone by—no longer spoken of, but terminating with still life-forces in every silent, reflecting soul. Sorrow, disappointments, mortifications, sicknesses, pains, struggles with mercies, hopes, newly awakened loves—all these, by the guiding hand of an infinite Power, have been working on until at last some slight outward pressure, a little more impelling force from the Spirit of God, and the man comes out decided in a marked spiritual change. Those who see only



the *change* and know nothing of the preceding history, a *sudden* conversion.

So is it in communities. A 'revival of religion' awakes a worldly man with a start—and he cries out, *What sudden this?*—nothing but prayer-meetings and religious talk! *enthralled delusion!* But the pastor who has been watching his flock in silent assiduity year in and out, who has been guiding the life of the Sabbath school, the Bible class, the preaching of Sunday pastoral visitation of the week, the prayer-meeting and lecture has watched the gathering of the gracious cloud,—he has become one who lays his ear to the ground in early spring, when a tender force works and stirs all day long beneath the ground, does not wonder at a spiritual growth of buds and blossoms.

The great religious revival now in our country is a crisis in national spiritual history—the result of many years' providential training. The religious impulse which founded the great system of religious charities—the Foreign Mission enterprise—the Bible Tract Society—the Sunday School and Home Missionary, was time a true and heavenly one. It was fragrant with incense of denial and self consecration; it raised for a while the mind of the American Church to a pitch of Christian heroism, under which it advanced rapidly and gathered converts by the power of its Christian example. But then came an era in which, like a flower which ceases to grow, she first stood still, and then her leaves began to turn yellow. People began to give to all these sacred causes as they did to their other business, at the rate of such and such a percent; religious establishments came to be conducted much like business establishments; and religious enthusiasm began to be calculated on coolly as the stream to turn the wheels of machinery. Anniversary meetings began to have a little less prayer than speech-making, and people gave not with their eyes, but with pens behind their ears—'they did not say any more talking; they had set down *that* cause at so much so there was the end of it.' Then came in jesuitry, worldliness, suppression of unpleasant truths, concession to popular opinion—all because here were great institutions to be preserved, and it was not possible for the world to be converted without them; so the money-changers' seats were made fast in the temple, they that sold doves had it all their own way;—it was a pious compromise—for how could there be sacrifice without them!

Meanwhile another cause came up—a cry, not of foreign lands but of heathen at his own door—a cry of oppression, not in India or Burmah but in Christian America—a cry that children were being sold from mothers; that husband and wife were separated; that Christian maidens were sold for abominable purposes—there was a case of every oppression and cruelty that ever disgraced any denomination was being enacted in the very Church of Christ; and what was to be done about it? The American Church, as such, shut her ears to nothing. She said her hands were full; that she had the world to take care of, and tracts to print, and Bibles to circulate ever and anon except to the American slave, and, therefore, that she could remonstrate nor condemn.

From this, grew up scepticism. *There has been no scepticism*

rica, except what has grown out of the Church's shrinking from the cross which Christ ordained her to fill; and actually leaving in the hands of those whom she called unconverted men the great work of the gospel, 'to set at liberty them that are bruised.' Had the Church stood on the stand for the American slave which she did for the Hindoo and Caffre, multitudes of those men whom to-day she denounces as idolaters, and who in turn denounce her as Antichrist, would have been ministering at her altars, and leading on her sacramental hosts. In 1850 and 1851, what a sight did we behold in our country—what a period of disgrace and humiliation to our churches? Everywhere the forlorn fugitive flying—cold, hungry, desolate; churches of poor and industrious brethren scattered like trembling sheep, while ministers of Christ were expounding to their people the new doctrine that there was no law higher than the law of the land. Webster scoffed at the idea of a law of God higher than the Constitution of the United States, and many in the churches (!) did not tremble to rebuke the scoff! Prayers for the hunted slave were refused in some of the leading churches in our great cities; and for a while it seemed as if the majority of the religious community silently acquiesced in the iniquity of the fugitive-slave law.

But this crop sowed to the wind, in time brought forth its fruitful harvest of the whirlwind. They who acquiesced in the fugitive-slave law soon found the same oppressions turned on their sons and daughters who had gone to seek their inheritance in new territories; and every month with deeper and deeper mortification have they seen the circle of their own rights and liberties narrowing. The principle of no higher law brought forth also its fruitful crop of agonizing teeth; God, defied and insulted, gave them up to the legitimate consequences which always attend the loosening of the great reins of responsibility to him;—frauds, swindling, monstrous corruption, crept into every department of business, secular and ecclesiastical, till finally came the hour of disclosure; and in a moment, down went the whole system of national trust! burying under its ruins the wealth, to save which, men had denied their responsibility to God.

It was in this crisis—after so long a time, when God had broken every idol as by a lightning stroke—when old political parties lay helpless and handless as Dagon, and the golden calf was stamped to pieces and scattered on the waters of bitterness—it was an hour of national dismay and humiliation, that meetings were appointed for prayer in New York city. They were appointed in the business quarter by business men—by men who felt themselves wrecked and shaken, and who bethought themselves, in their extremity, of God. It was not only there that the voice of prayer began to ascend. The smoke had spread desolation through our land, and thousands of households whose earthly all had been swept away, were looking to God in their extremity. This great affliction came like John the Baptist in the wilderness, saying, Repent, for the kingdom of heaven is at hand!

And now what we see is a work unprecedented in any former age. It is not to be ascribed to the career of any preacher—it was in fact not to have come primarily from the ministry at all, but to have welled up from the heart of the people toward the pulpit,

rather than rolled down from the pulpit to the people. Instead of mass meetings to hear preachers, we have mass-meetings of brethren moved with one accord to pray and to open their hearts to another. It is remarkable that no modern language can more describe the existing state of things than that of the prophet Isaiah, uttered twenty-three centuries ago. 'Thus saith the Lord of Hosts, it shall yet come to pass that there shall come people and inhabitants of many cities, and the inhabitants of one city shall say to another, saying, Let us go speedily and pray before the Lord the Lord of Hosts.'

No form of religious revival is more wholly unobjectionable than a universal spirit of prayer.—Prayer is the natural and normal action of child to parent. The little child, playing on the carpet, looks up to its father and mother all day long, and thus in the nursery is on an unceasing parable, explaining to us the relation in which our souls ought to stand to our Heavenly Father;—our prayer ought to be as child-like, as uninterrupted, as constant.

Nor do we murmur, but rather rejoice at the notice in the papers of meetings which some of our well-meaning friends seem to disapprove: viz: 'No discussion of controverted subjects.' There is a time for all things. Sailors do not alter the ship's course while they are taking their observation of the heavenly bodies;—then their business is simply to look upwards, gazing on the unchanging, true heavenly lights; afterwards come the reckonings, based on the observations, and the alterations of the ship's course, thence it is to be needful. Prayer is a short vacation of the soul when she goes upward to breathe a purer air and recruit her spiritual health; when she comes down seeing with new and healthier sight, she perceives much to perform. If God should permit us now and then to spend a day in heaven, though we might not even think of our earthly relations while there, doubtless we should see wonderful changes needed when we came back. Oh, how different would things look to eyes baptised with that celestial vision! We would be willing to risk the experiment, if for a season all religious denominations should agree to suspend intellectual controversy, if all reformers should agree to postpone their projects, and all together, hearty, brotherly frankness, should unite daily on the knee in earnest prayer to their common Father. We have been, perhaps, all of us more sincere and well-meaning than the world knows. We may be conscious that in many respects we are more faulty, infirm, and more so, than the world ever said. We have each had our fragments of truth, dear and precious in our own eyes, which we have fought for, some with more zeal than love; and there have been upbraidings and criminations and re-criminations, and we are now much like the nursery of little children, which the mother finds with flushed and tearful eyes, each one sure that he is right and all the others wrong.

(The foregoing article from *The N. Y. Independent* appears to be a very correct exposition of the causes and character of the present religious movement in America. We dissent, however, from some of the opinions which this exposition implies and expresses. 'A pastor watching his flock with silent assiduity year in and out' is some what ideal. 'The religious impulse which founded the great system

*larities was in its time a true and heavenly one; but it would have been more true and heavenly, and less subject to decay and shameful deterioration as that which the writer had the impulse been satisfied with the simple, unencumbered benevolence, established by God in his Church, in founding 'the great system of religious charities, which become 'a pious trade,' and 'made the money-changers' in the temple.'* *'The very Church of Christ enacting every and cruelty that ever disgraced any despotism'* is a libel on that No church enacting cruelty and oppression is the church: congregations of men so acting have indeed assumed the name of Christ, but none save the one church which the Lord founded is entitled to the name, 'the very church of Christ.' This is the church of the living God, the pillar and stay of the Church. *'Prayer is the natural and normal relation of child to parent.'* Why: Are the thousands flocking to these prayer-meetings the children of God? Is it not a deception to lead them to suppose that they are? To become a child of God a man must be born again 'of the word of truth, namely, 'the gospel.' When thus born again and now a son, God sends forth into his heart the 'Spirit of Truth,' crying, Abba, Father.' The cry of 'Father, Father,' arises from the possession of the Spirit of the Son: the spirit of the son is the spirit of the Father, by having become a son, and men become the adopted sons of God by the reception of him who is the Son of God by inheritance. We do not say men should not pray; we say the opposite, we say men ought always to pray: but we do say that christian men do not pray, grievously err in leading men, whether by precept or practice, without faith; void of faith in the Mediator, the true and only way to the Father, not having received him in the reception of the Sonship is granted, and through whom there is introduction of him to the Father. *'The work has welled up from the people to the pulpit, rather than rolled down from the pulpit to the people.'* True, for those who profess to be teachers and ought to be themselves to be taught the first principles of the oracles of God to overcome the ignorance and errors that characterise this and all ages. The pulpit is one of the most obstructive institutions founded by man. We recollect hearing a worthy baptist now in Glasgow, say, that every error that had been introduced into the church had come from the pulpit. Religious progress in spite of the established clergy, not by them: they move only as they find the people moving without them. *They wish 'no controversial subjects' at these meetings; but we see from the pulpit before us that there is more discussion than is at all insomuch that in more than one case 'the clergy' rise in rebellion to leave 'the laity' in possession of the house. We cannot but be struck in this extraordinary movement.—ED.)*

## APOSTOLIC EXHORTATIONS.

*en, pray for us, that the Word of the Lord may have free course and be glorified,' 2 Thess. iii. 1. From apostolic days to the present, there has always been men unrighteously prepared to do their ut-*

most to hold back the truth. In the apostle's time this detraction manifested itself unmasked—then it presented a declare an open front; but having thus spent its fury in vain, policy dictated a change of plan. This was gradually brought about. The lion entered the fold under the clothing of the lamb, and, behind the mask of professed regard, obtained a traitor's victory. Whom the persecutor could not restrain, the Councils of Trent and Westminster fastened down. Between them, the truth has been in no small degree held back. Whether, then, in the midst of fiery persecution hemmed in by the no less baneful influence of stereotyped tradition with all their accompaniments of fashion, prejudice, and intolerance the preacher of the Gospel stands in unquestionable need of all possible assistance? Hence the cry for help, even from an apostle the ministry. 'Brethren, pray for us.'

Now, if the dauntless, the devoted, and the inspired Paul besought the brethren's prayers, who shall say that the Christian labourer now does not stand in the same, if not in greater need of the assistance of the believing, fervent, effectual prayers of the people of God? If it be said that the apostolic office carried a much greater responsibility than the evangelistic, our answer is, that the former had endowments equivalent to its greater importance, so that the responsibilities of the uninspired servant of Christ are as great for him as were the apostle's to Paul. Both, therefore, require all the aid of Christian sympathy and prayer. If the success of the Gospel declared by an inspired tongue, was at all contingent upon brethren's prayers, which the apostle in this exhortation shew have been, can its advancement be supposed to hinge less upon divinely appointed means of blessing, now that the ministry has the endowments which the apostles enjoyed? Who shall so easily see to it, then, brethren, that the servants of the Gospel have full benefit of your petitions at the throne of grace; and see, moreover, that your sympathies thus expressed are heartfelt, cordial and urgent. And thus praying for the service, pray for its integrity, pray for its purity, pray for its knowledge, pray for its fidelity for every aid, for every grace, for every comfort, for every encouragement. And who can say but that were this one exhortation obeyed, he who reigns to answer prayer will so bless his servants, that progress unheard of and unimagined may succeed the deadness of the past, and cause the blessed Gospel to career on its way in speed and glorious triumph!

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### P o e t r y .

#### USEFULNESS.

There's beauty in the cat'ract's flood,  
As madly on it foams;  
There's grandeur in the bursting storm,  
When wild in wrath it roams.

And dread the wild tornado's blast  
Amid the desert's sands;

And dread the lava's fiery stream,  
Poured o'er the fated lands.

But 'tis the soft, refreshing breeze  
That cools the sunny bower ;  
And gentle falls the rain from heav'n  
To feed the opening flower.

One cat'ract for the world may serve,  
A thousand streams we need  
To flow unheeded, calmly on,  
And fructify the mead.

Then, Christian, sigh not for renown,  
Nor pine because that thou  
The footsteps of the mighty good  
Canst not with ease pursue.

Though like the dashing torrent's course,  
Thou mayst not onward go,  
Yet as the river's silent stream,  
Thou canst more useful flow.

W. D. F.

### Pearls of Truth.

God and holiness are in the christian system so intimately allied, the warm and faithful inculcation of the one lays the only foundation of the other.

The future condition of being which religion ascertains, and for its promises and truths are meant to prepare us, is the ultimate end of human societies—the final scope and end of present existence.

The admiration of perfect wisdom and goodness for which we are created, and which kindles such unspeakable rapture in the soul, is in the regions of scepticism nothing to which it corresponds, and languishes.

It is impossible to reason the truths of revelation never can be, because they are not derived from the Author of it; but superior to reason, whose limits they infinitely surpass, we must expect to find them, since they are a confirmation of such matters of fact respecting the spiritual and material world as need not have been communicated if the knowledge of them could have been acquired from any other quarter.

It is something in the constitution of human nature so abhorrent to the absence of all religion, that it is probable more are benefited by embracing some counterfeit instead of the true, than by the mixture of true and false together.

*Robert Hall.*

It is a systematic or economical blessing which we are entitled either to ask or to expect upon any general ideas that we may be pleased to form of an anomalous divine benignity. We may well expect the influences and benefits of light without the

sun, as pray for any of the blessings of the kingdom of God the channel of the administration therein established for the sing of them. Dr A. 1

THE CHRISTIAN RACE.—Begin the Christian race from the start and whenever you faint or grow weary, look back to it. 1

## Correspondence.

### FAITH, BAPTISM, AND SALVATION—QUERIES AND

DEAR MR MILNER,—With a grateful heart I acknowledge your very reasonable answer to my question, and presume again to draw your attention to the following, viz. :—

Does Acts xvi. 31 mean that the faith of the jailer would save his family until they became of years to judge for themselves as the promise is given to them as well as himself (the same as the healing of the Syrophenician woman's daughter, and the son of Capernaum), or what?

And seeing that God is faithful and just to forgive us our sins when we confess them, can I not be saved without submitting to the ordinance of baptism?

And lastly, Are these infants the apostle is speaking of in Rom. v. 14?

Your attention to the above will be most cordially received. I am your greatly obliged and humble servant,  
*Burnside.*

Were we to say that the jailer's faith sufficed for his family until they became of age, we would speak without warrant. We affirm an unscriptural novelty in making the faith of any one for the salvation of others. Hast thou faith? Have it for thyself. Again, it were a groundless assertion to say that the jailer had children under age to believe, when he commanded him to believe upon the Lord Jesus Christ. It is a contradiction of verse 34, which says, he rejoiced, believing with all his house. What, then, did the apostle mean by Believe, and thou shalt be saved, and thy house? He simply spoke the truth; he spoke it as the prophets and apostles always do, by the Spirit. The Spirit shewed them things to come, as he speaking by the Spirit, intimated to this enquirer what would follow upon his believing. He never said that his faith would save his children; he did not say that they would be saved in any other way than himself; but he intimated what turned out to be true, that his action would so influence his house, that it was saved with himself. So it was. The apostles spoke of the Lord to all that were in the house; all heard the word, all believed it, all were baptised, all rejoiced, and all were saved. These are the facts, and such their order. All heard, believed, were baptised, rejoiced, and were saved.

God is faithful and just to forgive sin on its confession, and the sins of every one. John says, 'If we confess our sins

just to forgive us our sins, and to cleanse us from all unrighteousness.' This apostle did not speak of all and sundry in general.

He spoke only of the disciples, those whose fellowship with the Father, and with his Son Jesus Christ. And, he gave even them to understand that they would be purified only if they walked in the light as God is in the light; 'If,' said he, 'we say that we have fellowship with God while we walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness. The blessings of salvation are economical, or institutional, and are given to a people in covenant with God, and in accordance with the terms of the covenant by God ordained. See Rom. vi. 17-18; x. 14-27; xiii. 10. It is as certain as the word of God, that baptism is one of the things that accompany conversion, and were we to say to any man that he could be saved without baptism, that he might safely neglect it, we would but take the lawgiver's hands, and give mere human opinion instead of the word of God. Let friend A. H. S. and all entertainers of such notions take counsel at Mark xvi. 16; Luke vii. 29, 30; Matt. xxii. 16; Gal. iii. 26, 27; and 1 Pet. iii. 21, and if wise, they will forthwith submit to the ordinance, asking no questions for their own sake.

They were doubtless included, though not specified, in Rom. v. 12, where Christ has reigned over them as well as over adults, even though they were one nor other has sinned after the similitude or in the likeness of Adam's transgression. Ed.

#### OATHS—QUERY AND REPLY.

SIR,—Will you have the goodness to answer the following query in the *Advocate* :—

Is it right or wrong, scripturally considered, for a disciple of Christ to take an oath in a court of justice, or on such like occasions? In the name of Christian love, I am, dear Sir, faithfully yours in the  
 F. W. FROST.

The disciples Messiah said, 'Ye have heard that it hath been said of old, Thou shalt not forswear thyself, but shalt perform thy oaths; but I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King.'

Neither shalt thou swear by thy head, because thou canst make one hair white or black; but let your communication be, yea, yea, nay, nay; for whatsoever is more than these cometh of evil.' With evident reference to this prohibition, James says, 'Brethren, swear not, neither by heaven, neither by earth, neither by any other oath, but let your yea be yea, and your nay be nay, lest ye fall into condemnation.' The swearing which the Jews erred to as anciently authorised was voluntary, and uncommanded by the will of the votary, as is evident from Lev. xix. 11-12; and Deut. xxiii. 21-23. This



voluntary binding of oneself by oath the Saviour forbids, that with the disciples their simple *Yes* and *No* are sufficient; the Saviour referred simply to the use of vows and oaths in ordinary converse and intercourse of life, and did not exclude as a confirmation in order to end all strife, appears to result from the base or reference of his prohibition; *second*, from the manifest application of his injunction to the voluntary communications or speech of his followers; and from the consideration that the apostle Paul repeatedly invoked the Divine name, Rom. ix. 1; 2 Cor. i. 23; 1 Thess. ii. 5. *Yea* is more than *Yea*, or *Nay*, and so indeed is the solemn affirmation which the law of the land in certain cases permits in court to restrict the prohibition as suggested, alike accords with the idiom of its language, and meets such evil practices as are but too common with even professed Christians, namely, the use of such expressions as, 'True as death,'—'Sure as heaven;' not to mention expressions which the speaker actually imprecates himself. To give the former words a universal application is not required by the language; it involves the apostle Paul in disobedience, and of course nullifies the inspiration of his language. But it is contrary to every principle of interpretation to expound an author so as to make him contradict himself, when his language is susceptible of a more serious exposition. We conclude, therefore, that it is not strictly unlawful for a disciple of Jesus to take oath in court, or on other solemn occasions, though to swear in any way needlessly between brethren, *Yea* and *Nay* are enough.

### Intelligence.

THE ORGAN AN ORGANIC QUESTION.—Music has not always been what we may judge from the discordant sounds pealing from the organ in question as now agitated in presbyterian papers, pamphlets and synods. Some will have it a very minor and harmless innovation, while others sound it as quite a major and dangerous innovation, of innovation, dissension, and heresy. The truth is, that though a small matter be in itself considered, its real importance lies in its connection with what is great and solemn. And that the least of things affecting the will, the worship, and the church of God, possesses an importance as weighty as the dread realities to which it relates. The thing itself may be of no first instance or immediately seem to have any appreciable effect, but if it be at all an innovation on the law of God, its native and certain tendency is to greater and still greater departure from the arguments by which it is defended will equally every subsequent and greater departure from the faith. It may be it be it good or bad, is great at first; the greatest of fires was a little spark; the floodtide of sin, that for six centuries flowed over our world, had its origin in one simple, and by its important, act; and the great apostacy had its day of small beginnings in the secret working of the iniquity in Paul's own time. Shall the end be? is a question no man can answer. It w

inciple that the majority of the United Presbyterian Synod, when at Edinburgh on May 6, voted against the introduction of the organ into the worship of the churches as an innovation upon their established usage of dangerous tendency. Dr M'Kerrow spoke to oppose when he said that 'he held the old-fashioned doctrine that they were not at liberty to introduce into the public worship of God anything not sanctioned by Christ or his apostles. He found special directions given in the New Testament as to what they were to sing, and how they were to sing. They were told to sing 'psalms, hymns, and spiritual songs;' and how they were to sing was prescribed in the following text: — 'I will sing with the spirit; I will sing with the understanding; I will sing with grace in my heart,' but he could not find any reference to musical instruments, or any maintenance of their use. It might perhaps be said, though it was not enjoined it was not prohibited; but he held that it was prohibited in the same way as the rest of the Old Testament system was prohibited. The blowing of trumpets and the playing upon organs formed part of a system which was now abolished. Had Christ intended that the playing of musical instruments was to form part of the christian worship, was it not reasonable to suppose that they would have found in the New Testament some reference made to the practice of instrumental music, and some direction given as to when and how it was to be employed? He trusted the United Presbyterian Church would decidedly set its face against his innovation which was attempted to be introduced, and would firmly maintain the spirituality and simplicity of the gospel worship as laid down in the New Testament.' But though the Doctor has defined *the doctrine he held*, that neither he nor the ecclesiastical body in which he is a teacher *acts it out* was most damagingly shown in the challenges to the Synod, delivered by Mr M'Ewan, the minister of Claremont Church, Glasgow, who sought to have the organ introduced. 'He deprecated being obliged to give chapter and verse for every practice they followed. Could they do that for infant baptism? or for employing precentors? or for confining ministry to one special class? or for using pulpits, or for decking out the minister in gown and bands?' Unquestionably Mr M'Ewan ought to have had liberty to introduce the organ and anything else he might wish, or the Synod and churches represented should give up all pretensions to being a scriptural community, or else shew by what authority in Scripture they do these things for which they were thus so directly challenged? But no; not a prophet among them, though met in solemn conclave, and though challenged by one of themselves, could give a word of Scripture authorising the rite by which they constitute their membership, the exclusive law by which they form their ministry, the throne and drapery in which they enrobe their clergy, or the practice of hiring men to lead their praises. A more damaging challenge and a more humiliating position could scarcely be supposed. How, after these facts the ministers of this church can represent their constitution, or ministry, or practice, as scriptural: how they can venture to say they hold the doctrine that they are not at liberty to introduce into the worship of God anything not sanctioned by Christ or his apostles, how, knowing as they do that they have not a shred of Scripture warrant for infant baptism,

they can continue the practice and solemnly take the Father, Son, and Holy Spirit, in the doing of it: how they these things and expect to maintain a character for consistency, or so much as honesty, we know not.

QUITE AS WELL.—A seaport parish minister, not a hundred from Edinburgh, was lately called upon by one of his parishioners who, having rendered the reverend gentleman some service, 'getting up a subscription,' modestly thought that one so good deserved another, and having had a recent addition to his flock, asked the clergyman if he would baptise his child. The minister, who had baptised the previously arrived little stranger, replied that a dissenting minister had done it. 'Man,' said the established presbyter, 'you might as well have had it done by a porter.' Quite as well, O vain man. For the truth is, there is no more authority from God to baptise babes as have prelates, priests, or presbyters, and that much is—none.

WHAT CARE I.—Dr Cumming, of London, speaking in Exeter at the Annual Meeting of the Baptist Missionary Society in reference to the truthfulness of that Society's translations:—quite sure that those translations were just, and there was not a tiny word about which they might differ; and he would only say while the baptist translation of it was perfectly correct, the other translation might not be wrong. So long as they did not translate, 'regenerate all nations,' he cared very little whether they rendered the disputed word 'sprinkle' or 'immerse.' This great doctor is sure the Baptists are right; but he confesses that he is not sure that his own party are so: all he can say for them is, there is a possibility that they are not wrong. What in a thing is the value of a mere perhaps—a might be? But to the advantage he cannot have, for, if not a concurrent, but an alternative translation be correct—perfectly correct, how is even a slight deviation admissible? Manifestly it is not. But the Dr's indifference he expresses it, 'his caring very little,' explains why he makes such anomalous statements—statements which he refused to finish his speech, and which he predicts God himself shall solemnly falsify: for mark his closing words, "The day is approaching when it shall be demonstrated to the wide world how transient and insignificant is all that man thinks great and how lasting and triumphant is the very least word that God has pronounced true." This word, then, dear doctor, is not so tiny as to merit so very little care.

BAPTISMS.—*Kirkcaldy.* Four persons have put on the Lamb in immersion since last report.—*Nicolson Street Hall, Edin.* Five youthful converts were baptised into Christ last month.

**THE WATER OF LIFE.**—Rev. xxii. 17.

in the common acceptation of the term, is the desire of mankind. 'All that a man hath will he give for it.' Few, indeed, adopt the most likely means of securing their existence; yet if there is one propensity of nature more general than another, and which discovers itself only in youth, but also, with few exceptions, even in old age, it is the desire for the continuance of life—mortal life is not this, however, which is here *presented* to you by the Redeemer, the Spirit, and the Bride (*i. e.*, the Spirit who counsels you to *take*). It is not temporal, but spiritual and immortal, life which the author of your salvation has so munificently placed within your reach.

As a traveller to eternity, you have the former; have you the latter also? You have that which will soon be buried up in death; have you that which triumphs over death? You are in possession of mortal life, in distinction from that which is here set before you is spiritual and everlasting.

I will briefly describe this life which you are invited to take, for it may be that you are unacquainted with its nature.

In the former part of the chapter from which the words of the head of this paper are taken, it is said to promise to the one who sits on the throne of God and from the Lamb—to consist in the service of God—in beholding his face—and in reigning with the Lamb for ever and ever; also in freedom from darkness and death in any form, Rev. xxii. 3, 5. And here there is much more implied than expressed; yea, far more than can be expressed in the language of mortals. Suffice it to say that it consists in the favour and friendship of the supreme Being, and for evermore, Psalm xxx. 5; John v. 24, 26; ii. 6, &c. He who has accepted this invaluable gift of eternal communion with the Deity—with that throne which issues 'the water of life.' He lives a heavenly life, he rises above the fear of death, and enjoys each moment with the anticipation of endless life and boundless joy! He is not like those who sometimes die of grief, and of others who have deprived themselves of life, because they had no prospect of happiness; so unworthy the name of life which is counted which is not productive of happiness.

But you, unbeliever, you are condemned even now, John iii. 18. II.—July 1858.

18. And what have you in prospect but 'a fearful lot for of judgment and fiery indignation?' Thus, in order to prevail upon you to take life, God sets before you life and death, Jer. xxi. 8. Are you at any loss to determine whether you are in a state of life or death? 'To be carnally minded (in other words, "the minding of the flesh") is death; to be spiritually minded is life and peace.' He who has a spiritual life, has believed the gospel, the good news—the gift of pardon and everlasting life through Jesus Christ. Dear reader, have you this life? If not, why not? Are you not aware that you have sinned against God, and that the wages of sin is death—eternal death? Having exposed yourself to death, do you not need a Saviour? Behold, I bring you good tidings—your deliverance has been wrought; but you are not delivered—you are not saved, till you believe. This is the way. Do you say, 'I believe that Jesus is a Saviour, but that if I use the means, I shall perhaps get my faith increased, so that I shall be able to believe that he has wrought salvation for me?' Do you say, 'I must tarry till I am better prepared?' This would be most proper if God required you to do so; but this is exactly opposed to that which God requires. To refuse to take the water of life, is to rebel—that rebellion is renewed every day; and you refuse to take the water of life. Life, including deliverance from evil, and the favour of your Maker, is within your reach. What saith the scripture? 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'He is the Author of everlasting life to all who obey him.' 'He who believes and is baptised shall be saved.' That you can believe and be baptised, there is no doubt. God does not require impossibilities to be repeated, therefore, that everlasting life is at your command. Should you remain unsaved, how great will be your condemnation! How are you now depriving yourself of peace and joy; for 'there is no peace, saith my God, to the wicked.' It is only godliness which 'hath promise of the life that is to come, and of that which is to come.' Gratification you may find in the ways of sin; but solid peace and joy, never! The gratification which you find in the indulgence of that sin especially with which you are so easily beset, keeps you at a distance from God, and deprives you of true happiness? Oh, is it this which deprives you of the favour and friendship of the greatest and best of beings—'favour is life?' and will you not part with it? Dear reader, what is that dear to you which is most offensive to him on

re so constantly and so entirely dependent? Oh, then your estimation of it erroneous, your choice and preference bad, the course you are pursuing disreputable and dangerous; for 'the wages of sin is death'—everlasting death. What is that? Have you ever seriously contemplated it? Will you be prevailed upon to do so now? The representations of the word of God are very striking and very awful. Reflect upon the following:—'The wicked shall be given away in his wickedness,' Prov. xiv. 32; 'Burnt chaff with unquenchable fire,' Luke iii. 17; 'Punished with everlasting destruction from the presence of the Lord,' 2 Thess. i. 9, &c. Oh, what awful declarations are these! Alas, I pray you, on the danger you are in of realizing this kind of death.' And while you do so, and which I entreat you to do most deliberately, then remember the exhortation, the kind and gracious entreaty to *take life*—'As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live,' Ezek. xxxiii. 'Whosoever believeth on me,' saith the Son of God, 'I never die.' The Spirit says, Come; the bride, *i. e.*, the Church, says, Come; the 'cloud of witnesses,' who have followed their course, who resisted unto blood striving against death and who have attained the crown of life, say likewise, their example, and the records of their experience, read for our admonition and encouragement. Angels also waiting to rejoice over your repentance. While, therefore, all above and all below are interested in your welfare, you alone be unconcerned? It may be that you do not intend to be always so; but why so another day—another year! Delay in your case is unspeakably dangerous. Behold the present is the time when you are commanded to return to him whom you have forsaken by your sins—your Saviour. To say, therefore, I will do so at another time, is as presumptuous and as flagrant as to refuse to do so immediately. The offended party has in all cases the sole right to determine the *time* when, and the *terms* on which, reconciliation is to be made. This, you know, would be allowed in a case where a man having offended another, even if the offender is in a position by no means inferior to the offended. Now, reader, consider, I pray you, who it is that you have offended—the disparity there is betwixt you and the Sovereign of the universe, he whom you are bound to obey from the most possible consideration. Disobedience in your case is

most inexcusable. Of this disobedience, of this rebellion you stand convicted at this moment by the testimony of your own conscience and the word of eternal truth. Do you perceive, that to refuse to take life at once is the height of folly towards yourself, and that which cannot but excite afresh the displeasure of him whose Spirit you thus rebel against? Oh, can it be that you will barter eternal joys for the pleasures of sin, which are but for a moment? I hope better things of you—things which accompany salvation. But should you should remain unmoved by what you have already received, and knowing something of the exceeding sinfulness of sin, and the desperate wickedness and deceitfulness of the human heart, I will yet reason with you, again intreating you not to turn away from the serious consideration of that which so much concerns you. Your Maker has set before you life and death, Jer. xxi. 8. Death in every form you shrink from. Do you not? Has not the bare thought of it sometimes made you tremble? What then must be the reality if you get rid of its sting? (The sting of death is sin.) Is a lingering death dreaded more than a momentary one? What then is everlasting death? Study, I pray you, this question—draw upon it—now, and say whether you will accept of life—of everlasting life, and endless joy,—aye, and present joy too; which the great and blessed God has placed within your reach. It may be that you cannot take it without parting with something dear to you, as a right hand, or a right eye. The hand that clutches its gold cannot grasp it; the foot that is chained to earth cannot approach it; the eye that is full of adultery cannot see it; the mind that is vain, and worldly, and frivolous, cannot aspire after it; the heart that is self-covetous, and debased, cannot estimate it; the soul that is earthly, sensual, and devilish, cannot rise to it; the man who is maddened, and even he who is only stupefied, by the use of intoxicating, the deceitful, the heart-hardening cup, must break off this slavish chain, if he would escape spiritual and everlasting death. He who is joined to this, or any other idol, is daily becoming more wedded to it, and prefers a death to sin to a life of righteousness. What, dear reader, is your idol? Conscience has often told you—conscience shall tell you now. Listen; do you not hear its voice? In the name of your Maker, I charge you to part with it. In the name of the compassionate Redeemer, I beseech you not to lay aside this tract without discarding it.

‘Make up your mind—give God your heart—  
With every sin and idol part.’

him who is mighty to save. Behold him even now  
on the throne of the offended—the Son, the well-beloved  
of the offended majesty. He died for your sins according  
to scriptures; he rose from the dead; and now he ever  
makes intercession for you. God, too, is waiting to  
assist you. Amazing condescension! And will you remain  
inconsistent and faithless after having read this appeal as  
it stands before you? Oh! then, will you add to your iniquity;  
refresh the compassionate Saviour; open again his  
wounds; and provoke your offended Maker to say,  
‘often he has been reprov’d, and still hardeneth his neck;  
he shall suddenly be destroyed, and that without remedy.’  
It is a fearful thing to fall into the hands of the living  
God. He who will not accept salvation shall not be able to  
escape condemnation. He who will not take life shall be  
sentenced by death. Awake, thou that sleepest, and arise  
from the dead, and Christ shall give thee light! Now!

‘Seize the blessing God bestows  
With thankful heart and hands.’

Receive the water of life freely.

W. D. H.

### THE GOOD CONFESSION.

IN the good fight of faith, lay hold on eternal life whereunto  
thou art also called, and hast confessed THE GOOD CONFESSION (τὴν  
ὑπομωσιν) before many witnesses. I give thee charge in the  
name of God, who quickeneth all things, and Christ Jesus, who be-  
lieved that Pontius Pilate witnessed THE GOOD CONFESSION (τὴν καλὴν  
ὑπομωσιν), that thou keep this commandment without spot, &c.,  
vi. 12-14.

The names of M<sup>r</sup> Knight and A. Campbell are sufficient to  
attest the propriety of the above rendering. Its greater  
sense and force every reader will be able to discover.  
‘The good confession,’ which in point of fact stands out pro-  
minently in the earlier parts of the New Testament, is here  
set forth in a most impressive manner, as we shall see pre-

Let us, however, first comment, on *the nature of con-  
fession in general*; and then consider ‘*the good confession,*’  
*evangelical.*

*Confession differs from profession.* The difference may  
be thought very slight and unimportant, but in the light in  
which we here hope to present it, it will be found worthy of our



attention. Both confession and profession carry in them the common meaning of *avowal*; yet with this difference—(1.) Confession is *called for*; profession is not. For the former there exists some necessity; the latter is more gratuitous (2.) Confession anticipates *loss*; profession anticipates *gain* rather than loss. Confession tells the truth in spite of any evil consequences that may follow; profession tells the truth in order to advantages on which it calculates. The two words no doubt frequently cover the same ground, yet, as distinguished, they offer these differential points.

By way of familiar *illustration* of the distinction between confession and profession, we may refer to the sale of Bibles. In countries in which their sale is at least frowned upon, the colporteur, when truth and honesty require it, *confesses* that he is engaged in putting the scriptures into circulation; but in our own land, no one *confesses* to anything of the kind. Many booksellers and others are engaged in disposing of copies of the word of God, but their avowal of the fact is properly a *profession*. The truth is told freely, and told, generally speaking, for the gain or honour expected as the result. Again, a young lady is commanded by parents, who love rank and riches more than wisdom and worth, to set her affection on one who possesses the former, and not the latter. Does she thus dispose of her heart, and that readily? then she very readily *professes* to have done as desired, in the *hope* of pleasing vain worldly friends. But, on the other hand, does she disdain thus to sell her hand and heart? does she cherish affection towards one who will become a virtuous life-companion, and a helper along the path to eternal life? In this case she may not indeed, volunteer her professions on this subject, but the needed honesty and courage being presupposed, she will, when her position demands it, *confess* her preference of worth over wealth. The confession may bring displeasure; she may be disinherited; the family roof may be denied her; all this her confession may cost her; but precisely because it is an avowal demanding courage, and exposing to inconvenience or loss, is it not a heartless *profession* but a *confession*, which strikes the die of the heroine on the character of the fair confessor. Assuming the difference between confession and profession to be now apparent, let us be transferred to the second part of our subject.

2. *Confession differs from proclamation.* This will be evident at first glance. The following points of difference

is a fine contrast:—(1.) Proclamation *makes known* ; confession *responds* to that which is made known. Proclamation presents somewhat for acceptance ; con- ceives the gift. (3.) Proclamation leads the way ; confession follows. (4.) Proclamation is the business of the preacher ; confession that of the hearer. (5.) Proclamation flows from the preacher to the hearer ; confession re- sults in its consequences upon the confessor himself.

When a certain kingdom anarchy prevails. The throne is vacant and there are several aspirants to the crown. In the midst of one of the competitors for royal honours, a herald appears at city A, B, or C. He proclaims Prince D. the king of the realm ; the citizens acknowledge him as such. Thus the herald makes an important confession, whether good or bad according to our present purpose. These citizens thus, by con- fessing to the announcement of the herald ; accept of the crown ; follow in the political career in which the herald has led the way ; what he proclaimed in the name of another, in their own name, commit themselves to ; and while the proclamation terminated in them, their confession recoils upon themselves, making them gainers or losers by the cause which they espouse. Let us now presume we perfectly understand what confession in general is, and proceed at once to

#### ‘THE GOOD CONFESSION.’

ITS SPECIALITY. Not a good confession, one among many, but *the* good confession, above all others. The good confession was—

*Proclaimed by the Heavenly Father, in propria per- sona, twice formally, and once informally. First, at the river Jordan, immediately after the emerging of the ark from beneath the rolling flood, a voice was heard from the throne of glory in the heavens, ‘This is my Son, the beloved in whom I delight.’ Second, on the mount of transfiguration, when, to prevent regret in the minds of the three disciples, on account of the departure of Moses and Elijah, the same voice was again heard making the same announcement, ‘This is my Son, the beloved, in whom I de- light, hear ye him.’ Third (John xii. 27–30), at the close of the Lord’s earthly ministry, he appealed to God as his Father, asking him to glorify his name. The heavenly voice more fully responded, ‘I have both glorified it, and will*

glorify it again.' In these words the heavenly Father Jesus as his Son, declared himself already glorified by the revelation made of him by his only-begotten, and proceeded further to attest the sublime relationship. That we are to regard in regarding this incident as virtually a third proclamation of the Messiahship and Sonship of Jesus by the Father, from the after comment of Jesus, 'This voice came because of me, but for your sakes.' The heavenly Father being borne this thrice-given testimony concerning his Son, not since thus *immediately* spoken to man. An announcement so unique in its delivery might well become 'a confession' of the Christian Church.

(2.) *Confessed by Jesus.* The admirable modesty of the Redeemer entirely prevented any *display* on his part of personal and official dignity. He did not make a gratuitous profession; but ever and anon there ran through his words and actions the implied confession that *he* was that the heavenly voice had declared him. The recollection to remembrance various instances in which this testimony was borne by Jesus in a manner most unwelcome to the prejudiced Jews; and sometimes for his unflinching confession for his confession, they took up stones to put him to death. (See John x.) It is specially to the purpose to observe that the formal cause of Jesus' crucifixion was his still withstanding the good confession 'under (as M'Knight renders 13) Pontius Pilate.' Surely every one familiar with the Old Testament, well remembers the solemn ordeal through which Jesus passed, when under the administration of Pontius Pilate before the great Sanhedrim, finally made the good confession when being adjured by the High Priest to say whether he were 'the Christ, the Son of God,' he, though before then promptly responded, in Jewish style of affirmation, 'I HAST SAID.' For daring to make that confession, Jesus was immediately condemned to death. Jesus thus confessed the truth of the Father's announcement concerning himself. His death was, indeed, infinitely more than a death; yet that it was *that* the facts above indicated the true proto-martyr; and his martyrdom glorified the confession, investing it with a pre-eminence which, through the ages of the ages, it must continue to enjoy. We note three other reasons for the definiteness of this confession. It was

*Proclaimed by the Apostles.* When Jesus had accomplished *Exodus* (departure, Luke ix. 31, Gr.) at Jerusalem, bold Jews having chased him to his heavenly throne, could, therefore, no longer personally witness the good news in their uncircumcised ears, his apostles took up the long-expected announcement. Having made their Lord's name their own confession, they then stole a triumphant march to their countrymen by converting that self-same confession into a proclamation. They assumed the aggressive. His resurrection enabled them so to herald the truth which he had sealed with his blood, as to make the murmuring lest 'this man's blood,' wickedly shed, should be their own. This is a tempting theme, but suffice it at the thrilling avowal of the Father and of his only-begotten Son, became the battle-cry of the apostles, by which they carried their magnificent trophies for their risen King.

*Confessed by their Converts.* As implied in the preface, and proved by 'The Acts of the Apostles,' the confession which so sublimely echoed along the Jordan's plains, so gently pervaded the ministry of Jesus, which broke through the solemn martyr-accent in the high priest's palace, as heralded by the first proclaimers,—the same confession became the capital expression of faith, on the making of converts, in primitive days, were admitted to the sacrament of immersion. Even this consideration, apart from the fact that it is so long, lifts the confession before us into striking con-

*Connected with Salvation.* 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, *thou shalt be saved.*' No other confession has been divinely emphasized in any manner.

Truly these are reasons abundantly sufficient for the pre-eminence of this confession of faith from all others.

**EXCELLENCY.** 'The *good* confession.' Why good? For many reasons. Among others, because (1.) It is inclusive of '*good*' news. The death and resurrection of Jesus Christ have procured our salvation, had not he who died been what he was. That the Word should be made manifest among us, manifest his glory, by dying to take away our sin, by rising procure our justification,—this is really good news. (2.) It is made on '*good*' grounds. The evidence of its truth are abundant, and the confessor of its truth

needs never fear being put to shame. (3.) It is made in 'good' company. The heavenly Father leads the way; Lord Jesus follows; then comes the heroic band of apostles; after them tramp along the noble army of martyrs. He who sincerely makes this confession joins this supremely excellent company. (4.) It is made with 'good' effect. The believer thus giving expression to his faith becomes the stronger; his faith, makes his confidence in Jesus more his own; his hesitation is overcome; he *knows* he does intend becoming a soldier under the banner of Immanuel. On others as well as himself its effects are good. The proclaimer is encouraged by his success; the congregation is rejoiced by its increase; the indecision of procrastinators is ended; the attention of strangers arrested, and the alien camp is paralysed with dismay at the advancing triumphs of Jehovah's Christ. (5.) It is introductory to the 'good' fight for life eternal. What is the confession made? In part, because duty demands it. The believer must be immersed; others must immerse him; they cannot lawfully immerse indiscriminately; they must receive the good confession. The confession, then, is made in order to baptism, and thus becomes the watchword of admission into the Christian combat. The confessor commits himself to the battle-field, to conquest, to the crown. And in the toil and din of war, he remembers the confession he made before many witnesses, and onward urges his victorious way. So Paul here to Timothy—'But thou, O man of God, flee these things, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and (responsive to the call, pledging thyself to valorous warfare) hast confessed the good confession before many witnesses.' What admirable confession then is this! Who would not be glad to make it his own?

From this subject we learn—

1. *There are now TOO MANY PROFESSORS and too few CONFESSORS in the world.* A mere professor is an apostate embryo; a true confessor is the germ of a martyr. Immanuel's ensign! all ye of faith and daring.

2. *We must become confessors before we become proclaimers.* Thus did Jesus, thus his apostles, thus their converts, and must we. Shall we involve ourselves in the inconsistency of proclaiming to others what we have not ourselves embraced?

3. *The object of the proclaimer is to gain confessors.* He dear reader, the enquiry now urged—Have you faith?

eated to make *confession*. Are there not near you, Jew, faithful men, holding the mystery of the faith, conscience, keeping the ordinances as delivered at

If so, your duty is plain. Find up these Christians having done so, gladden their heart by confessing to be now and henceforth yours. J. B. R.

### ADDRESS ON JOHN vii. 17.

man will do his will, he shall know of the doctrine whether it is

power and authority with which Jesus spoke arose from this, so that the doctrine he taught was from God. There is much which weakens the force of what is taught so much as doubt is put into the mind of the teacher himself as to the truth, the value, or the value of that which he communicates. There is a strong suspicion in the mind of Jesus as to the truth of the doctrine he taught; he knew it was the doctrine of him that he and he would have all his disciples convinced of this by their own experience. Neither is there any inconsistency in his teaching, for our minds there may sometimes be difficulty in reconciling opposite statements, but the more we apprehend the truth, the more shall we see the beauty and oneness of the whole. Where the doctrine of Jesus retracting or amending one word of all that he

taught, is perfect. It was not experienced, he knew it was 'the power of God,' and that not one word was unnecessary, but that it should 'all be fulfilled.' He saw the value to us of what he taught. He saw us as fallen creatures, and therefore he urges it on our acceptance in testimony of his benevolence and authority. His authority

was met by his disciples with submission and acquiescence, for the impression left on the mind by any object depends very much on the state of the mind itself. The truth is addressed to our moral nature, and the only mind in a state to do justice to its claims is one which is trained and disciplined to habits of holy obedience, and the teaching and discipline must be 'according to godliness,' must be in accordance with 'wholesome words, even the words of our Lord Jesus

Christ, Tim. vi. 3. For if we take to the word a spirit which it has, we are likely to bring from it a spirit which it has not.

Let us meditate much on the doctrine and discipline of the Gospel. But it may be asked, how are we to prepare our hearts for cheerful obedience to the injunctions of the Gospel? The answer is *attention*, earnest and practical. There is nothing more important to the proper reception of the Gospel than the too common error of making religion consist in a bare *assent* to its truth; we regard ourselves that we are Christians, simply because we submit to its dictates, *unthinkingly*, to its dictates. This is a delusion which renders us hard as adamant, and so powerful is it that the most solemn description of the Gospel, nay, the very description of the delusion itself, is of no effect without any self-application or effect. As it is only by

the truth coming in contact with the mind that any impress be made, the submission which Jesus demands is that which comes from conviction, and consists in a surrender of the will itself. It complains of the unwillingness of men, 'ye will not come.' It must be subservient to the will of God. Jesus in the full view of his sufferings said 'not my will, but thine be done.' He sought not his own will, but the will of him that sent him; and his servant Paul immediately on his conversion surrendered his will entirely to that of his master, and the first question he asked, was 'Lord, what wilt thou have me to do.' And he was not kept waiting for an answer, but the authority of Jesus, was immediately obeyed. Paul. 'And the Lord said, Arise, go into the city, and it shall be shewed thee what things thou must do.' Again, there is great happiness arising from thus surrendering the will, 'For thus saith the Lord through the prophet, Isaiah lvi. 4, 5, 'unto the eunuchs that keep covenant; and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house, and in my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. And if there is a readiness of the will, there should also be the performance of the thing commanded.

But this preparation can only be had by the discipline of the throne of favour, for 'the preparation of the heart in the answer of the tongue is from the Lord,' Prov. xvi. 1. 'The ways of a man are clean in his own eyes, but the Lord weigheth spirits.' 'Commit thy works unto the Lord, and thy thoughts shall be established.' Let us 'commit our soul unto him in well-doing unto a faithful Creator,' never forgetting that Jesus is 'the truth, and the life.' The way in which God the Father sends us and brings us into union with himself, and imparts to us his wisdom which leads us into all truth, takes of the things of Christ, and brings them to the reflecting mind, till they are conveyed as living into the obedient heart, prepares and moulds us in the doctrine we may take the perfect impress of its author. Our submission then must not only be a self-sacrifice of the will, but we must proceed to obedience. Our happiness does not arise from our knowledge merely of the will of God, for Jesus says, 'if ye know these things, happy are ye if ye do them,' and this obedience must proceed to the heart, 'Whatsoever ye do, do it heartily, as unto the Lord, and the servants of Christ, doing the will of God from the heart, as if ye abiding in, and adhering to the dictates of the Gospel. The Lord gives us good doctrine, therefore let us not forsake his law. The disciples 'continued stedfastly in the apostles' doctrine and fellowship, in breaking of the bread and in the prayers.' By doing from the doctrine of Christ we evince that we are none other than his. John, ver. 9, 'whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not, neither bid him God-speed.' This doctrine should also be adorned. As holiness is the activity of the renewed soul, so holiness is its beauty, and happiness flowing from obedience is its health. That holiness is the 'fine linen, clean and white,' the righteousness of the

apt pure, and this should lead us to separate from the  
 or what agreement hath the temple of God with idols,'  
 come out from among them and be ye separate, saith the  
 ghty.' Let us be careful then, that we do nothing to  
 roach on the doctrine of Christ, for what tongue can speak  
 what heart conceive the vastness of his benevolence  
 , or the happiness that would flow from obedience to his  
 le lays upon us no unnecessary command. Would we but  
 lves up to his directions the Church would reflect *his glory*  
 d have a foretaste of heaven. The will of God would be  
 rth as it is done above, and all our paths would be pleasant-  
 sace.

th.

A. B.

### MANY CHRISTS AND THE CHRIST.

there, then, been many Christs?' says one, 'I always  
 ere was but one Christ, as there is but one sun.' But  
 nistaken, dear reader; there have been many Christs,  
 ere is one who stands more than head and shoulders above  
 t.

' says another, 'I understand it well; the *many* Christs  
 Christs, but *the* Christ is the *true* Christ. For did not Jesus  
 his disciples, saying, "Take heed that no man deceive  
 : many shall come in my name, saying, I am the Christ,  
 deceive many." No doubt, therefore, we are to understand  
 ny, "false" Christs; by the "one," the true.'

ore, we must say, No! This is not our meaning. By  
 we do not mean false, but *inferior, preparatory, typical*  
 For be it remembered, that if we regard the strict mean-  
 appellative Christ, we may apply it to many besides Jesus  
 ; and that, without once thinking of *impostors*. We may  
 tly say, Christ Moses, Christ Aaron, Christ Saul, Christ  
 , Christ *Jesus*. Or, to employ the word we have adopted  
 Hebrew, instead of that transferred from the Greek, we  
 k of Messiah Moses, Messiah Aaron, &c., as well as Jesus  
 ah. 'Strange this,' say some of our readers. 'Strange,'  
 ong as we forget that both Messiah and Christ signify

Has the reader forgotten how reverently David, in his  
 spoke of King Saul, as *the Lord's Anointed*? This was  
 less than designating him the Lord's Christ. Saul, in fact,  
 literally *christed* or *anointed* with the oil of consecration by  
 et Samuel. And the same may be said of all whose names  
 mentioned, *except Moses*. We nowhere read of Moses' being  
 anointed with oil, as we nowhere read of John the Baptist's  
 rally baptized in water. Still, however, as Moses was  
 ably a prophet; as he officiated in the capacity of a  
 re Aaron's inauguration into that office; and as he, staff  
 ed God's people through the wilderness in a right royal  
 re do not hesitate to class him with the many typical  
 : to regard him as the most eminent of their number.  
 sen, the many Christs referred to in this article, were true



Christs, inasmuch as they were, indeed, divinely anointed between God and men; and yet no one of them was *the true* this prerogative has fallen unshared to Jesus of Nazareth, of Man and of God. Between him and them a wide con-  
 pears. They were *shallow*, he is *deep*; they were *shadowy*, he is *substantial*; they were *outlinear*, he is the *filling up* of the out-  
 in them. They did not belie the mere *word* anointed; he failed to fulfil the expectations raised by it, and were not competent to satisfy the need which gave birth to such a me-  
 office. But Jesus is the very, substantial Christ,—he ans wide promise of his name. 'Whatever that name import  
 in its highest, deepest, widest sense, whatever, according to ought to be, that he is to the full.'

We will now proceed to draw a contrast between Jesus and those typical Christs who preceded him, by observing, *combined their excellence, avoided their defects, and conquered their*

1. *Jesus combined, in himself, ALL THEIR EXCELLENCES.* Turn to the renowned worthies who sustained the messiah during the period antedating the birth of Jesus, no doubt find in several of them more than one virtue shedding its around their memories. Yet it will not be difficult to see excellency in each instance, of sufficient pre-eminence, to a purpose. Thus, for instance, Moses was pre-eminent for Aaron, for *submission*; Phinehas, for *zeal*; David, for Solomon, for *wisdom*; Elijah, for *courage*, and Jeremiah, for *piety*.

But, certainly, Jesus of Nazareth combined more than all these excellences in his own character. Was not his *meekness* eminent? Behold the patient gentleness with which he treated the most malignant enemies, and the lamb-like silence with which he heard the most wanton and cruel accusations! Did not his *loveliness* shine forth with softest lustre? Hear him triumph over the weakness of flesh and blood, in the memorable 'Nevertheless, not my will, but thine be done.' Have we forgotten his *zeal*? Ah! he truly said—'The zeal of thine house hath eaten me up;' and in that zeal spoke those all-inspiring sentences which accompanied his application of the whip of small cords! Did his *devotion* ever equalled? Surely David, praying and writing in the camp, is thrown into the shade by his august Son, who spent his days, not of slaying, but of healing, not of military conflict, but of religious instruction and benevolent toil,—after *such* days spent in prayer on mountain heights! Can we think of the *wisdom* of Jesus, by comparing it minutely with that of Solomon? Every hearer or reader of the illustrious Galilean Prophet, must say in admiration—'A greater than Solomon is Elijah standing before Ahab and Jezebel, and confronting the hundred and fifty prophets of Baal, undoubtedly presents an instance of *courage*; yet remembering that Jesus grappled with the Prince of the power of the air,—with Beelzebub himself, in a ordinary sort, chieftain with chief, in desperate duel met, we realize, without enumerating Jesus' triumphs over Sadducees and Pharisaic cunning and combining, without particularly pointing out how, ashamed, they slunk away from his majestic presence,—

ze the advance of Jesus' courage, to a point Elijah's. Nor, finally, do we hesitate to pass by 'the weeping emiah, for *sympathetic tenderness*, more refined and subdued by 'the man of sorrows.' If the reader will note the difference between the original words employed, when compared with accounts of Jesus' weeping, he will not fail to be deeply impressed with the sympathetic susceptibilities of the Nazarene. At the tomb of Lazarus what do we behold Jesus sharing the sorrows of a *family* bereaving into a delicate participation of the sisters' grief at a brother's tomb,—the scene then is one from the innermost human friendship, presenting Jesus to our eye in companionship, condoling those who mourned, not so much a reality, not so much the palpable ravages of sin, as the removal of one on whom affection's arm was wont to rest at the scene, or rather these are the folds of its drapery. Jesus himself is Jesus weeping; for it is written, 'Jesus wept.' This is a pencilling shades off with deeper effect, when we observe the Greek word, that on *this* occasion they were *silent*—'dewed that manly face!

This second picture contrasts widely with the first. Jesus weeps in secret. But not now under cover of the privacy of an

His heart now 'knows its *own* bitterness;' and even here 'strangers,' comparatively, unable to appreciate its grief, mourns not now the loss of a friend, but the loss of a life—a past. He weeps, not as a friend, merely: but as one who weeps, not as one who has caught the contagion of grief, and manifest sorrow; but as one peering with prophetic vision into coming woes of which others little dream. He weeps, not over the premature decease of one to whom, nevertheless, he looked forward as the resurrection and the life, but over those who, in the earnest and oft-repeated protestations of his love, were sending themselves over to the second death. And now the *depth* of his weeping corresponds. Now the descriptive *word* 'implies not only the shedding of tears, but also the outward expression of grief.' Now, therefore, it is not that a *single* sorrowful tear mingles with the general festivity; more than that, 'He now weeps *with the lamentation of sorrow.*'

It is not of hope to have said, so as to carry conviction to the reader, that the single super-excellences of the typical Son of the Old Testament, were all combined and exceeded in the Son of the Son of Mary.

**AVOIDED THEIR DEFECTS.** As yet we have said nothing of the ancient Anointed Ones. But it is very remarkable that every one of them failed in some respect or other. It is correctly observed, for instance, that in the case of each of the *raised* successors to the throne, at least one sin is re-*vealed*—these defections we shall not now dwell; neither shall we dwell on the glaring failures of Saul, David, Solomon, Ahaz, Hezekiah. We will be content with observing, that Moses was *hasty and impatient* (Numb. xx. 10; xi. 10-15); Aaron was *vain and envious* (Ex. xxxii. 1-20; Numb. xii. 1, &c.);

Elijah desired death (1 Kings xix. 4); and Jeremiah not of death, but cursed the day of his birth (Jer. xx. 14-18). Did these sins appear, it is remarkable how they centre in viz.—*incapability of endurance*. The reader has only to compare incidents embraced in the above quotations, to perceive of typical Christs failed just where it was most incumbent to succeed. The messianic office itself demanded capability. We may apply to the types, for illustration, the beautiful remark, made primarily, respecting the Antitype Messiah's connection with his people makes it necessary be susceptible of suffering, since the imperfection of the conditions the anointing of the One.' Moses, for instance, in some sense, bear the imperfection of the many; he did time, but ultimately *broke down* under the load. He and his associates were witnesses that *THE Messiah must be a sufferer*; their imperfection in suffering, each declared, *I am not fit*. 'It behoved *THE Christ to suffer*,' said the risen Jesus, Matt. 26. 'If,' said Paul before king Agrippa, 'WAS *THE CHRIST A SUFFERER*, if the first of a resurrection of the dead, did announce light to the people [of Israel] and to the Gentiles, argues he, I, in proclaiming a suffering, dying One, have witnessed none other things than those which Moses and the prophets did say should come.'

Thus the types of the Old Testament, and its predictions as the positive statements of the New, concur in the proof that the true Messiah must be an extraordinary—a perfect One. In looking for the true Messiah, we look for one who availed himself of his types, and especially their capital defect—their inability to endure the needful suffering.

Turning now to Jesus, we affirm, he did avoid all the defects of the typical Christs; he avoided their grand defect—*He broke down under his sufferings*. He suffered patiently, fully, and bravely. By suffering perfectly, he became perfect through sufferer of this we do not present. No one believes the New Testament disbelieves, that while Jesus triumphantly avoided all the defects of his typical predecessors, over their constant official triumph was most glorious. He became obedient, as far as even the death of the cross.

3. HE CONQUERED THEIR MORTALITY. Not one of the types of the Old Testament could have been considered *the Christ* because he been immaculate, simply because he was mortal; he was in his office, he failed by reason of death. Or if any of the types were not so slavishly as other men, to submit to the demerit of the grave, as Moses and Elijah, these are they, who, of all the types, appear on the mount of transfiguration, and lay their heads at Jesus' feet. Jesus triumphed over death, and him the power of death—*i. e.* the devil. 'He, because he could not have an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, he ever liveth to make intercession for them.'

In conclusion, if Jesus combined the excellences, and availed himself of the defects, and conquered the mortality of all who preceded him in the office of the Anointed, is not the conclusion irresistible

ype, he is THE Anointed that should come into the world? is this, dear reader, but to say that he is your Saviour and t God has chosen him to take away sin, to bring in ess, pardon, and peace; that as *God* has chosen him, *we* no other choice? And why should we *desire* another? 's Elect infinitely lovely; entirely suited to our state and take care you do not neglect him. Jesus, as the true is for us Gentiles ('also'), our Ensign, our Rest, our : Light, our Salvation, our Deliverer! Is he these to you rally to him; repose under his wing; delight in his and work; see in his light; stand secure in his salvation; s your deliverer? Remember well, that 'his arrows are ie heart of the king's enemies.' Remember, and be ad- by the remembrance, that of *the* Messiah, it is written, smite the earth with the rod of his mouth; and with the his lips he shall slay the wicked.' 'Kiss the Son, lest he and ye perish from the way, when his wrath is kindled . Blessed are all they that put their trust in him.'

J. B. H.

## Poetry.

### THE SPELL OF THE GOSPEL.

een taught from my childhood—the days of my youth,  
e Spirit of grace, through his record of truth,  
e advent of Shiloh—his toil and his pain—  
s leaving joy's mansions for sorrow's domain,  
ll the events of his life's troublous sea  
ed familiar and well-known, yea, common to me,  
ld trace in my spirit each step of his path  
ugh city and village, o'er sea, hill, and strath,  
e'm and Nazareth, Jerus'lem, and all  
scenes of his wanderings to memory recall;  
wilderness' trial, and the mountain's cold air,  
sem'ne's red sweat, and Calvary's last prayer;  
leath and his burial—his rising again—  
arewell commandments—his ascending to reign;  
een told of the solace the truth could impart  
e wounded in spirit, the broken in heart,  
l read of the sunbeams accompanying its ray,  
ig life to the dead, turning night into day;  
l heard of the righteousness it had brought near  
liverance from sin and the torments of fear,  
s hopes and its joys—of its peace and its love—  
ch promises here—their fulfillment above,  
its victory, too, o'er the victor, the grave,  
irmounting in glory dark Jordan's proud wave.

as a tale that is told—a mere doleful lay,  
seemed nought to me but a woeful array;  
the daughters of Salem it caused me to weep,  
xcept this emotion, my soul lay in sleep,

Evincing no action, nor evidence gave  
That the Gospel declared, is God's own power to save

Now, how did it come that the life-giving breath  
Should prove naught in me but the savour of death?

Come, list to me, list, while I open the spell—  
The mystery unravel, the enigma tell.

The Gospel I knew, yet apprehended it not,  
The pith of the Record, the 'FOR ME' I forgot.  
Now, this is the gospel, that *Christ died FOR ME*;  
And this apprehended, the truth made me free.  
For thus was I drawn by the magnet of love,  
Attracted in spirit to Jesus above.  
For in his broken body—in his pensive eye—  
In his gracious look—and his heart-rending cry—  
In his stricken spirit—his life's ebbing stream,  
I saw God's compassion refulgently beam.  
In that he gave up to the death for us all  
His own well-beloved, our hope to recall.

Be this, then, our watchword, our joy, and our plea,  
That *Christ died FOR US, yes, for you, and for me.*

### Cloud of Witnesses.

CHRISTIAN EVIDENCE.—The fruit is now as it shall be the test of the tree. There is no such thing as faith without these your profession is a lie, your faith is dead, is a delusion. It is a delusion and a snare like the phospor the product of putrefaction, which to the terror of superstitious sants, and the destruction of unwary travellers, gleams at night above the pool in whose dark depths life has been a body evolving gases capable of spontaneous combustion to decay. Now, as the fruit is the test of the tree, obedient test of love; hear our Lord, 'He that hath my commandments keepeth them, he it is that loveth me.' *Dr*

CHRISTIAN PROGRESS.—Why is the progress of the Church compared with the progress of the nursery? Why has a child in our families learned to walk while the best of us but creeping, tottering, stumbling on our way to heaven are mysteries in grace, but there is no mystery here. The plain. Every hour of the day the infant is on its knees as it falls, but it is to rise; it fails, but it is to begin again happiness and business lie in the acquisition of this powerful smile which lights up its beautiful face, and its proud-like it can stand alone, or cross the floor to throw itself laugh mother's arms, shew that its heart and happiness are in it. We say to God's people, Go by God's grace, Go, and do. Take more pains, give more prayer, to learn this holy art perseverance of the nursery be imitated by the Church.

much employed in prayer, and our powers and hours in a holy life, as those of infancy in learning to walk. O, give the same diligence to make our calling and election sure diligence to work out our salvation, I am certain could be holier—much holier than we are. Our life would be a happy illustration of these sublime and resplendent emblems, 'The light of the world;' 'The path of the just is as the shineth at shineth more and more unto the perfect day;' 'They shall run up with wings as eagles; they shall run and not be weary; they shall walk and not faint.'

*Dr Guthrie.*

## Correspondence.

### BAPTISM OF THE SPIRIT—QUERIES AND REPLY.

OTHER,—Do the words, 'By one Spirit we are all baptised with water,' apply to all true Christians? and is the one baptism that of the Spirit or water?—Yours in the good hope,

ALEX. PHILIPS.

Immersion of the Spirit was the immersion of the disciples in the outpoured manifestation, first on the day of Pentecost, on the conversion of Cornelius and his friends. Respecting the latter, Luke says, 'there came a sound from heaven as of a mighty wind, and filled all the house where they were sitting; and there appeared unto them separated tongues as of fire, one on each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.' The baptism took place by the filling of the room with the Holy Spirit; but in this case none but Jews were immersed, on the opening of the door of faith to the Gentiles. Peter said the Holy Spirit fell on them, as on the Israelites at the beginning. On seeing the Holy Spirit thus poured out on the Gentiles, they were astonished, as many of them were circumcised, because that on the Gentiles also was poured out the Holy Spirit, for they heard them speak with tongues of fire. Then answered Peter, can any man forbid water to be poured on them, who have received the Holy Spirit as well as we? and he commanded them to be baptised in the name of the Lord Jesus Christ. By this miraculous spiritual baptism in which the gift of the Spirit was bestowed, the apostles so spoke that men of every nation in their own language the wonderful works of God, and they who had gladly received the apostles' word, being baptised according to the Lord's command, were added to the Church. Thus was the Church—the body of Christ formed, and in like manner as quoted in the Acts, the Gentiles were admitted into the one body, and in manifest proof of these facts, Paul wrote, saying,—'By one Spirit we are all made into one body, whether Jews or Gentiles, bond or free, and all have been made to imbibe one Spirit.' In this sense, then, the one baptism of the Spirit applies to all true Christians, but not at all intended for by some in these days, who would have us immerse each individual or separate immersion in the Spirit, albeit one save their mother tongue, and it may be, 'a little

Latin, and less Greek,' acquired by ordinary means. The 'tism' of Ephesians is unquestionably that of the commission in water into the sacred name. The baptism in the Spirit been fulfilled in the facts above noted, it had no existence as a thing of history when Paul wrote the disciples in Ephesus it been a baptism still continuing to be administered as in of water baptism, he could not have taught that there is baptism, as there is but one Lord, one faith, one body, one Spirit, one hope, one God and Father of all.

### Intelligence.

**THE FREE CHURCH.**—The little daughter of a Christian first-day, straying a little behind the family, lost sight of it thereupon entered the first place of worship on the way-Kirk. Her father was amused, on his interrogating her on turn, as to where she had gone, for asking, whether it was Free Church she had entered, her reply was, that *it could Free Church, for there were plates at the door.*

**THE CHURCHES IN VICTORIA.**—A Quarterly Social Meeting held at Windsor, on Tuesday evening, 30th March, by the of Christ belonging to the Churches in Melbourne, Prahran, Brighton. Brother Kidner presided. The brethren were enlightened by accounts of the progress of the good cause. dresses and recommendations evinced much of the zeal they by love. The brethren feel great reason to thank God, for courage. The meeting was gratified to see a brother newly planted Church at East Brighton.

**BIRMINGHAM.**—Brethren King and Rotherham's labour city continue to be followed by very cheering results. By their meetings, out-door and in, many have heard the word; many have had their difficulties and objections removed; and a band of brethren have been gladdened by the addition thirty to their number.

**BAPTISMS.**—*Swansea.* On Lord's Day, June 13, a brother introduced into the Kingdom of the Messiah, by immersion; and a band of the sister, two months before. With this brother received two others, previously baptized. *Edinburgh, Nicol Hall.*—Two believers were immersed last month, and so the Church.

**OBITUARY.**—*Sister Brown*, wife of Brother Hugh Brown, daughter of the late Mr Sandersen, pastor of the baptized Church at Musselburgh, long and well known to brethren in and around Edinburgh, as a warm-hearted follower of the Saviour, fell on Monday, 24th May, aged 74. *Brother John Dron of Auchincloss*, a faithful and beloved disciple, after a pilgrimage of seven years during which he steadfastly served his Saviour, in constant ostentatious labours, departed this life on Saturday evening, June. A sketch of his honourable and useful life will be in our next and edifying to our readers.

## THE GLAD TIDINGS.—No. 3.

trains exultant as joy could breathe, the chiefest seer  
 al, he who in vision had seen the King in his glory,  
 ose lips were inspired to speech celestial by a living  
 om off the heavenly altar, rapturously cried, as he saw  
 h's future day, 'Unto us a child is born, unto us a son  
 n; and the government shall be upon his shoulder;  
 s name shall be called, Wonderful, Counsellor, The  
 r God, The Father of the Everlasting Age, The Prince  
 e; of the increase of his government and peace there  
 e no end, upon the throne of David, and upon his king-  
 order it and to establish it with judgment and with  
 even for ever. The zeal of the Lord of hosts will  
 a this.'

n centuries and a half after this announcement there  
 rough the cantons of Israel the voice of one crying in  
 derness of Judea, and saying, *Reform, for the reign of*  
*approaches*. And now that the herald had done his  
 and had suffered the martyr's penalty, from that time,  
 y of the Lord being thus prepared, and a straight path  
 or him, he himself, the Sovereign, the Adoni of David,  
 ng of Israel, the Jehovah of prophecy, proclaims in  
 the kingdom, saying, in the words of his harbinger,  
 e, *for the kingdom of heaven approaches*. Preceding,  
 llowing, and holding his commission, went the seventy  
 is twelve, proclaiming still the same—'the gospel of  
 idom of God.' And now that Jesus has ascended to  
 ht hand of power, even the Majesty on high, and his  
 to the nations could say, Since by the grace of God  
 ted death for every man, we see him crowned with  
 and honour, the twelve ambassadors acted on the com-  
 s received from the lips of the ascending Sovereign,  
 ich he preambled with the language of universal sway—  
 thority in heaven and on earth is given unto me. Go you,  
 re, disciple the nations (to me), baptising them into the  
 f the Father, and of the Son, and of the Holy Spirit,  
 g them to observe all things whatsoever I have com-  
 l you (to teach them); and, lo, I am with you every day,  
 the end of the age.' Doing this they proclaimed 'the  
 concerning the kingdom of God and the name of Jesus

From that time the kingdom stood associated with



fulfilled by 'going preaching the kingdom of God.' ; prisoner of the Lord at Rome, he received all who him 'preaching the kingdom of God, and teaching things which concern the Lord Jesus Christ.'

From these facts we submit—

1. *That the Gospel is the proclamation of the reign of God.* Sovereignty is an integral part of the glad tidings. The gospel is an announcement of the reign of God. No one who seeks to make known the glory of God apart from his sovereign reign is a preacher of it 'in truth and in sincerity.' Its capital conception is omitted in all preaching. The favour of God is regnant grace, not only royal but reigning. It is grace granted by the throne. The kingdom is the reign of favour and grace.

2. *That this reign is established in the person of Jesus.* 'Where sin abounded, grace has much more prevailed; so that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.' He is at once the subject of the gospel, the author of the kingdom it proclaims, and the administrator of the grace it vouchsafes. The glad tidings announce the reign of Lord Jesus Christ. Such is his royal style and title. In the proclamation. The first name intimates that he is the Lord, the Sovereign. The second name, *saving grace*; he is the Jesus, the Saviour. And the third name affirms his *consecration*; he is Christ, the Anointed.

is 'Lord of all,' that 'he is highly exalted, and he has given him which is above every name,' that he set him at his own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come.'

*His reign is of endless duration.* The herald proclaims that 'of the increase of his government and peace shall be no end.' Unto the Son the Father saith, 'The Father, O God, is for ever and ever.'

*His reign shall secure universal submission.* It is the submission of all to the Lord Jesus as the reigning Lord of the universe. The reason why he is highly exalted and wears the imperial name is, that every knee should bow to him, and that every tongue should confess his sovereignty. 'To this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and the living.' We shall all stand before the judgment-seat of Christ. He has pledged himself by oath to this, for it is written, 'As with the Lord, every knee shall bow to me, and every tongue shall confess to God.' So, then, adds the apostle, 'every one shall give account of himself to God.'

Are you prepared for this? In one way alone can you stand, and that is by timely, present, immediate, unequalled surrender to the sovereign Saviour, and by faithfulness to him after you have surrendered. Ed.

## WE OUGHT TO OBEY GOD RATHER THAN MEN.'

Acts v. 29.

It is heaven's law! Christianity is from heaven, and it has its own order. 'If you would enter into life, keep the commandments;' and keep them in the order given. God requires his creatures to worship him, but they are first required to believe. He who would bring his gift to the altar, must first remember that his brother has sinned against him, and be required to go and be reconciled to his brother. It is the same with the Christian; he who is baptized, and afterwards believes; but, He who believes, and is baptized, who shall be saved. Men have often open and stop the windows of heaven if they could. Human interference with the divine order is notorious. The constant charges the Papist with this, the Nonconformist with that.

mist the State-churchman. etc., while all these have erred with the scriptural *order of the way of salvation*

The apostles did not say to an ignorant or ungodly as do the religious teachers of 'the Baptist denom ' You are first to pray, then to repent, and then to in order to obtain pardon ; and then you are to be im Nor as the Independents, Methodists, and others, w enjoin rhanism, then prayer, repentance, and faith, i to, or 'for the remission of sins,' etc. But they call all first to believe, then to repent, then to be 'immer Christ ;' and then they introduced such to the peculiar leges of the Church, viz., the teaching, the breaking bread, the fellowship (contribution), and the prayer ii. 42.

The * Baptist order is	The † Rhanist.	The New Tes
1. Worship.	1. Sprinkling.	1. Faith.
2. Repentance.	2. Worship.	2. Repentan
3. Faith.	3. Repentance.	3. Baptism.
4. Pardon.	4. Faith.	4. Pardon.
5. Baptism, etc.	5. Pardon.	5. Worship.

Reader, 'Believe not every spirit ; but try the whether they are of God,' etc., 1 John iv. 1.

a. The Spirit of God calls upon believers to 'Rep be baptized upon the name of Jesus Christ for the re of their sins,' etc., Acts ii. 38.

b. The Baptist spirit calls upon those who say th sins are remitted, to be baptized. And,

c. The Rhanist spirit calls upon those who say th have been baptized, to repent and believe.

'To the law and to the testimony,' therefore ; 'fo speak not according to this word, it is because the light in them,' Isa. viii. 20.

The most serious and unprejudiced attention of th is earnestly solicited to the following statements :—

1. The Christian scriptures furnish no promise of to the unbelieving and unbaptized in answer to pray conditions are, faith, repentance, and baptism. The who doubts this is recommended to search for exar unbelieving, unbaptized persons being directed to pr the establishment of the Christian Church on the day tecost (Acts i. to Rev. xxii.) ; and to read Mark 3 Acts ii. 37, 38 ; Rom. iii. 7 ; Col. ii. 10, 15, etc.

\* *Baptizo*, Gr., to immerse. † *Rantizo*, to sprinkl

one is authorised to worship (God) the Father, till the Church of (Jesus) the Son. When the Jews of Egypt, and had been 'baptized into Moses,' God in certain laws which were prefaced with the promise they would obey, they should be a kingdom of priests, they, in distinction from all other nations, should be obliged to worship Jehovah. In allusion to this, Peter, when he opened the church ('the kingdom of heaven'), says of the members thereof, 'You are a royal priesthood,' 1 Pet. ii. 9. John says that he who has washed us from our sins, has made us kings and priests unto his God and Father,' 1 Pet. ii. 9. *i. e.*, that the members of the Christian Church are brought into a position to worship God; for it was to Peter that John addressed himself. And the matter is, perhaps still plainer by Paul, in his epistle to the Hebrews. In chap. x. 19, 22, he shows that Jesus is the High Priest, before the throne of God, *for* the church. 'High Priest for mankind—for such as are and such as are to be in the church—then would the apostle have stated it so. In verse 22, he shows that those who are in a position to 'draw near to God,' are such as have been baptized whose hearts have been freed from a guilty conscience.

Again, if sinners can come to God without a High Priest, Paul need not have exhorted ('the house of God') the church to 'draw near to God in this new and living way.' But even as no Gentile, from Moses to Jesus, was allowed to approach or worship God until he had become a proselyte, entered the church; so certainly can no one, whether Jew or Gentile, since the priesthood has been changed (Heb. x. 11. *etc.*), offer the Christian sacrifices of praise, prayer, and thanksgiving, until he is 'baptized into Christ,' and enters 'the house of God.'

That no one can enter the church of Christ except through baptism. That he who would do so must be 'born of the water,' *i. e.*, immersed in, and brought forth from the water) before he can enter the church, is a clear and positive law of the Lord Messiah. See John iii. 5. That this is the sense in which 'born of the water' is to be understood, is admitted by all biblical critics and commentators generally.† 'The

connection between baptism and a good conscience—a man freed from guilt, see 1 Pet. i. 21.

Justin, Schulz, Ewing, Calvin, Luther, Whitby, Doddridge, Wesley, A. Clarke, *etc.*

Acts of the Apostles' show that this was the mode of admission into the church in their day. They had 'one Lord, one faith, one baptism,' etc.

This immersion of the believer is assuredly from God and not of man; and the reader is warned not to those who despise it, and teach others to do so, Matt. Be not deluded with the foolish and wicked dogma 'baptism is a non-essential.' Listen to 'the Teacher sent of God' concerning 'the baptism of John.' 'The people heard John, even the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him,' Luke 29, 30. And know assuredly that all who 'reject the counsel of God'—who disobey even one of his commands, 'against themselves.' To how many, in our day, may I say, 'Why call ye me, Master, Master, and do not the things which I command you.' If God was dishonoured by those who were not baptized by John, is he not still more those who have not been 'baptized into (Christ) his church? Think not that the observance of a human ordinance is sufficient to excuse you from attending to that which is required. If it is, then is the worship of an idol a sufficient excuse for those who worship not the true God. Without a mediator is vain for you to address the Divine Majesty, or for a man to do so with you or for you. He who is the Head of the Church is the High Priest 'for the Church.' He is the propitiatory, or mercy-seat. The mercy-seat is in the kingdom for the Head of the Church is the mercy-seat. Therefore, if you have not entered the Church in the scriptural way, you have no scriptural ground to hope that God will accept your prayers.

The reader is earnestly entreated to 'search the scriptures, whether these things are so' (Acts xvii. 11), to make the Bible 'the rule of his faith and practice. This is the safe course. Adopt it honestly and fearlessly, and you will be richly rewarded, your peace shall flow like a river, your prospect shall be undimmed by a single cloud, and you will at length receive a crown of glory, which fadeth not away. Amen.'

W.

## DIVINE LOVE.

'**HEREIN** is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins.' Such is one of the thrilling outbursts with which the writings of the apostle John abound. And is there any wonder that his impressible soul should have been fired with admiration and delight as he contemplated and proclaimed the fathomless pity of the Almighty, and the unsearchable riches of his grace? Is it surprising that he should be enraptured with the sublime grandeur of his theme, and feel as if the language of mortals was too meagre, brittle, and clumsy, to describe its matchless beauty, or extol its lofty and vital importance? And yet there does not seem to be any extra study to elaborate the phraseology of the heavenly sentiment. There is pathos and vividness combined with almost superhuman simplicity, which admirably comport with the subject, and plainly indicate the hallowed astonishment, and ecstatic transport of his own mind. It is as if the apostle had said,—'I do not question that the love of God shines with sparkling lustre in many of his creative works and providential ways. I see it in the starry firmament, in the daily circuit of the monarch of the sky, in the gradual and regular revolution of the seasons, in the circumambient waters of the globe, in the streams and rivers so wisely interspersed throughout our habitation, in the luxuriant bounty with which the earth is annually crowned, in the green around and the azure above, in the colours and odours of flowers, in the song and plumage of birds, in the vernal landscape and summer balmy breeze, in the ease and felicity with which the mind commands the members of the body, and the perfect adaptation of the external world to the human constitution, in the temperature, transparency, undulations and vitality of the air, in the multitudinous means of mental improvement and enjoyment, and in the support, guidance, care, and long-suffering, of which men are the unceasing subjects. In all these I do perceive indubitable evidence of a divine paternal beneficence. And as I behold them, my entire being kindles with adoring gratitude. But yet, so transcendent, overpowering, and unsurpassable is the love of God manifested in the gift of his only-begotten Son, that all other exhibitions of his benevolence are totally eclipsed. This demonstration of God's love is a mountain of loftier altitude, and more stupendous magnificence; a river deeper, clearer, broader, nobler and

more majestic; a sun of greater magnitude, more glorious grandeur and luminous brilliancy than all others. The act of God in giving Jesus to be the sacrifice, substitute, Saviour of rebel, sinful, hell-bound men, outmeasures, outweighs and shines every other act of divine philanthropy. It is a triumph upon which none can adequately expatiate, whose conceits, linguistic, and descriptive faculties are not arch-angelic. It is a song, the beauties and transitions of whose sentiments and melody can only be expressed by the mellifluous voice of a seraph, and whose accompaniment can only be performed by the ten thousands of the celestial choir. Herein is the evidence of divine love, that God sent his Son to be the propitiation for our sins.'

*Leicester.*

J.

### CHURCH EDIFICATION.

EDIFICATION is an up-building, the rearing of an edifice. In its very nature, edification is desirable for the Church, not for the world. For the Church to be up-built is for its best interest to be promoted; for the world to be up-built is for its worst to be enhanced. The world needs not to be edified, but to be broken down; nothing better can happen to it than for its strongholds to be razed to their foundation. It is the tolling of the solemn knell of any professed proclamation of the gospel, when unconverted men report how much they are edified under its ministrations. It is to be up in unbelief or disobedience! alarming result. Hasten to the closet and weep—thou who art virtually saying peace to them whom God has not spoken it. Venture no farther on thy soul's perilous path. Either hold thy peace entirely, or so preach the promise to sinners as to lead them to feel their need of it; and so to the obedience of faith, in its inexorable demand of prompt and complete submission, as to shut up your mere hearers to the unflinching alternative of deliberate rejection or cordial embrace.

Edification, then, belongs exclusively to the Church. But its range is most ample, its necessity most imperious. Every promise in the Church, having respect to those already in its fellowship, must lead to its edification. Those who doubt this or desire to forget their memories in relation to the place it occupies in the Christian Scriptures, can consult the following among other passages:—xv. 2; 1 Cor. xiv. 3, 4, 5, 12, 26; 2 Cor. xii. 19; xiii. 10; E. 12, 16; 1 Thess. v. 11.

One of the above portions may appropriately suggest a few additional remarks. 'But he that prophesieth, speaketh unto the Church EDIFICATION, EXHORTATION, and COMFORT' (1 Cor. xiv. 3). Do not assume nor suppose that there are now any prophets in the Christian congregation. At the same time the design of prophesying in the primitive churches was so comprehensive that we cannot imagine anything more needed as the design or result of speaking as the Lord's people may now enjoy. In other words

f Christians that is effectively addressed to its edification. tion, and its comfort, is receiving all the culture, *in this* at can be legitimately desired. But how many congregations for the primitive faith and order, have secured n? If legitimately prosecuted, this enquiry might elicit greatly flattering. However, one thing we may all do, things that are behind, we may press forward to those before. And shall we not add, 'This will we do, if God

is EDIFICATION? To answer this question correctly it is to remark that many words admit of a wider and a narrower, they have a general and specific meaning. Of this, the *ness* is an apt illustration. Godliness sometimes denotes christian religion, as in 1 Tim. iii. 16; but sometimes it signify one particular branch of it, as in 2 Pet. i. 6, 7. it with the term edification. Sometimes it includes all that helps the Christian, that makes him feel stronger, happier in his Saviour. Hence the before sorrowing disciples heard telling how greatly he has been built up by the addresses of his brethren. And this is quite correct. Accordingly enjoins that *all* things in the Church be done to edification. Consequently, if exhorting and comforting do not contribute they cannot be permitted. This suffices to shew that, *der comprehension*, edification *includes* exhortation and com- vertheless, from the above quotation it is certain that in its application edification does not include exhortation and out is distinguishable from them.

In this more restricted sense, to edify is clearly to instruct, communicate knowledge—divine, sanctifying, elevating, consoling knowledge. And this without regard to the precise communication; whether by inspiration or interpretation, mining the past or unveiling the future; whether performed by a, evangelist, or prophet; whether constituting the staple of the preacher's discourse, the basis of the exhorter's appeals, or the element in the comforter's balm. So that knowledge is adapted to expand our conceptions, guide our consciences, engage our affections, mould our judgments, and control our actions. We are edified, and if we are not improved, it is our own fault.

What is EXHORTATION? Of all hortatory discourse it may be directly adapted to *move to action*; and in its style is *impassioned and persuasive*. Sometimes, indeed, we discriminate still further, and speak of dehorting, or moving *from* sin and danger, and exhorting, or moving *to* duty and advantage. But more generally, we content ourselves with exhortation as covering the end of hortatory discourse. The divinely selected word, therefore, seems most admirably to suggest that exhortation is a word to *move* hearers to be up and doing. Hence it should be clear, and urgent. It might be fanciful to regard the *term* as implying that those who call upon others to move along the path of duty, *lead themselves*; but, assuredly, the *thing* will be sufficiently ineffectual if the exhorter be destitute of the commendation.

What is COMFORT? Three things are requisite to consolation. First, *in* grief—considerations calculated to assuage grief—the



presenting of these considerations to those persons in a manner. None need to be comforted but those in sorrow; manifest. There must be presented substantial truth suited sorrowing heart: this is divinely suggested, 'comfort one as said Paul to the Thessalonians, *'with these words.'* And whose rience will not confirm the statement that truth, most adequate comfort, may fail to console through want of manifest sympathy and tenderness in him who attempts the ministry of consolation!

Being now in a position to survey the entire subject, the following practical suggestions offer themselves:—

*First,* The essential pre-eminence of edification proper, or exhortation and comfort, is apparent. Instruction being necessary as the basis of exhortation and consolation, it is evident that the former should precede the exhorter and the comforter. And as divinity is, when understood, intrinsically moving and comforting, be to accept the evil of instruction only to the greater evil of declamation, which every independent mind must feel it a virtue to disregard. Let us be understood. No real duties divide. Variety, order, and harmony are heaven's plan. The eye can see to the hand, 'I have no need of thee.' But neither can the ear say to the eye, 'I am more excellent than thou.' Faith without works is dead; but scarcely can it be affirmed that teaching without works is dead. Still it is perfectly true that most admirable teaching is often comparatively ineffective, because not followed by pathetic appeals which, by fanning up the as yet unexpired fire, it has scattered, would soon set the hearts and consciences of the auditory all on a blaze! We may add that while in a healthy state, the three things—edification, exhortation, and consolation should be combined in fair proportions. Special circumstances require special treatment. A disobedient congregation may be told, 'all teaching must come to a stand, until certain committed errors are corrected.' Or, calamities so distressing may come over a community as to silence every tongue but that of consolation as cruelly impertinent. Now, it is precisely on this principle we emphasise the statement, that, *speaking generally, the pressing need of christian congregations is, thoroughly efficient instruction the divine oracles.* This is the work now needing to be done, and the matter by whom. Each and all competent to the work should be called to the work. The existing need should call into exercise all available ability; yes, and should prompt to the culture of an ability which does not yet exist. Where do we find ourselves? In a surro Babel. Confusion of religious thought and speech prevails. The gravest questions in revelation remain undecided. Doctors of divinity, whom we verily believe, know not their right hand from their left; they do, they keep it a profound secret. In these circumstances, then, we want a band of earnest men right in the heart of the congregations, who are determined to spare no cost, to avoid denial, to shrink from no toil, that are honestly practicable, in order to equip themselves to roll away with a mighty hand the cloud of confusion that have been gathered around the Bible during the course of apostacy. Who will volunteer in this glorious enterprise!

*Second,* How apparent is the presumption of a one-man ministry! Commonly, the man who excels in teaching does not excel in

or comfort. And, similarly, the apt exhorter or comforter may have little aptitude to teach. No one who knows human nature will quarrel at this. But it might be matter of wonder that in thousands of congregations intelligent men, apt to instruct, are held bound by them for years at the feet of an empty declaimer who monopolizes the ear of the congregation. And almost equal might be our rebuke to the lamentation that intelligent teachers do not summon those tongues which they have aided to ignite to join in the crusade of truth and brotherly love. But we must here pause for the present.

J. B. B.

### ' BROTHERLY LOVE CONTINUE.'—Heb. xiii. 1.

MY BRETHREN,—Brotherly love is a duty to which we must direct our efforts in order to promote a full return to New Testament Christianity. A church, however scriptural in other matters, if wanting in brotherly love, is no better than those who 'pay tithe of mint and anise, but neglect the weightier matters of the law.' Most assuredly brotherly love is of the weightier matters of the 'law of Christ.'

The apostle's exhortation above has a peculiar interest, when we consider the circumstances in which it was given. It was addressed to Hebrew believers, to whom first the gospel was proclaimed, in whom its fruits were most strikingly visible. Brotherly love was among those fruits, as the apostle's exhorting them to let brotherly love continue shews. So much did this christian virtue shine in them that it is recorded, Acts iv. 32, they 'were of one heart and of one mind.'

But they were not alone. Others were commended for being members of the churches of God, which in Judea were in Christ. To the church of the Thessalonians Paul renders the pleasant testimony, 'As touching brotherly love ye need not that I write you, for ye yourselves are taught of God to love one another.' We desired they should increase in its exercise.

My brethren, when we turn our thoughts to the present state of christianity, we see a woful change. Truly the gold is 'become dim, the pure gold is changed.' Large and splendid buildings do we see to which the people weekly flock in crowds, under the name of christian churches, and when they separate they have no care, no regard for each other. What a miserable substitute for that heavenly love which, when fully received and acted out, unites man to man in the closest ties of brotherhood. Suffer me, then, very briefly to remind you of the importance and excellence of brotherly love, and to exhort you to promote it.

Brotherly love is that regard which disciples of Jesus owe to each other, as disciples for the truth's sake. It is that new commandment which our Saviour, obedience to which was to distinguish his disciples from the world. Its importance, we learn in another part of the letter to the Hebrews, v. 10, where 'ministering to the saints' is what our Saviour recognizes as 'showing love to his name.' It is self-deception to suppose we are acceptable to God, while we have no hearty interest in the welfare of his people. 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.' An unloving christian is an anomaly. 'I am companion to all them that love,' expresses the state of all the true children of God. There

is a saying we would do well to remember, 'we know that v passed from death to life, because we love the brethren.' H apostle John presents the disciple with a test whereby to kn standing. In proportion as he possesses earnest desires for t of those that bear the name of Christ is there an assurance truth dwelling in him, 'which effectually worketh in them t lieve.' And, brethren, what can give it more importance in c mation than calling to our remembrance that upon our love people, in *deed* and in *truth*, hangs our future destiny. 'In as ye have done it unto one of the least of these my breth have done it unto me.'

The excellence of this christian virtue is also seen in this exercise ministers so much to our own happiness. Is there, purer happiness than that enjoyed *unitedly* by those that k Lord? Having fellowship with each other, the common tru have received being a passport to the soul's sweetest inter 'Let us love one another, for love is of God. He that love knoweth not God, for God is love.'

The importance of brotherly love is also seen when we ta account the influence it has upon the world. What has so the progress of the truth as the want of love in its professors contentions of Christians have indeed caused the way of tru evil spoken of. Brotherly love is to be exercised by the follo Christ not in a selfish, exclusive spirit, but in order to exhi recommend to the world that heaven-born system which alo promote 'peace on earth, and good-will to men.' Brethr be our part to shew to the world—to those having the name tian, who have departed from the New Testament model—f endeavours to return to that model have tended to produce tl cord and that love which are the fruits of having been with This will assuredly add weight to our arguments and reco our cause to men. Here is a wide field for the disciples of What a glorious object to aim at! How worthy of our lab self-denial, to shew to the world a christian congregation in i per character 'growing up into him in all things who is t even Christ, from whom the whole body fitly joined togetl compacted by that which every joint supplieth, according effectual working in the measure of every part, maketh increas bdy unto the edifying of itself in love.'

*Falkirk.*

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### Cloud of Witnesses.

YE BELIEVE NOT MOSES.—What a paradox for these Jews yet unanswerably true, true in a sense which disclosed their most guilt, as soon as they admitted the piercing words int consciences. Their not believing in Christ is *the proof*, f faith in Moses must necessarily be followed by faith also in They *believed* him not in his account of the Creation and the l had they received those great facts as truth, they would, as men, have sought the living God, as Enoch and Noah ha They believed him not in his narratives of the Patriarchs an

else would they have walked in the steps of the faith of Abraham. They believed him not in the sacred, heart-piercing severity of the Law, which he handed down, or they would never have gone to establish their pharisaical self-righteousness. They believe him not, finally, in his economical dispensation, wherein the institution of priests and offerings was designed to bring their sins ultimately to remembrance, and all the types and shadows of which should ever to a future fulfilment in the great reality; for if they had they would have been made already by *Moses*, what John the Baptist long afterwards endeavoured to make them, a people prepared for the Lord, and ready, like Simeon, to embrace his salvation with joy.

*Stier.*

**SPONTANEOUS PREACHING.**—The Karen in his simplicity, where there is no 'ism, knows but one gospel, and no sect. He has no dogma, because he has not the thing it designates. Knowing the truth, he believes in the words of Christ and his apostles. Having no commentary, he interprets the Bible by the light of his christian experience, based on his innate common sense. Occasionally the missionary hears of a member of his jungle congregation preaching the truth with power, before he hears of his conversion. The man has become a new creature, determined both on what he believes and on what he can recommend others to believe, received a license to preach, obeyed it, and gathered the fruits of his labours around him in less time than a 'standing committee' would decide on his admission to enter the church. A Karen never stands doubting. If he has faith, there is no question in his mind but he has faith; and unhesitatingly, he proceeds to shew his faith by his works. Should he doubt himself, he discovers it, not by reflection, but by action. He speaks to himself, in the language of Goethe: 'Try to do thy duty, thou wilt quickly know what is in thee.'

Preaching the gospel with a converted Karen is a spontaneous act. He does not more think of asking for a license to preach, than he does for a license to pray. He thinks as little about the duty to preach, as of the duty to eat when he is hungry. He does the latter from the instinct of his animal nature, the former from the impulse of his spiritual life. When I took charge of the station at Tavoy, I found among the first Karens baptized by Mr Boardman, one man who could read Burmese very well, but had no power to communicate his ideas with facility to others. Another was unable to read, but was 'apt to teach,' and able to speak with great fluency and conviction. Without consulting the missionary, without asking for authority or permission, without soliciting, expecting, or receiving remuneration for their labours, whenever circumstances allowed, they went out together itinerating throughout the region around. Whenever they got together an assembly, the reader read a portion of a tract or Scripture, and the speaker expounded and exhorted upon it. Very few men who have left our theological schools have been so successful preachers as these were. They sent to the mission multitudes of inquirers. This was done by 'ignorant Karens,' who, wholly untaught souls of the forest; but with all the accumulated wisdom of nineteen centuries, what wiser course to improve the condition of that God had given them, could be suggested by the wisest of Christendom?

So soon as Quala had commenced to read, he began to expound the Christian books to all he met. His mother and engaged his first attention; and when his father listened and he replied to all his arguments, not in his own language but words of Scripture. Could this untutored boy have been so to pursue a more judicious course with a violent, unbelieving All whom he encountered, Karens and Burmans, had to tell, 'What a dear Saviour I have found!' and have it demonstrated that he was a Saviour to all who believed, by an appeal to the carried in his wallet. *Dr J*

**CHRISTIAN PRAISE.**—Unless man received a new nature, he he sing the new song? The raven perched on the rock whets her bloody beak, and impatiently watches the dying gles of some unhappy lamb, cannot time her croaking voice rich mellow music of a thrush; and since it is out of the ab of the heart that the mouth speaketh, how could a sinner the strain and sing the song of saints? *Dr G*

### Pearls of Truth.

**AFFLICTION.**—When you see the refiner cast the gold into nace, do you think he is angry with the gold and means to away? No, he sits as a refiner, he stands warily over the over the gold, and looks to it that not one grain be lost. At the dross is severed, he will out with it presently; it sh longer there.

**CHRISTIAN SERVICE.**—It is hard to row against the tide, swim against the stream; but harder still, under no impulse lash of a guilty conscience, and the terrors of a coming judgment attempt conformity to the will of God. And admitting the mity to be much greater than it is, what possible value can in the eyes of God? If even we would rather do the work o than have it done for us by a sullen, sulky servant, what can God have in your slavish service? I would not be serv slave; nor will Jesus Christ. His arguments are not wh reasons are not blows—his servants do not walk and work if He is the beloved Sovereign of a people who are free and de his interests, are ready to die for his person and crown. I sures the value of services not so much by the work don the willingness to do it. Even they serve that wait. The apostle says, 'Let there be first a willing mind, and it is according to what a man hath, and not according to what not.' *Dr G*

### Correspondence.

**APOSTOLIC EXHORTATIONS—LETTER AND REMA**

**DEAR BROTHER MILNER,**—Perceiving that a space of your. is devoted to Apostolic Exhortations, I beg to submit the fo soliciting your remarks thereon:—

In the 5th and 6th chapters of Ephesians, the apostle ;

hortations to masters and servants, parents and children and wives; and while no one questions the reasonableness or necessity of children being in subjection to parents, and of servants to masters, there are some who can see no necessity in wives being in subjection to husbands, and to such, Exhortations are hard sayings, the inspiration of which is questioned.

As a man, I am afraid to trust my own sense of fitness and propriety in such matters, upon which I am favoured with instruction in the Word of God, and as a disciple of Jesus I feel that I am bound to follow the wisdom of the world (which is foolishness with God), and to rely myself under the guidance of the Lord and his apostles; and as I do several Apostolic Exhortations to husbands and wives, in a place and in a position somewhat different from that in which in many instances exists, I think it meet that these exhortations should not be overlooked or forgotten. The apostle says in Col. iii. 18, *Wives submit yourselves to their husbands as unto the Lord, as the Church is subject unto Christ, who is the head of the Church, himself the Saviour of the Church, who saves her by his own blood, that he might cleanse her by the word of water, that he might present her to himself a glorious Church, not having spot or wrinkle, or any such thing, that she should be without stain, as the Church is subject unto Christ, as the Church is subject unto Christ, so ye be to their own husbands in everything (everything not against God, whose authority over all is supreme),* 4.

Is this the part of the counsel of God, or not?

It is hard to say, but it is suggested that the exhortation alluded to could not be the part of the counsel of God, and that it is a great blunder of Paul's, which we, as disciples of the Lord in the 19th century, should reject. It seems to me that the part of the instructions given by Paul (excepting where he speaks not by commandment but by permission) is the part of the counsel of God, and it would be exceedingly difficult to ascertain which is the part of the counsel of God, a fact that he has told us in some instances that he gives us, I think, a proof that the rest is of God. When I know that Paul had of human nature and of God's will, and the deep and earnest solicitude he ever evinced for the eternal welfare of mankind, I do feel that we would do well to lay the question of inspiration aside) to follow the Word of God, and to be guided by our own feeble sense of fitness and propriety, whether inspired or not inspired, when exhorting wives to submit themselves to their husbands it is evident that it was deeply imbedded in Paul's mind. Hence in Col. iii. 18, he says *Wives submit yourselves unto your own husbands as it is the will of the Lord; as the Church is subject unto Christ, who is the head of the Church, himself the Saviour of the Church, who saves her by his own blood, that he might cleanse her by the word of water, that he might present her to himself a glorious Church, not having spot or wrinkle, or any such thing, that she should be without stain, as the Church is subject unto Christ, as the Church is subject unto Christ, so ye be to their own husbands in everything (everything not against God, whose authority over all is supreme),* 4, 5.

It would indeed be lamentable if the great apostle of the Gentiles, in his exhortations, was requiring of christian wives something contrary to God's will, but still more deplorable that another apostle should have fallen into the same mistake, who in his epistle to the Romans, chap. iii, exhorts *Wives to be in subjection to their own husbands, as the Church is subject unto Christ, who is the head of the Church, himself the Saviour of the Church, who saves her by his own blood, that he might cleanse her by the word of water, that he might present her to himself a glorious Church, not having spot or wrinkle, or any such thing, that she should be without stain, as the Church is subject unto Christ, as the Church is subject unto Christ, so ye be to their own husbands in everything (everything not against God, whose authority over all is supreme),* 1, in imitation of the holy women in the olden time, who were in subjection to their husbands, ver. 5, as was Sarah, who called him Lord, ver. 6.

Not wishing to trespass upon your columns, I conclude bringing to 1 Cor. xi. 10, wherein Paul states that a woman ought to have power on her head, the marginal reading of which woman 'ought to have a covering in sign that she is under the power of her husband;' which, compared with ver. 3, and the other portions I have quoted, would seem to have a shew of 'Because of the angels' are words upon which I shall be receive instruction. I have heard it suggested that the angels referred to were spies sent by the adversaries of the Lord's church to detect, if possible, christian wives usurping authority over husbands, that they might have an occasion for reproach. affectionately yours,

London, June 1858.

THOS. JOHN

We know of no reason nor argument deserving the name of supposition that these Apostolic Exhortations are not part of the counsel of God. It is a most vicious principle for but poor enlightened men to make their seeing, or their sense of propriety, the rule of divine revelation or inspiration. If God had commanded what men deemed right and necessary, what would not the scriptures have contained? what would not have been excluded? The correspondent is right in not leaning to his own understanding, not trusting to his own sense of fitness and propriety in matters which God has clearly pronounced. His word, distinctly ascertained, is an end of all controversy. In these exhortations it is expressly stated.

Would it be for many professedly christian households these exhortations practically accepted. As rules of life they have carried proof of their divine origin. In saying this we do not mean the isolation, one from another of the specific duties of the several relationships named by the apostle. It is worthy of remark, in his letter to the disciples in Colosse, as in that to those in Ephesus, the same relationships and corresponding duties are named, in the same order is observed in the naming of them. It is in this mutuality that the true wisdom and meaning of the injunctions is discovered, and in recognition of which, they are to be acted upon. The apostle does not lay injunctions on the wife, without also charging to the husband; nor does he command children without dressing a word to parents. All duties are relative, and if those to a given relationship are despised, all related must suffer. It is singularly has this great organic principle been ignored in the interpretation of Scripture, both in respect to its injunctions relating to the church and the family. The husband has no right to require of the wife the obedience she owes, without recognising as practice he would have her do so, that he himself also is one under authority. So with the master and the servant, the parent and the child. If all-conservative thought borne in mind, there could be no burdens grievous to be borne; every yoke were easy, every burden light, for all the duties enjoined are the commandments of the Lord, and his commandments are not grievous. A heavier task is laid upon the husband than upon the wife—properly so, if he be the stronger vessel—for he is to love his wife, as Christ loved the church, this done, never could she have reason to complain of the burdens enjoined on her. It is in view of his love that Christ expects

and submission of his bride the Church,—and this is the term on which the christian husband is to look for that Place the christian wife under such a rule, and doubtless be incomparably fewer sins, sorrows, and complaints. and, Christ-like, raise and maintain his headship by a reign of love, and no wife deserving the name of the surname of Christ, will murmur or rebel. No right, as he to her submission.

ing or veiling of the head betokens humility. So Isaiah the seraphic worshippers as covering themselves with crying, holy, holy, holy, when he beheld the glory of God of Jehovah of hosts. As then in the presence and midst of the angelic worshippers cover themselves, so ought every woman to be covered in worshipping in the presence of the image and glory of God. This seems to us the drift of Paul's argument in the eleventh of first Corinthians. Ed.

### Intelligence.

IN GLASGOW.—Everything that concerns the Jewish matter of interest, and their location in the western capital is not less so. In the year A.D. 750, they are first mentioned in English history as living in England, but at what time they first abode in Scotland is unknown. It is not more than a few years since they had a SYNAGOGUE in Glasgow city, and that a temporary one, as their new and commodious house of worship will be opened and consecrated on their New Year's morn- ing. They have an appointed Rabbi, named Meyer, who, in addition to his official duties, is also the brewer to the male youths among them. By this learned Rabbi they attend to circumcision and keep the Passover in their SYNAGOGUE at the first hour of the Jewish day, six o'clock on Friday evening. Deut. xvi. 6, and read the Law, repeat their daily prayers, and earnestly cry for the fulfilment of their expected deliverer. The Sabbath is to them a day of rest, and all labour is suspended till the returning hour, six o'clock on Saturday evening.

At present twenty-six families of Jews in Glasgow, who are scattered, make up a small congregation. Though desolate, they observe the forms and ordinances given to their fathers. They worship with their faces towards the east, or towards Jerusalem. Their parchment roll of the Ten Commandments is read and touched in token of submission by every one present. The women of the congregation never sit with the males; they sit in a separate apartment. The males worship with their heads bowed, and do so in a bending posture. At the age of thirteen years, a boy becomes a member of the congregation, and which is done by prayer and supplication by the whole body of the Jews in

two burying places belonging to the Jews in Glasgow. One is in the Necropolis, and is wholly full. The new one



is in the north-west corner of the western Necropolis, a large neatly laid-out burying ground. The Jews never bury two in one grave; the spot is for ever sacred to the deceased. apparently repulsive, and unfeeling practice of carrying the ex body of a dear friend to an outhouse, in which to breathe his breath, is in rigid observance of the old law which enjoined *'touch a dead body.'* This practice is from no want of sympathy or respect, for the Jews as a people are loving, affectionate and kind to one another.

The question on the Talmud, which has divided the Jews of the Continent and in London, has not disturbed the friends in Glasgow. They maintain no human authority can be compared to the laws taught in the Pentateuch. A deviation from this principle leads to infidelity even in Judaism.

July 9, 1858, is a day worthy to be remembered by the Jewish nation, though more especially by those of them in Britain. On that day they were declared freemen, captives no more. The British legislature will now hear their voice and their cry: **THE OPPRESSED WILL RULE OVER THEIR OPPRESSOR.** The Jews' claims to liberty, to law, and to right, are acknowledged by the sanction of the Upper House of Parliament in a sweeping majority of 46 in favour. By this vote the nation of Britain is honoured, and captive people have their chains broken asunder, and each can lift up the drooping head and say **'I AM FREE.'** The weighty and momentous consequence of this one event time only can unfold. The mystery of their captivity will stand revealed, and Jew and Gentile will yet rejoice in acknowledging the wondrous ways of the Lord. The only other synagogue in Scotland is in the city of Edinburgh, situated in Richmond Court. To these two synagogues every year in the kingdom comes once a year to offer his gifts, and to join with his brethren in their observances. They keep the feast of Tabernacles on this occasion. Their singular adherence to the law of the Lord and their devoted attachment to one another, mark them as being under the same divine oversight that sustained them in the land of Promise; and if enlightened from above to see the God of their fathers manifested in flesh, and all the glory of the ark and the temple fulfilled in that manifestation, how would they exult and sing the mercy of the Lord in keeping them alive, when every hand was against them.

On one side of the iron gate which bars the old burying ground of the Jews in the Glasgow Necropolis, are these pathetic and expressive words,

'Tribes of the wandering foot and weary breast,  
Where shall ye flee away and be at rest?  
The wild dove hath her nest, the fox his cave;  
Mankind their country—Israel but the grave.'

and which has been painfully realised in the very letter. That as a people have been hated, dispersed, and persecuted. *Make them revive as the corn, and spread forth their branches as the cedars of Lebanon in every city where they dwell, and may those of them in Glasgow and in Edinburgh be honoured to lead the van in*

the end of their sacrifices in 'the Lamb of God which taketh in of the world.'

J. B.

**TRUTH IN THE UNITED STATES.**—I mentioned in my last the sad of Baptist principles during this Revival. Many ministers do it. The rector of one of the Episcopal churches in his immersed two in one of our chapels. Twenty-two were by the minister of the Methodist Episcopal church at New York. It is rapidly spreading among them. Indeed, *Christian Era* says that one body of the Methodist ministers immersion, and that some in the vicinity of Boston immerse as they sprinkle. The case of Mr Beecher excites great attention. The accessions to his church are very large—180 at the same occasion—and the members who ask for baptism so that he lately delivered an address on the subject which has attracted the attention of most of my editorial brethren. *Cor. Freeman.*

**TRUTH IN SWEDEN.**—Dr Steane, sent to visit the persecuted of the Saviour in Sweden, writes, 'The Lord is marvellously present among them and by them. The reports of their progress are in almost all parts of the country revive the remembrance of apostolic days, when 'the word of the Lord mightily grew ailed.' There are at this time 500 or 600 waiting to be

The baptisms have to be stealthily administered on some shore, or in a hidden nook of some inland lake, when no one may see them, and no lurking policeman spring upon some one have been baptised since we have been here, but the deed, as though it had been the perpetration of a great crime, is done at midnight, and so secretly, that even we heard nothing afterwards. On the Lord's day, however, we commemorated the dying love of the Redeemer, and at the close they baptised some candidates.

**DRS' DEGREES.**—Some years ago the University of St Andrews, the most famous in Scotland, having rather a lean treasury, and to replenish it by a new branch of commerce, and another that it would sell its Drs' degrees at £20 a piece. Many in the charge of this liberal offer, and among the rest a certain man who thought his services would be more acceptable to his name, put the required sum in his purse, and went up to St Andrews to purchase the coveted degree. A man-servant accompanied him, and was present when the bill, having previously footed the bill, was formally presented with the official document. On his return home the new doctor sent for his servant, and addressed him as follows:—'Noo, Sandy, ye'll be sure to ca' me the doctor; and gin ony body spiers at ye about the doctor's in his study, or the doctor's in a crack, as the case may be.' Sandy replied, 'on whether ye ca' me the doctor or the reverend doctor stared. 'Aye, but its jist so,' continued Sandy, 'for whan I found it cost sae little, I e'en got a diploma for ye'll jist be gude enough to say, "Doctor, put on some whisky." And gin ony body spiers

at ye about me, ye'll jist aye be sure to say the doctor's in try, or the doctor's in the stable, or the doctor's diggin' pe the case may be.' *American E*

**BAPTISMS.**—*Ford Forge, near Coldstream.* Mr Thomas Lo some time engaged as minister of the Independent Church upon a Lord's Day evening, about three months ago, we Bonar's Free Church, and heard a sermon preached by Purves, Minister of the Free Church, Morebattlé, from Luke 'But I have a baptism to be baptized with, and how am I s till it be accomplished!' The preacher, in illustrating the shewed very forcibly, both from the practice of the primitive and the natural construction of the passage itself, that bapt mean *immersion*. This was the means of leading Mr Lo reflect seriously upon the subject, and ultimately to a change in his sentiments. On Lord's Day, June 27, he strained to make a public profession of the change to th upon which they declined any further continuance of his Having met with Mr Henry Watson, pastor of the Baptize Ford Forge, he was baptized by him on Saturday, July 3r pendency, like all human *isms*, seeks to be independent of Christ, insomuch that if any man be so independent as t Messiah more fully than it allows, his dependence or inde is gone.—*Glasgow.* A young woman, daughter of a brother in Kirkcaldy, was added to the church in Brown confession and baptism on Lord's Day, 11th July.—*Delting.* Considerable excitement has been produced in this far no by the immersion into Christ of three persons on Lord's I ing, 20th June, who had been brought to the knowledge of by Brother W. Duncan, who, since his location in Garth a yea invited his neighbours to meet in his house for the stu Scriptures on first day evenings, while himself and those of hold who know the Lord meet earlier in the day for the br the loaf and the other ordinances of Christian worship. Th a church in a house is very foreign to the notions of those v so little of New Testament Christianity as to imagine that is a big stone building, with so many wooden seats, and or throne, for a hired dictator's sacred occupancy. We trust first fruits of our beloved brother's faithfulness will prove a rejoicing to him. Let all disciples of Jesus in similar sect follow our brother's example; let them remember that the promise is to two or three gathered together in the name. That sweetly hallowed fellowship which is with the Father his Son is not confined to numerous gatherings.—*Crossca* church here has been gladdened by three additions by ba young man on 20th June, and a man and his wife on 27; they continue stedfast in the faith which they have confess Lord call them to himself.

## THE POWER OF THE KEYS.

When Peter had confessed the Messiahship of Jesus, and he had said to him, 'On this rock I will build my church, and the gates of hades shall not prevail against it,' he added, 'I will give unto thee the keys of the kingdom of heaven, whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.' In exposition of this remarkable deliverance we observe—

That the kingdom of heaven is not heaven itself, just as the kingdom of God is not God himself. Every reader of the Bible is aware that the phrases, 'the kingdom of heaven' and 'the kingdom of God' are expressive of but one kingdom, that of the Messiah—that administration of heavenly things, which, since his ascension, has been conducted under his authority.

That this kingdom, though not *of* the world but *of* God, when, is *in* the world, appears from the fact that its keys were delivered to one, to be used by him on the earth, with the assurance that what he did here below would be ratified in heaven above.

That the kingdom is synonymous with the church of Christ is proved by the consideration that the Messiah here uses the word *Basilica* as the cognate of *Ecclesia*; that is, he uses the term from church to kingdom in such a way, that the two are put as equal to the other. The keys of the kingdom, which were used by Peter gave admission to the church.

That the keys of the kingdom consist in those laws of Christ which are introduced into the reign of favour delivered by the Lord to the world as a pledge for promulgation to the world. The phrase is unquestionably figurative; literal keys are not meant, but the use to which keys are applied is. Keys are employed to open and close lockfast places. They are therefore a seal of the authority of the possessor; they indicate the power to open and to close. The high authority of Jesus is expressed, 'I am he that liveth and was dead, and, I am alive for evermore, Amen; and have the keys of death and of life.'

That this power, as regards the church or kingdom, was committed to Peter on this occasion. Coincident with what he said, this apostle had the honour of opening the door of the church.

of faith, first to the Jews on Pentecost, and second to Gentiles at Cesarea. In both instances he announced laws of admission into the heavenly kingdom, and by his dict the candidates for salvation and glory were admitted to the church. He alludes to this himself when he says—'A while ago God made choice among us that the nation my mouth should hear the word of the Gospel and believe.'

6. That his use of the keys consisted simply in announcing and enforcing of those terms of salvation which the Messiah in person delivered to his apostles. They delivered only what they had received of the Lord, and by obedience to these terms men entered the kingdom—the church—were saved, while by the rejection of them others remained without and perished in their sins.

7. That these apostolic transactions were ratified in heaven is proved alike by the promise of the investiture and by the use of the apostles. There is no exception either way. 'Whosoever thou shalt bind on earth shall be bound in heaven, whatsoever thou shalt loose on earth shall be loosed in heaven.' 'Whose sins soever ye remit they are remitted, and whose sins soever ye retain they are retained.' Peter loosed the sins of all who gladly received his word when he said, 'Be baptized every one of you on the name of Jesus Christ for the remission of sins.' Their baptism and admission into the kingdom, the church, took place the same day, forthwith from which they continued stedfastly in the apostles' doctrine and in the fellowship, and in the breaking of bread, and in the prayers.' Then and afterwards they were known as saved, and to them, it is said, no other dared join him. Any one failing in his allegiance, falling from the grace of God, or manifesting insincerity, was dealt with as a traitor. He compared it with Ananias and Sapphira, and with Simon Magus. On them Peter pronounced sentence of death and of excommunication. They had no appeal. The former fell down his feet as he pronounced the word, and the latter was delivered over to Satan.

8. That the use of the keys was expressly an apostolic prerogative. However much men may assume the power, the assumption is a mere contemptible farce, utterly laughable in itself, and serious only from the dreadful consequences of *its poor dupes*. Papal, Episcopal, Presbyterial, and other *pretenders* may proclaim their kingdoms, their churches, their laws as they please, they may hold their courts, and fulfil

creeds of salvation, and their bulls of excommunication : heart's content, but certain is it as the sure word of whose voice once shook the earth, and now threatens not only the earth but the heavens also, that no arms are there of admission into the heavenly kingdom, the church of the living God, or into the enjoyments peerless benefits of the great and eternal salvation of the Lord Messiah has become the author, than those his apostles promulged by virtue of the authority granted him to them, and to no others in heaven or on earth. Before, finally, that it is the duty and the wisdom of all to betake them from all and sundry human ecclesiastical orders and legislatures, to the Messiah and his apostles, a part of them, and, by obeying their commandments, to the kingdom of God, and enjoy the exalted immunities and privileges of the only divine religious institution on earth : the church of Christ.

T. H. M.

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### MEMOIR OF JOHN DRON.

On a wet summer morning in 1856 two elderly persons came to us with no other introduction than that given by a letter, to the effect that as christian brethren in general, as were many others, by what they had heard and respecting an endeavour being made in Edinburgh after to return to the faith and order of the primitive church, their desire to spend the day with us, to talk on the concerning the kingdom of God and the name of Jesus

The day was spent accordingly in profitable and converse. As the object of meeting was not to disturb rather to hear, in order to report to other brethren of Fife and Forfar equally interested as ourselves the good work of the Lord, quite a considerable number of subjects passed under review. The programme of conversation was somewhat as follows:—the Church of Christ the one and only authorised organisation for the promotion of the Kingdom of God on earth; the evangelistic office a permanent office for the preaching of the gospel, the gathering of converts, establishing and setting in order of churches; the office is not an office open to human electorate, but the duty of the church is *in Christ*; the union of the people of God, not only constituted evangelical alliances or creeds, but

by unreserved conformity to the apostolic example and junctions; the co-operation of the churches not on the ground of sectarian agreement, but of their being one in Christ; by the strong, as brethren, helping the weak; the raising the efficiency of the ministry of the brotherhood by the greatest in gift, knowledge, and experience, serving the least according to opportunity; the securing of the purity and reality of the Church by its separation from the world; the worship through the conservation to the people of God of the ordinances of Christ. Such was our introduction of brethren John Dron of Auchtermuchty, and James Ainslie of Dundee.

As we subsequently learned by letter and interview, his visit was quite in the way of our esteemed brother. He had no greater joy than to hear of the children of God walking in the truth, desiring to know the way of the Lord more perfectly, and following on with that intent. This one thing he himself did. Reared in his childhood among the most pious of Scottish Presbyterians, and perusing, if not knowing, the holy Scriptures from a child, and being himself of decided pious disposition, the searching of the word and the doing the will of God, whenever ascertained, was his manner of life. The church of his forefathers was not long his home, for one of his first discoveries in the will of God was that the immersion of the believer in water is the only baptism appointed by the Saviour for introduction into his kingdom. Accordingly, in 1806, when eighteen years of age, he with another young man, a companion in the study of the scriptures, went twenty miles to Dundee, on a Saturday afternoon, and was immersed the same evening by one of the pastors of the Baptist Church there, and next day enjoyed in its midst the fellowship of the saints in the breaking of the memorial bread. There being no baptised church in Auchtermuchty, his subsequent practice for two or three years was to walk to Edinburgh, distant five miles, where there was a small gathering of baptised believers; but in 1809 the small congregation which two years before had been formed in Auchtermuchty on the principles of Independency as advocated by the Messrs Haldane of Edinburgh and their co-adjutors, was agitated on the question of baptism, so that thirteen of its number were immersed one evening in a small river adjoining the town. These now assembled together, Mr Dron along with them, and constituted the first church in that place which attended

the Lord's commandment in the immersion of believers. Among those who had left the Presbyterians and united with Independents were Mr Dron's eldest brother, George, and sisters. He was afterwards further gratified to see his remaining sisters and brother in like manner confess the same and submit to the authority of Jesus. Thus all the members of the family became associated together in the faithful obedience of the gospel.

His brother George, who died in 1853, and he were early led to take part in the edification and pastorate of the church, and for forty years and more they continued their labours with unwearied fidelity. Amid many changes they persevered with earnest desire and effort to stand perfect and complete in all the will of God.

Deeply impressed with the necessity of giving exclusive heed to the teachings of the Holy Spirit as communicated in the words of the Messiah and his prophets and apostles, he constantly urged the putting aside of the diverse theories of religious parties which so generally prevail. With remarkable humility, consistency, and charity, he continued to his death the zealous advocate of a full return to the faith in its primitive simplicity and purity.

All efforts at home and abroad tending more or less in this direction elicited from him the kindest interest. Those of which he deemed most likely to secure the end, he considered worthy of all possible encouragement. This led him constantly to watch the progress of events, to inform himself well on all religious movements, and to place himself in personal communication with such labourers in the truth of God as appeared to be seeking the same great object. In 1830 he fell in with a few of the writings of Alexander Campbell of America, and after a four years' acquaintance with the most important of them, he went to the United States in 1834 to make the personal acquaintance of that great and good man and his co-labourers, and to see for himself the progress of that reformation which they were conducting in America. On his return after two years, he commenced a correspondence which lasted till his decease.

His life was eminently a life of faith on the Son of God. The affairs of this life gave him little concern. Very literally he obeyed the injunction—Seek first the kingdom of God and his righteousness, and to the full did he enjoy the promise, that all other things needful and good should be



added. His business was conducted with the utmost integrity and his uprightness, courtesy, and amiability called for only the respect, but the affection of all who knew him. He was in the best sense of the word a gentleman, for the kindness and gentleness of Christ were never more fully displayed to our knowledge than by him. It was the joy of his life to meet with kindred spirits, and to give them to enjoy with under his roof the pleasures of christian intercourse. His death at Bethany Cottage in the spring of 1857 has left behind memory the most fragrant recollections of christian intelligence, and enjoyment.

The influence of such a christian could not fail to be felt by many to the Saviour, and so it has been in the case of the departed brother; he was instrumental in leading many to the knowledge and love of the truth, and the greater part of his relatives in the immediately succeeding generation were brought to the Saviour through his counsel and example. Except for his extreme diffidence, the circle of his influence must have been immensely wider. But he was a Brother—the son of consolation, though not a Boanerges—rather than a thunder. Yet in the church his teaching, remarkable for its simplicity, gravity, earnestness, and scriptural foundation, was highly and justly valued.

During his life of threescore years and ten, he enjoyed excellent health, and it was not till within this year that he doubted that a few more years of usefulness would have been added. But in the winter tokens of the giving way of his constitution became apparent, and from the middle of February he was confined to his room till his death. His wife and in-law, who had resided with him for the last twenty years, did all that affection could, and though the nature of the disease caused much weakness and suffering, yet he maintained with the tranquillity of christian patience, and though death was evidently approaching he passed through the dark valley with the utmost composure and the most assured confidence, knowing in whom he had believed. Though not excited or rapturous, he frequently expressed himself in grateful and adoration at the marvellous grace of God in Christ. When dissolution seemed to be at hand he was heard in fervent commendation of his spirit to the Lord Jesus, and when too weak to speak, a gentle movement of the hand signalled his departure in peace.

Thus on the fifth of June he departed to be with Christ.

and faithfully served him with his whole heart one who, though reckoning himself one of the , was nevertheless by others esteemed as one of ornaments of the christian name; one who, ing his influence greatly by his natural unobd reserve, will long be affectionately remembered many christian relatives, and by the church to ong and acceptably ministered, but by all the hin a considerable circle by which his counsel sought and so highly esteemed, and by a still of brethren with whom he rejoiced to maintain a ce of the most truly christian character. 'The re just is blessed.'

Ed.

### CHING OF CHRIST CONCERNING THE KINGDOM OF GOD.—John iii.

this conversation occurred between Jesus and Nicodemus was a very general expectation among the Jews of the the Messiah and the kingdom of God upon the earth, the sayings of Moses and the prophets, such as these, hall the Lord your God raise up unto you of your unto me;' 'In the days of those kings shall the God up a kingdom;' 'A king shall reign in righteousness.' ly appeared, preaching, 'Repent, for the kingdom of and,' and he was followed by Jesus and his disciples. was very great. Vast numbers, confessing their sins, by John. The Scribes and Pharisees also came to him n he addressed thus, 'O generation of vipers, who hath o flee from the wrath to come,' Matt. iii. And it is , 'He made and baptized more disciples than John.' its shew that the Jews did not reject the gospel which as proclaimed; that which they rejected was his doc- ing the kingdom. Here they stumbled and fell. And ded that they stand not alone. Vast numbers still err anner.

ing verse of this chapter we learn that Nicodemus was the works of Jesus, that he was a Teacher sent from his conviction he came to him by night. 'The Lord, thoughts, said, 'Except a man be born again, he cannot om of God.' This doctrine was opposed to the precon- f Nicodemus. In common with his brethren, he ex- his kingdom would be set up among them, because descendants of Abraham. Jesus, however, undeceives 'Except a man be born of water and the Spirit, he nto the kingdom of God.'

no things embodied in this statement necessary to be order to comprehend the teaching of Jesus—first, a

birth; *second*, a birth into the kingdom of God. Men enter into the kingdom through a birth, which cannot be effected without a begetting—hence begotten, begat, etc., are familiar terms in the Christian Scriptures, with their co-relatives, father, son, &c. These are connected with a kingdom in Rev. i. 9, 'I, Jesus, am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.' Now the cause that produces a birth is seed, which in the present instance is not animal, but the word of God; and not the whole word of God, but the 'seed.'

The necessity for this change in character and condition appears when we consider the character of the kingdom of heaven, 'kingdom shall reign in righteousness,' 'thy children shall be all holy, but the Jews were not holy, they were exceeding great sinners.' David sang of their law thus—'The law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes; the judgments of the Lord are true and righteous altogether.' Psa. xix. Yet they had transgressed this law from the very beginning, and when the prophets called on them to repent, they refused to harden their hearts, and killed the prophets, so that they were sinners before God exceedingly. Hence before they could enjoy the privileges of a righteous kingdom, it was necessary they should be begotten and born again.

Besides, such a change in their natures was foretold by the prophets. 'The Lord thy God will circumcise thine heart, the heart of thy seed to love the Lord thy God with all thine heart, with all thy soul, that thou mayest live,' Deut. x. 6. Ezek. xxxvi. 26. Still further, to fit a sinner for a kingdom of righteousness, it is necessary his state should be changed, he should receive forgiveness of sins; therefore, one of the promises of the new covenant is, 'I will forgive their iniquities, and remember them no more,' Jer. xxxi. 31. Such a privilege never was enjoyed by the law, for the sacrifices then offered could never perfect the conscience of the worshipper, for there was a remembrance of sin year by year; but this perfection was reserved for the new covenant, the worshipper would be sanctified and perfected by 'the offering of the body of Jesus once for all.' Still, before this privilege could be enjoyed, it was necessary the partakers should become 'dead to the law by the body of Christ, that they should be married to Christ, even to him who rose from the dead.'

As a birth is always effected through the agency of seed, and a second birth is no exception to the universal law, it is impossible to know what is the seed of the second birth. It is the 'gospel' that is that 'incorruptible seed which lives and abides for ever.' The word of the truth of the gospel, 'which creates anew in us Jesus unto good works.' Now, what is the gospel? Some say that these words, 'Repent, for the kingdom of heaven is at hand,' are the gospel; while others teach the gospel is contained in the statement, 'that Christ died for our sins, and that he was buried, and rose again the third day, according to the scriptures.' Now, if persuaded there is sufficient evidence from this third of John that the latter and not the former is the seed which becomes sown into the heart, the germ of the new creature and of the new

observe Jesus teaches that 'he that is born of water and discerns and enters the kingdom,' or in other words, that is the agent or cause of the new birth. Here the definite ised, which in the New Testament always applies to the tod. Now this leads us to examine the work of the Spirit, ad by Jesus himself, and illustrated in the Apostolic Acta. believeth on me, as the Scripture saith, out of his belly rivers of living water. But this spake he of the Spirit which believe on him should receive: for the Spirit was not yet cause Jesus was not yet glorified,' John vii. 38, 39. 'And the Spirit of truth, is come, he will reprove the world of of righteousness, and of judgment: of sin, because they be- on me; of righteousness, because I go to my Father, and e no more; and of judgment, because the prince of this judged,' John xvi. 8-11. These two passages define the n the Spirit should be given, and also the nature of his e should be given after Jesus was glorified, and he would the world of sin, etc. Accordingly he came eight days after ended up on high, and his presence is recognised by Peter that he was indeed exalted, 'being by the right hand of ed, and having received of the Father the promise of the it, he hath shed forth this which ye now see and hear,' 3. His presence was made known by a rushing mighty ich filled all the house where the disciples were assembled, e apostles speaking in languages they had never learned. ressed the assembled multitude, each in his own tongue, y the cause of such wonderful phenomena. God's purpose as, that the apostles should become the medium through Spirit fulfilled his mission to the world, and sowed the in- e seed, by which both Jew and Gentile were born into the

(To be concluded in next.)

## APOSTOLIC EXHORTATIONS.

*sense to no man evil for evil,' Rom. xii. 17.*

e difficult lesson than this have the peop'e of God to learn. aratively easy one of not returning evil for good, or of not

without provocation, every child of God has to some con- extent advanced in, though even in so elementary a lesson et much schooling needed. But the exhortation before us , have been altogether unschooled. The maxims of the e taken its place in the primer. 'Tit for tat' is as much ith those calling themselves Christians, as is 'a tooth for id an eye for an eye,' the law with the Jew. It is held to gitimate 'to pay a man back in his own coin,' however

If one good turn deserves another, so it is considered ad turn-merits nothing better than itself. It is thought lid justification of an injurious action to say that one was o its performance. *If war can only be called defensive, he followers, in name of him, who, when he suffered, did*

not so much as threaten, wage it to the death. But is this c  
Is it like the picture, the example, the precept? As mu  
night is like day—and no more. *The gospel sanctions not th  
any evil.*

*'Dearly beloved, avenge not yourselves, but give place unto w  
it is written, Vengeance is mine; I will repay, saith the Lord  
xii. 19.*

No citizen of any well-governed state is at liberty to take his own hands. There is law for the lawless, and there are authority for the punishment of evil doers, and for the praise who do well. If any citizen so far forget his position as to the functions of the magistrate, and become his own avenger, he himself a transgressor. Every good citizen understands this therefore prepared always either to suffer wrong, or to allow to take its course against the transgressor. Why, then, un- incomparably better, wiser, safer government of the Messianic subjects so far forgetful of their allegiance as to avenge the when he so strictly charges them not to do so, and assures th he himself is the avenger of all such as in well-doing commi- cause to him? This is one of the anomalies of the Christi- these apostate days. Men professing to be the subjects of th Messiah set his laws at defiance in this respect provided, little compunction as if they were under no obligation to hi- if he had abdicated, or as if his government or judgments w- to be trusted. When Christians of this too common sort ar- by friend or foe, they no more think of giving place to w- calmly leaving the offender to the charge of him who has j- to judge his people, than if there were no such command, or promise. The immediate consequence is an untold amount- gression and suffering on the part of those who, by obedient- exhortation tendered here, would in all probability have c- the foe into a friend, the calumniator into an admirer, and- this or no, would certainly have enjoyed that serene happi- hopeful assurance which those only know who commit the- to him who judgeth righteously, who shall bring to light th- things of darkness, and who will avenge his own elect. Christians were wise, that they understood this! How the- would flow as a river, and their righteousness as the wave- sea! How peaceful amid all their sufferings now, and ho- more hopeful would be their anticipations of the judgment!

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## P o e t r y .

### GOD AND THE SOUL.

THE heavens are sullen, and the rain  
Descends in slanting lines,  
But up above the weeping clouds  
The sun in glory shines.

The clouds may hide him from our view,  
But cannot quench his light ;  
His beams will by and bye break through,  
And gild the gloom of night.

And so between the soul and God  
Dark clouds may intervene,  
But, sunlike, up above the clouds  
God dwells in light unseen.

And surely as the radiant sun  
Will after gloom appear,  
So surely to the soul will God,  
To comfort and to cheer.

He makes the clouds pavilions,  
In which he sometimes hides ;  
He makes them, too, his chariots,  
In which he kingly rides.

When, therefore, it is night with thee,  
Oh ! yield not to despair ;  
For surely as ye see the gloom,  
So surely God is there.

J. F. SMITH.

## Cloud of Witnesses.

### THE GROUND OF CONFIDENCE.

Is this enviable feeling of security attained? Is it the result of fast faith in him who so loved the world as to give up his Son for death? Is it because you believe from the heart that God is at reconciling the world unto himself, not imputing sin? Is it because you know that grace which justifies freely through the atonement that is in Christ? Is it because you have seen in his blood once the guilt of your sin, and the love of God to sinners? Is it because you are looking to him whom you have pierced, and who has pierced for you? Is this the reason why you feel secure? Is this the ground of your confidence, your peace, your joy?

Then, brethren, happy are ye. Ye have found that peace which the world cannot give, and which the world cannot take away. Your confidence rests on a foundation which nothing can shake—the love of God, of God manifest in the flesh. Hold fast your confidence and rejoicing of hope. Let no sinful doubts and fears, no worldly cares and anxieties, disturb your heavenly serenity. It is a precious, a safe, a scriptural joy that you feel—the joy of reconciliation to God your Father, and peace through the blood of Christ, the Holy Spirit dwelling in you. You may feel yourselves secure, brethren, you are secure in the favour of him whom you have pierced as your friend. Only continue to love and serve him with all your heart, and see that ye do not suffer yourselves to be lightly

beguiled, or despoiled of that peace which the Saviour left as his legacy to his disciples—that peace which is the blessing of the man whose iniquity is pardoned, whose sin is covered, to whom the Lord imputeth not transgression.’ *Dr C*

### Pearls of Truth.

DIVEST Christianity of its precepts and its sanctions, reduced to a mere charter of privileges, a provision for investing a class with a title to eternal life independent of every moral obligation, and it will be eagerly embraced; but it will not be the religion of the New Testament; it will not be the religion of him who, in his sermon on the mount, by reminding his hearers that ‘heareth his sayings and doeth them not, shall be likened to a man who built his house upon the sand, and the storm came, and descended, and the winds blew and beat upon that house, and because it was founded upon the sand.’

In the New Testament, the absolute subserviency of all statements to the formation of the principles and habits of piety, is never lost sight of; we are continually reminded that obedience is the end of all knowledge and of all religious improvement.

He who consults impartially the dictates of conscience and is enlightened by revelation, will seldom feel himself embarrassed with respect either to the nature or the order of his duties.

The opportunities of making great sacrifices for the good of the world are of rare occurrence; and he who remains inactive through his power to confer signal benefits or yield important services in the imminent danger of incurring the doom of the slothful servant.

The essence of Christian perfection consists in a sole and undivided desire to do the will of God.

Christian peace is not the stupid security of a mind that does not reflect; it is a tranquillity which rests upon an unshaken basis.

The peace of a follower of Christ is founded on the oath of fidelity to him who cannot lie, which, springing from the consciousness of an ineffable alliance with the Father of spirits, makes us in his fulness; to become a partner with him in his eternity; pure and serene as the unruffled wave which reflects the heaven in its bosom, while it is accompanied with a feeling of exultation in the triumph natural to such as are conscious that ere long, having come, they shall possess all things.

Nothing is little which relates to a future state; nothing is frivolous which has the remotest influence on such prospects. Considered as a state of probation, our present condition loses its inherent meanness; it derives a moral grandeur even from the shortness of its duration when viewed as a contest for an eternal crown, in which the candidates are exhibited in a theatre to the view of beings of the highest order, who, conscious of the tremendous importance of the issue, of the magnitude of the interest at stake, survey the combatants from on high with benevolent and solicitous attention. *L*

## Correspondence.

### 3 THE CHRISTIAN BELIEVER'S FIRST DUTY?

*To the Editor of the Christian Advocate.*

SIR,—In the June number of the *Advocate*, under the heading and over your signature, is an article calculated to be of great convenience. I will briefly state the case.

At Glasgow, Manchester, and Birmingham, after having discoursed on the Kingdom of the kingdom of God, we frequently hear the opinion formed that the *British Millennial Harbinger* and the *Advocate* are on sale, and as the latter is only one penny, with a view to further information upon the subjects of baptism, we make ourselves owners of a copy of your excellent paper, as you know, we often have in our assemblies devout converts in Jesus, who have not been 'buried with him by his death,' but who admire our order, and would unite with us in receiving them dispense with baptism. They are not Christians—we are born from above—we are new

born in Christ Jesus—we are translated into the kingdom of God—on—and in refusing us you turn from the Lord's table and say, 'You are not people.' What is our answer? It is to the effect that, 'We are new creatures in Christ Jesus of whom we read in the Scriptures, are those who have been "born of water and the Spirit," and gotten by the gospel," and brought forth from the bath of baptism thus translated into the kingdom—that the persons were "Christians at Antioch," as well as those who were afterwards called by the apostles, so far as we are informed by the inspired Scriptures those who had been immersed, not "into the name of Paul," but in the name of the Father, the Son, and the Holy Ghost," and therefore we have no more authority to call the unbaptised by the name of Christ or Christians, than we have to call the bride by the name of the bridegroom before the marriage ceremony puts his name upon her, which we never think of doing however well assured that the name is entirely given her heart to him. This answer, we think, is fully expressed by yourself in the words following:—'As in the analogy of marriage the woman puts on the man—as she is united to him in lawful union—as she then takes his name, so the disciple in baptism puts on Christ, takes his name, &c.' It is the inconvenience likely to be occasioned by the article referred to? This—the purchaser of *Advocate* No. 6 having to ponder the answer recorded above, opens to page 107 'The Christian Believer's first Duty.' He ponders thus, 'What is the duty of Christian believers!—I see. In accordance with the theory that the name is put on in baptism, this writer divides believers into two classes—those who believe and have been baptised and who are called "Christian believers," and those who like myself believe, but have not been baptised, and who are but believers ready to have their name put upon them. But I will read a little and ascertain what the result will be.' Turning again to the article he asks the following questions: 'Was he not found in the ranks of the church? Has he not been changed? Has he not been born again? Has he become a new creature in Christ Jesus?' And seeing



that an answer in the affirmative is intended, he adds, 'Justing to the instructions I received in the meeting-room, the Christian believer, then, is, as I supposed, the believer whose relation to whose second birth, whose new creation, whose translation into the kingdom of God has been completed in baptism.' Having said this conclusion our enquirer finds his curiosity further excited he exclaims, 'The first duty of the Christian believer! Must that vary with the circumstances of the individual? Certain it must; and yet this heading seems to imply that there is for the Christian some one and the same duty, which is the first—let the paper speak for itself, I will read on.' He reads and finds the Christian believer's first duty is to be 'baptized into Christ,' or words, that 'the Christian believer' is 'a new creature in Christ Jesus,' yet needs to be 'baptized into Christ,' has been 'born again' (which, according to the Saviour is a birth of *water* and the Spirit *without water*, and that we deliver discourses to convince people that they have *not* received the name of Christ, and our *Advocates* at the same time to prove that they have.

This is, dear brother, to say the least, a serious matter in the churches in England and Scotland with which we are immediately acting, have for years declined to speak of the unbaptized as 'again'—'in Christ Jesus'—'new creatures,' &c., &c. The people who have addicted themselves to the proclamation, and been sanctioned by the churches, from brother G. Read (so highly esteemed in Scotland), to those now labouring, would, I think, without exception join me in rejecting the phraseology here complained of, which is without Scriptural example and subversive of Scriptural teaching.

Will you, dear brother, then kindly look again to this matter if you cannot find New Testament authority for calling the baptized 'new creatures in Christ Jesus,' and for asserting that they are 'born again,' and for giving the name 'Christians' to those who have not received the name of the Bridegroom, are you not obliged to change your language? I will only add that, if you can find such authority, others, including myself, will certainly stand corrected, and it will then be incumbent upon us to adopt the same which we now object.—Yours in Christian Love, D.

'That which is born of the Spirit is spirit,' that which is born of the water is body, John iii. 6; Heb. x. 22. Both are essential to entrance into the kingdom or church of God. But in the order of precept and fact the birth of the Spirit precedes that of the body. A person is born again as respects his spirit—the inner man—he believes on the name of Jesus, 'Whosoever believeth that the Son of Man is the Christ is born of God.' One baptized—born out of water without this previous birth of spirit in which the new life is received—still-born; his baptism is null and void. Not so, however, as in the case of one who, though not yet immersed, has believed on, listens to the word of Christ. By believing into the Son he has come to possess life, John iii. 16, 36. The Son gives life; the Spirit gives life, John v. 25; vi. 63. The water cannot give life but is the birth of the family church or kingdom of the already living. Such persons as we contemplated in our article of June No., who had believed into Christ but had not yet been baptized into him, we can

l as new creatures, as having passed from death unto life, as g been born again in the sense indicated. Though it be ad- i that the Scripture term 'new creature' is in Scripture applied o the baptized, inasmuch as all the believers addressed were sed, it does not follow that it was their baptism that made them reatures. They were born from above before they were born beneath—from the baptismal grave.

e do not admit the likelihood of the difficulty arising which er D. K. supposes. The reader of the article would not con- ; that the writer of it regarded only the baptized believer as the sian believer; he could not fail to see that the object of the r was to shew to unbaptized believers in Christ that their first as believers on the Messiah is to be baptized into him. Brother ill allow that there are many such characters in just such a an as to require such instruction. He admits this in his pre- k. He does not call them Christians though he admits they are vers in Christ. We called them Christian believers, *i. e.*, belie- in Christ, but not Christians, though he assumes we did. To Christian or disciple of Christ a man must do more than believe . must believe and obey—he must believe and turn to the Lord. o some who believed, in the primitive as in the present age, be- disciples. Compare John xii. 42 with Acts xi. 21 and xviii. 8. ere is no ground in the article for the remark that we deliver urses to convince certain people that they have not received the of Christ, and sell them *Advocates* at the same time to prove that have. Where is there a line in the article indicating that the ptized have received his name? Does it not rather seek to ex- the anomaly of the case of those who in heart have received refusing him in form, by declining to receive his name in im- ion therinto? ED.

#### THE CHRISTIAN ADMINISTRATION' *versus* 'THE CHRIS- TIAN SYSTEM.'

LOVED BROTHER MILNER,—Permit me to call your attention, hat of your readers, to the following question, *viz.*, *Is 'the sian System' a Scriptural phrase, or does it convey a Scriptural*

ave heard many things as to what 'the Christian System' has and *suffered*, *is* doing, *can* do, and *will yet* do, but after all can- ed it, nor anything exactly equivalent to it, in the New Testa-

Please lend me your aid in this particular. If either you or [your readers can find a fair counterpart to this phrase among wholesome words of Jesus Christ, its mention will confer an tion on your present querist.

o phrase, '*the Christian System*,' appears to me as *ambiguous* les unscriptural. What is meant by it? The 'doctrine of ,' viewed as an abstract system of *truth*; or the arrangements Christian Church viewed as an order of *things*? Its wording suggests the former as its meaning: its usage favours the or at least *includes it*. If the former be its signification,

might we not advantageously exchange it for 'the truth Gospel,'—'the word of the truth of the gospel,'—'the faith mystery of the faith,'—'the doctrine of Christ,' or some other phrase commended to us as unquestionably dictated by the God? It is true, none of these scriptural phrases brings into nence, if it at all expresses, the thought intended by the word. But so much the better; the doctrine of Christ is not taught automatically in the New Testament, *i. e.*, not as a system of truth. If the word 'system' is human, is there not an in danger of our *making up*, by the interlacing of merely human with divine verities, a concatenation of ideas, which, as a sy nothing more than human? What should be more dep amongst us than the giving currency to the *modes of thou illustration* peculiar to one or more strong-minded brethren passing these off as 'the Christian System?'

If however, by 'the Christian System,' is intended an *things* rather than *words* or *truths*, then we would suggest a scriptural, and less ambiguous phrase. *Oikonomia* is a wo occurs in the Greek Testament about eight times. Its un and clear meaning is *administration*. It occurs in the fo passages: Luke xvi. 2, 3, 4; 1 Cor. ix. 17; Eph. i. 10; iii. i. 25; 1 Tim. i. 4; to which we may add on the authority of B critical Greek Testament Eph. iii. 9, where *oikonomia* rath *koinonia* is sustained by the united verdict of Griesbach, Lachman, and Tischendorf. In the first three examples it slated in the common version 'stewardship,' in the next fo 'pensation.' 'Administration' would entirely suit all the l 1 Tim. i. 4, there is some difficulty. 'Various readings' ha proposed; but Granville Penn reads *oikonomia*, and translat harmony with its remaining occurrences, thus:—'which s questions rather than *to fulfil* God's dispensation of faith.' T 'reading' of Eph. iii. 9, greatly improves the sense of the thus—'And to make all men see what is the administrator mystery' (or secret) &c, instead of 'the fellowship of the m

But not commenting on the occurrences of this word at since we write to suggest rather than teach, we would question—would it not probably tend to expand the concepti invigorate the spiritual life of the disciples of Jesus were throw the phrase 'the Christian System' into comparative and bring out from its undeserved infrequency the more se phrase, 'the Christian Administration.' 'The Christian Sys far as 'the faith' may be thus contemplated, may be shut u New Testament or in men's brains; but the Christian Admini fills heaven and earth. The Christian System seems to of to be speculated upon, or debated about; but the Christian A tration calls for obedience, for work. The opinionated sp says, virtually, 'I thank thee O Lord, that thou hast entu *me* the Christian System, and gone back to heaven, leavin shew my skill in propounding this system to others;' but the worker virtually says, 'I thank thee, O Lord, that thou hok Administration of the kingdom of heaven in thine own han thyself art the great administrator, who, of thine infinite coo sion, hast called me to become a co-worker with thee.'

brother, the above remarks are not too brief, let me hope not too lengthy to call forth from your pen a few thoughts or otherwise of the topics introduced.—Yours in Jesus,

J. B. R.

#### DISCIPLINE—QUERIES AND REPLY.

**ROTHER MILNER**,—You will much oblige me and others by the following questions in next month's *Advocate*. 1st, On charges of inferential reasoning? 2nd, Ought not such to be substantiated by facts? 3rd, Is it not possible for a majority to be wrong as well as a minority? 4th, If a minority protest the acts of a majority as unscriptural, and then appeals to the congregation through its executive, requesting an impartial investigation of the matter, is it right for said executive to refuse in the request, and so doing still to have fellowship with the majority, and at the same time to agree to acknowledge the

A LOVER OF FAIR-PLAY.

read nothing in Scripture of christian churches deposing officers. If a brother in office breaks the law of Christ he is not to that law equally as others in the church. That law describes nor exemplifies either the election or deposition of officers of the church, deacons or table-servers only excepted. They are accountable to it for their stewardship. 2nd, If supposed to be guilty, the charge should of course be proved by facts. No inferential reasoning apart from facts can substantiate a charge. 3rd, The word of God does not admit of action in the church by majority and minority. Such action ensures division of the law of Christ union. Action of this kind violates 1 Cor. 14:16 which says: 'I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment.' 4th, The request of any brother, having for its object the healing of division, merits consideration, and any attempt to acknowledge two churches to which a church has fallen is certain to secure very little, if any, christian fellowship.

ED.

### Intelligence.

**LABETTES IN GLASGOW**.—Not one of the numerous bodies of dissenters in Glasgow city deserves more credit for uniformity and steadiness of purpose, than the congregation named the *Sandemanians*. Their constitution and polity as a self-governing and independent body are ably defined in that interesting tract, 'THE HISTORY OF THE KING OF MARTYRS,' John xviii. 36; and

published by him 1729. The Glassites have never deviated from the succinct and lucid statements therein made, and they have ground to esteem them. The gist of them is—*That the kingdom of the Lord Jesus on earth is a spiritual kingdom, and that his laws and institutions can only be understood and obeyed by believing men.* With this as a leading principle, they have never asked the assistance of educated or talented men to propound their convictions of duty. No college or university degree has ever graced, or disgraced their eldership. Their simplicity and sincerity are observable in all they do: they court no popular attraction; they are exclusive; they never extend their influence beyond the walls of their own chapel; those 'without' are, in their judgment, brought to the knowledge of the true God in Christ Jesus, more by the power through the written word illustrated and exemplified by the meeting of the Church on the 'first day of the week', than by making or preaching. They hold a plurality of elders in each congregation, though they retain one when without two. They resign an elder from office, if, after the decease of his wife, he enters a second time into matrimony. They decline the services of evangelists, neither aid Bible nor missionary societies.

John Glass, the originator or founder of the Glassites in Scotland, was born, September 25, 1695, at Auchtermuchty in Fifeshire. His father was the parish minister there, and his son John followed his footsteps. After completing his classical studies at the university of St Andrews and Edinburgh, he was 'ordained' minister of the parish of Tealing, near Dundee, 1719. His new position caused him to make a minute examination of the principles taught in 'the Confession of Faith,' and in 'the Solemn League and Covenant,' and the consequence was, his openly declaring the anti-scriptural nature of the teachings of both. No sooner did he make this confession of avowal, than the Church courts formally deposed him on August 1728. He left his manse at Tealing, and, with his young and tender family, he arrived at Dundee, weary, worn out, penniless, and almost friendless. Here they found lodgings, and retired to rest, but a fresh trial awaited them in the morning. The patient suffering wife said whisperingly to the partner of her sorrows, 'What are we to do for breakfast?' No answer was given, for none could be given. Words could not express the deep feelings within the bereaved husband and wife. The anxious look spoke volumes, yet nothing was said. It was too much to be continued; and the husband retired to an inner chamber, and poured out the agony of grief at the feet of the Omnipotent, and prayed for relief. His only safety was in divine aid, and he was not disappointed. Relief was at hand. A supply of oatmeal was laid at the door, for the use of the family, by an unknown friend who was moved with pity towards them. The supply was in the room when the husband returned, and so surprised and powered and astonished was he at this merciful interposition, that in the burst of grateful feelings, he penned that pathetic and touching twelve verses in the hymn book used by the body in their first services, beginning, 'When the King of kings comes.' From that time Mr Glass now was from the trammels and emoluments of a parish minister. He declared his change of mind on vital matters more fearlessly, and more convincingly, than he had ever

was a time in Scotland very different from the present. No body of dissenters sympathised with the attempt made to dissolve the claims of church establishments, as the movement by Messrs. Hume and Ralph Erskine, did not begin till 1736. The Glassites were alone. They peacefully and effectively fought the battle of

A numerous congregation was gathered at Dundee. Mr. Hume lived to witness the fact, that a congregation of believing men met independently of state pay, equally as without a paid ministry. His exertions to spread his principles were amazing. Besides his personal labours among his brethren in the several congregations he brought together in Paisley, Glasgow, Edinburgh, Leith, Arbroath, Montrose, Aberdeen, Dunkeld, Leslie, Coupar, Galashiels, Glasgow, and Liverpool, he put to the press no fewer than forty-one tracts on different important subjects, and some of them of considerable size. He lived a spotless life, and died at Dundee 1773.

The first congregation of Glassites in Glasgow assembled about the year 1740. They meet at present in their own chapel, 136 George Street. They have only one elder or pastor, Mr Moyr, and about 40 members, though only 42 members. They do no church business by majorities,—unanimity in everything is the rule. They observe 'the breaking of bread' on the first day meetings, unless in the presence of elders. They meet forenoon and afternoon on the first day. Between these services they unitedly observe 'a love feast' by dining together, and close their social enjoyments with a 'kiss of charity.' Mutual exhortations from the male members is invariably attended to, as well as mutual prayer every day. They abstain from the 'eating of blood,' and of 'things offered.' They refuse to renew communion with an individual excluded from their body. Instead of having one general meeting for all necessary purposes, they have three different meetings—one at the meeting-house door—one at the love feast—one at a third immediately before 'the breaking of bread,' and which is denominated 'the fellowship.' Though denying clerical assumption, they practise clerical rule—and 'dismiss the congregation with a benediction blessing!' Their views on the one atonement of the Lord Jesus Christ cannot be better expressed than in the words of the inscription on the tombstone of the late esteemed Mr Sandeman, who was born in Perth 1718, removed to London 1760, and thence to New York 1764, where he died, April 2, 1771, at Danbury, New York.

'Here lies, till the resurrection, the body of ROBERT SANDEMAN, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith—*That the bare death of JESUS CHRIST, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God.*' \*

Glassites refuse believers' baptism, and substitute infant sprinkling, and it is most singular that with all the originality of thought and expression on the nature of the spiritual kingdom of the Lord Jesus, by the noted writer on the 'Theron and Aspasia' of Mr James

This is not 'the ancient faith.' Scriptures nowhere speak of the presentation of the chief of sinners spotless before God, apart from the obedience of the law. Acts xv. 9; 1 Pet. i. 22.—Ed.)

Hervey, they should include children as partakers of it. However many individuals among them have felt the difficulty, and can only surmount it by admitting that believers' baptism is the basis of Scripture, for the old Scotch Baptists had their ranks largely drawn from the Glassite congregations. The well-known, and justly esteemed Archibald Maclean, and the learned and devoted Hervey David Inglis, were with the Glassites before they avowed themselves Baptists, and these being leading men, they carried with them their new connection all their sympathies and leanings, so that the Scotch Baptist congregations were, and in many respects are, part of the Glassite.

The various congregations of Glassites in Scotland, and of Separatists in England, as they are named in England, are manifestly becoming smaller. The general diffusion of their independent principles among other religious bodies is one cause; but there is another, and a greater moment, namely, that it is now discovered that the good man, great John Glass in renouncing the Scottish Establishment, did not shake off altogether the filthy garments of that corrupt system which he retained too many of the practices 'spotted by the flesh,' and things that John Knox established, John Glass transplanted, and the gross of their public services cannot date beyond 1560, the origin of Presbyterianism. A tenacity in maintaining indefensible opinions is painfully witnessed in the fathers of the respected Glassites. They revere their forefathers, and will not reveal their failings. Their expositions of Scripture are deemed superior to any other, and they refuse to be instructed unless through their medium. This procedure is not just to themselves, nor to the sacred cause in which they are embarked. Sympathy towards the apprehensions of others is indispensable in the journey of life. No man, and no body of men, can claim infallibility, and in mere matters of opinion the utmost liberty should be allowed. The retrospection of 130 years to the origin of the body is a humbling and a sorrowing one. Their consolidated mind and perfection of principle are only yet to be hoped for, instead of the body being one having many members, it is divided into distinct and separate parts, with the members in rebellion one against another. The friends in Glasgow have no communion with those in Edinburgh, and those in Edinburgh refuse union with those in London or Dundee. And for what? Not a doctrinal error, not a false or fatal heresy—but a difference of opinion on the amount of blood in a strangled animal! or whether an animal killed in the name of the number strangled! The Glassites have maintained their original principles, but they have forgotten the attractive and cementing influences of christian charity. Let them arise to their true dignity and honourable position. Let them freely associate with those who plead for THE RESTORATION TO PURE CHRISTIANITY. A work is yet to do in the earth, greater and more important than any attempted. The breaches made in the perfect pillar of divine truth must be repaired, and blessed will be the people that succeeds to restore them—for restored they will be to the joy of the whole earth.

*Glasgow.*

## LIFE AND DEATH.

red writers wrote in human language; they employed words which their contemporaries used, but they placed them in a new and higher sphere, for they spoke of persons of greater dignity and glory than mortal men had conceived. It is to their writings then we must look for knowledge of their words and phrases, and by comparison that we must arrive at our definitions and meanings; just as in the works of scientific men, we must gather their proper terms, and note them in the sense in which these authors employ them, to understand well their

therefore, the prophets and apostles speak of *life and death*—what do they mean? Just what men had understood of life in a higher and grander sense. All the world is not dead; by DEATH *annihilation* was not meant; and all things are not dead; by LIFE *existence* was not signified: for things as well as things living had existence all around. Things existed, and things having being had life imparted. Therefore that the radical, the universal, and the true conception of life is *union*, and of death *separation*. In all the wide variety of being, respecting which these words are used, this is their meaning. A dead tree is one in which the principle of growth has been separated; a dead animal, one from which the vital energy has been severed; as the body without the spirit is dead, so the soul without works is dead also.' It is in the moral world as well as in the physical, and in the spiritual as in the moral. A man without the spirit is a dead body, faith without works is dead, a man without the Saviour is a dead sinner. Union with God in Christ is life in its highest conception, separation from God in sin is death in its direst degree. The scriptures teach.

The law of sin and death promulgated in Eden said to Adam: 'As thou eatest (of the tree of knowledge of good and evil), thou shalt die.' That day he surely died, not in the sense of his entering upon a process of physical decay that would bring his body to the grave, but in the sense of separation from the communion of his Father. That day he was expelled the Edenic bowers, and of his posterity the sure word speaks as '*dead in trespasses and sins*.' Therefore to living men thus dead the divine



Jesus said: 'You have no life in you;' and to those in union with him, he said: 'Severed from me you can do nothing.' To like purpose, exactly, the apostle Paul represents the light of life as appealing in urgent strain to a sin-slumbering soul: 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!'

Lose sight of these Scripture facts, and what consequences! What nonsense men would make out of the most est facts of revelation! O, say they, the sinner is dead, how can the dead do ought? Must he not just wait till God moves him into life, should that ever be his sovereign assurance? It is forgotten that the apostle charged the sinner to awake from the dead—that the dead in sin are everywhere in the world, and that respecting them the Messiah solemnly averred: 'Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me *hath everlasting life* and shall not come into condemnation, but *is passed from death unto life*. Verily, verily, I say unto you, The hour is coming, and now is, when *the dead shall hear the voice of the Son of man, and they that hear shall live*.'

Life and death, therefore, in their chiefest conceptions consist in union with, and in separation from, God. God views the sinner as dead precisely as the father complains of the prodigal boy as lost and dead. The one is dead to God as other to his parent. Of ancient sinning Israel God mourned as for the dead: 'Your iniquities have separated between you and your God.' 'Son of man, can these bones live?' By the Spirit, spoke that sublime thought which the Father God in person was ages after fully to reveal: 'Sing unto the Lord, O ye saints of his, at the remembrance of his holiness; for he is but a moment in his anger, and *in his favour is life*. Mark well the antithesis and parallel here established: *—favour; favour=life*. So exactly in the teaching of Jesus: 'He that believeth on the Son *hath everlasting life*, but he that believeth not the Son shall not see life, but *the wrath of God abideth upon him*.' In Jehovah's favour is life, in his wrath of God is death. In the enjoyment of the former, the soul is possessed in supremest fulness and order, and in the end of the latter, death is borne in its most dreadful reality.

There is no death to the Christian. Jesus averred: 'Verily, verily, If a man keep my saying, he shall never see death. I am the resurrection and the life: he that believeth on

rnacle were dissolved we have a building of God,  
made with hands, eternal in the heavens. For  
groan, earnestly desiring to be clothed upon with  
which is from heaven, if so be that being clothed,  
not be found naked. For we, that are in this taber-  
groan, being burdened, not for that we would be  
but clothed upon, that mortality might be swal-  
f life. Now, he that hath wrought us for the self-  
is God, who also hath given unto us the earnest  
rit; therefore we are always confident, knowing  
we are at home in the body, we are absent from  
(for we walk by faith, not by sight), we are confi-  
; and willing rather to be absent from the body,  
present with the Lord.' And again, 'For me to  
ist, and to die is gain. But if I live in the flesh,  
fruit of my labour; yet what I shall choose I know  
I am in a strait betwixt two, having a desire to  
to be with Christ, which is far better; nevertheless,  
a the flesh is more needful for you.' Paul thus  
ed no death. He was neither an infidel nor a  
to suppose at any time that death to man was anni-  
utter unconsciousness; but now in Christ he was  
hat decease was simply a change of residence—of  
e felt himself in a temporary habitation, a mere  
h would be dissolved, one that would be taken  
from which he would depart, but in which depar-

that are kept in ward unto the judgment of the gr when, instead of the welcome, 'Come, ye blessed Father, inherit the kingdom prepared for you from t dation of the world,' the sentence shall be, 'Depart, y into everlasting fire, prepared for the devil and his This is the second death; and here, as elsewhere, we departure—separation, is its radical idea, while that life in its supremest glory, is indicated in the word ever-living, life-giving Jesus. 'Come, ye blessed of my So that the saint can say with his Saviour, in prc his life-impacting presence, 'Thou wilt shew me the life; in thy presence is fulness of joy; at thy rig are pleasures for evermore.'

### THE ECHO OF SALVATION.

EVERY serious reader of the New Testament has, c frequently pondered the sublime events of the day c cost, as narrated in the second chapter of the Act Apostles. Probably the one recollection of that day, out most distinctly to his mind, is the fact that three souls were then *saved*.

Probably, however, many an ear has heard the : that day's deeds, without catching the *echo* of salvatio so singularly reverberates along the concluding s Luke's narrative.

Not now commenting on the 'inauguration,' or t clamation' of the day of Pentecost, we ask the reader to the grand 'salvation chorus,' which its 'consu supplies.

The *inquiry* for salvation is first heard. The m being pierced to the heart on account of their murder deeds, exclaim, '*Men, brethren! what must we d saved*, every reader mentally supplies. So self-evide rect is this supplement, that many persons quote the as if it were not merely implied, but expressed. He we have the key-note to all that follows.

The *conditions* of salvation are forthwith proj '*Repent, and be baptized*,' says the Apostle Peter. spired minister of the newly crowned Sovereign, does not evade the inquiry proposed, nor does he retu distinct or perplexing response. Whatever else ma plied, only two conditions of peace are expressed, viz.,

Physician are the sick. Those who need the waters  
the famishing. 'Ho, every one that thirsteth, come  
waters!'

is of salvation is then laid. 'Repent, and be bap-  
tized one of you, (epi) upon the name of Jesus Christ.'  
is based on Jesus' name. His name, or revealed  
character, furnishes ground for the sinner's confi-  
dence. Through him God is propitiated; with him God is well  
pleased. In him God has laid the redeeming government; in  
him God appears reconciling the world unto himself, not im-  
puting their iniquities unto them. Jehovah has laid his only  
son in Zion, as the foundation of the redeemed com-  
munity, the spiritual temple. Repentance and baptism are  
incorporation; in and by them the individual is  
made the chief-corner-stone. In repentance and baptism  
is placed trust in Jesus' name. What God pro-  
mises he accepts as his ground of dependence. This,  
repentance, because obedient faith. Neither faith, re-  
pentance, nor baptism, is the ground of the sinner's confidence,  
but the name which is above every name. Notwithstanding,  
repentance and baptism, takes its stand, and builds  
the temple.

Now the elements of salvation. 'Repent, &c., for  
the remission of sins, and ye shall receive the gift of the Holy  
Spirit. Every sinner needs pardon for the past, and power  
for the future. In salvation this need is supplied. Pardon

mises contained in the second chapter of the Prophecy Joel. The former commences at the 28th verse, and is intimately connected with signs, wonders, and miraculous events. The latter forms the 32d verse, and refers immediately to salvation. The former had been already fulfilled on the morning of the day of Pentecost; the latter was about being fulfilled when Peter spoke these words. But, indeed, there is no room to doubt that Peter referred to Joel's second promise, the promise of salvation, since a comparison will show that the Apostle substantially *quoted* the words of the Prophet in his second promise, which should 'come to pass' when the latter should have been fulfilled. The Spirit has been poured out on the Church; and now, it is about to come to pass, that whosoever shall submissively (in repentance and baptism) call on the name of the Lord Jesus, shall be saved. The Apostle therefore, quotes the promise to that effect from the Prophecy of Joel. Thus, we learn the truth of our former remark, that both pardon and the reception of the Spirit are constituent elements of *salvation*. Peter's argument is, Ye shall receive both these blessings, *because* the promise of SALVATION is fulfilled in you. '*For the promise,*' &c.

The *personal responsibility* connected with salvation is then urged: '*And with many other words did he teach them, and EXHORT, saying, SAVE YOURSELVES from this untoward generation.*' The Apostles treated sinners as if 'all were now ready,'—as if all *might* be saved—as if it depended on the sinner's determination whether he is saved or not; and if, in the event of not being saved, it would clearly be the individual's own fault. How unlike the Apostles those who reverse these positions.

The *great hindrance* to salvation at the same time arises. That '*untoward generation*' occasioned Peter the great solicitude. He seems to have anticipated the removal of this hindrance, sooner than this. And, is not the *present* generation untoward—perverse as well as that? Does not the same formidable obstacle arise in the same direction now?—indeed, it is still the same. Conviction of truth and duty have been implanted; a measure of 'desire' to obey man's law has been originated in the bosom;—but 'what will my wife, my neighbours—my employers, say to it?' is too often found hindering the attainment of salvation. Take care, dear sinner, to save *yourself* from *this untoward generation!*

The *reception* of salvation is then narrated. Three things

ally saved are associated in the manner here de-  
Let no believer neglect a steadfast continuance in  
ely appointed means of preservation and advance-

*disinterestedness* resulting from salvation, is subse-  
played. 'And all that believed had all things  
and sold their possessions and goods, and parted  
men, as (tis) ANY man had need.' This was a fine  
of love over selfishness. Even the tenacious love of  
was subdued by the love of Christ shed abroad in  
disciples' hearts. And, in fact, the same result, in  
de, must ever follow—real salvation—real deliver-  
sin. Selfishness is the essential sin; and no man  
l to be saved who is not delivered from selfishness.  
etime, it must be granted, that the circumstances  
re Jerusalem community was at this time placed,  
ordinary. Besides, it would appear from the inci-  
ected with Ananias and Sapphira at a subsequent  
this manifestation of helpful love was perfectly spon-  
d voluntary. This, we may safely affirm, that the  
under the like circumstances, would produce the

Meanwhile, nothing can excuse the absence from  
r's bosom of disinterested, practical, outgoing love.  
the *progress* of salvation is briefly recorded. 'And  
added to the church daily such as should be saved.'  
all for all christians to remember how, notwith-

saved? Surely, this is no more correct according to original, than agreeable to the analogy of the faith. As to the latter question, however true it may be, that, beyond the present salvation of the believer from the guilt and dominion of sin, there remains a future, final, full deliverance from all the consequences of transgression; yet, there seems nothing unseasonable in a statement of this latter salvation, at this point of Luke's narrative. The spread of *present* deliverance from the wrath to come, is *the* scope of the narrative. As to the translation—some have emended thus,—‘*such WERE saved.*’ But this seems to err nearly as much in direction as the common version in another. There is no ground for affirming these daily added-ones to have been saved before their entrance into the community of the church. ‘He that believeth and is baptized, SHALL BE saved.’ ‘Repent, and be baptized FOR the remission of sins, and ye SHALL RECEIVE the gift of the Holy Spirit.’ We have for some time observed the use, in the original of this statement of Luke, of the present participle, and have been satisfied that just it, and nothing else, embodied the Evangelist's idea, ‘*The* added *those being saved.*’ Trollope, in his *Grammar of the Greek New Testament*, sustains this view. Trench, in a recent work on our authorised version, unequivocally supports it. He says, of King James' Revisers, ‘*They probably did not clearly perceive that, by this language, the sacred writer meant to say, that IN THIS ACT of adherence to the Church, and to Christ its Head, these converts were delivered from the wrath to come; “those that did enter.” Hammond renders it.*’ Let this verse be understood as above, and our neighbours will no longer complain of the church sustaining the true design of christian baptism!

To conclude; in this narrative we meet with the essence of the conditions, the freeness, the basis, the elements, the promise, the responsibility, the reception, the conservation, the disinterestedness, and the progress of salvation.

Dear reader, have you raised this enquiry, complied with these conditions, rejoiced at this freeness, builded on this promise, accepted these elements, embraced this promise, true to this responsibility, imitated this reception, sought this conservation, experienced this disinterestedness, and followed this progress? Harken at once to the calls of mercy, wisdom, opportunity, and advantage. Make it your own.

## TEACHING OF CHRIST CONCERNING THE KINGDOM OF GOD.—John iii.—*Continued.*

apostolic Testimony is the only exposition of the words which were being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God raised up, having loosed the pains of death, because it was not possible he should be holden of it,' Acts ii. 23, 24. 'And this Jesus Christ of Nazareth, whom ye crucified, whom God raised up, even by him doth this man stand before you as the stone which was set at nought by you builders, the chief corner stone. Neither is there salvation in any other name given under heaven among men by whom we must be saved,' Acts iv. 10-12. 'And we (the apostles) are witnesses of all things which he did both in the land of Israel and in Jerusalem; whom they slew, and hanged on a tree; but God raised him up the third day and shewed him openly, not to all men, but unto witnesses chosen before of God, even to us who were with him after he rose from the dead. And he hath commanded us to preach unto the people, and to testify that it is he which is ordained of God to be the judge of quick and dead. To the prophets witness, that, through his name whosoever shall believe shall receive the remission of sins,' Acts x. 41-43. 'Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand, so that ye are saved if ye keep in memory what I preached, lest ye have believed in vain. For I delivered unto you at which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures,' 1 Cor. xv. 1-4. 'Neither do we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed which shall certify you, brethren, that the gospel which was preached of us is not after men, for I neither received it of man, nor was I taught it but by the revelation of Jesus Christ,' Gal. i. 11-12. 'And I (Paul) have kept nothing back, testifying both to the Jews and also to the Greeks, repentance towards God and faith in our Lord Jesus Christ,' Acts xx. 21.

When these quotations from the apostolic writings to shew the truth of their preaching. The sin they charged home upon the Jews, in crucifying the Lord Jesus Christ, yet his death happened according to the divine arrangements, and from the determinate counsel and foreknowledge of God, and was designed for the redemption of the world from sin and its consequences; that they called for retribution, that Jesus was appointed the judge of the quick and the dead, Paul affirms, in Galatians, that he received the gospel by revelation, and pronounces accursed any man or angel who might preach any other gospel.

Is there any further proof that this was done under the direction and power of the Holy Spirit? We have it in those miracles, signs and wonders they did in the presence of both Jew



and Gentile, to make them obedient to the faith, and also in the gifts the disciples received by the imposition of the apostles' hands Gal. iii. 1-6; 1 Cor. xii.

Jesus further teaches that a birth of water is necessary to enter the kingdom of God. This is all but universally admitted by the Baptists and Pædo-Baptists to be the ordinance of Baptism. This is the boundary between the kingdom of Satan, and the kingdom of God and of Christ, and it is at this birth of water and spirit when the latter kingdom begins; the baptised believer finds he is no longer at liberty to walk as he pleases, but is ever after strictly 'under the law of Christ,' his whole body, soul, and spirit, must be under the discipline and government of him whose authority he has acknowledged.

These remarks are confirmed by the concluding verses of the conversation with Nicodemus. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on him should not perish, but have eternal life.' In order to establish the kingdom of heaven, God gave up his only-begotten and the accursed tree, for the salvation of the believing that they might enjoy remission, and thus be prepared for the privileges of the kingdom of righteousness, the conviction of which wrought in the heart by the power of the Spirit of God, becomes the regenerating principle, and in due time by the ordinance of baptism, they are born into the kingdom and become partakers of its privileges, 'He that believeth is not condemned, he that believeth not is condemned already.' This is a further proof of the existence of the kingdom. 'When there is no law there is no transgression, and sin is not imputed where there is no law.' Now there cannot be a law without a king and a kingdom, and it is the existence of both that constitutes sin and righteousness; therefore the fact that men are justified or condemned by the belief or disbelief of the Son of God, is the strongest proof that can be given that the kingdom actually exists.

Finally, one of the greatest crimes men commit is rebellion against the reigning monarch; in every country, and every form of government, there is one punishment awarded—death. From the universal law the kingdom of heaven is no exception, only punishment is reserved to the end, but is no less certain, for from the judgment seat there is no possibility of escape, and the fate of every kind will hang upon the acknowledgment of him as universal monarch. The obedient will be saved and the disobedient condemned to the lake of fire, which is the second death. The reason why some of our day affirm that the kingdom of God has never appeared, is because it has never assumed the appearance predicted by Daniel, expected by the pious Jew; now we conceive such mistake the nature of this kingdom, they suppose this kingdom cannot have any existence unless it has an external manifestation like other kingdoms. This idea filled Nicodemus and the disciples of Jesus themselves; we are persuaded from the doctrine of Jesus that it actually has manifested, and that it is entered by a birth of water and spirit; when the Spirit has actually descended, he has executed his office in the world by the mission of the apostles, men have believed their money, been born of water, and have entered upon the privileges of the kingdom, while the unbeliever has continued condemned; he would ask what more would have happened although Jesus had

am. Nothing more unless the disobedient would have been punished, which in the meantime is reserved for the judgment and perdition of the ungodly.

It is said there is a day coming when the kingdom shall come, long anticipated by Nicodemus; be it so, the kingdom must be overthrown and fall upon the kingdoms of this world, and they will be like the dust of the summer threshing-floor, and itself a great mountain, and fill the whole earth. But is it possible for any Jew to enter that kingdom except he receive the testimony, and be born of water. Let the words of Jesus Christ answer the question, 'Except a man be born again he cannot enter the kingdom of heaven.'

The birth of water and spirit is necessary to enter the kingdom of God through those churches that receive members in any other way than the kingdom of God but of men—the clergy. Hence we have the rule to try the merits of every church, and its claims to the church of Christ, his kingdom; none ought to be acknowledged except those that open the legitimate door. Such only enter the kingdom of heaven, in which kingdom I thank my Father, he has given me a position more to be esteemed than any man has ever had in the highest earthly kingdom that ever has existed.

G. M.

## APOSTOLIC EXHORTATIONS.

*without ceasing,* 1 Thess. iv. 17.

This exhortation the Christian has at once an exquisitely deplorable exhibition of his heavenly Father's boundless goodness toward him, and that attitude which he as a child of God should ever bear toward his merciful Parent. It is just as if God had addressed the Christian—'You require incessant and innumerable aids; in yourself you are helpless as the babe; on me you are entirely and for ever dependent; all that you now or can ever require, I have to give; far from being unwilling am I to bless you, than you are desirous of being blessed, often would I have showered upon you the choicest treasures of my infinite store, but I have been prevented, knowing that in your present state had I given them they would not have blessed you; it would have been, by your faithlessness of me, indifferent to me, you could not have realized, far less appreciated them; they would have remained disregarded and misemployed. I wish you to see your true relation to me, to realize your complete eternal dependence upon me, to know my anxious desire to bless you, my Father's best favours upon you; and therefore I say, Ask me continually—'pray without ceasing.' How stupendous the benevolence of my Father dictated such an injunction as this! How gloriously does he stand forth with the best and truest of all earthly benevolence! An benefactor bestows a favour; that favour is followed by the favour of another—it is perchance given; another request follows. How deep are the depths of human goodness have been fathomed, and how far from the petition is a gruff, What do you mean by continuing to me for favour after favour? Away with you; away.

But with God, how different! Countless blessings he gives unrequited and unthanked, he continues, second by second, grace upon grace; and still he says to the recipient, Cease ask of me—'pray without ceasing.'

Learn from this, Christian reader, something of the infiniteness of your Father God, something of his inexhaustible something of his ardent wish to bless you. And while you do this much, forget not the pleasing lesson which it reads to you your position of entire dependence, your duty of implicit upon him, and your obligation to express your sense of great mercies freely given, and your wish for the enjoyment of his favours at the hand of that same all-bountiful God, who has you with every good you have ever had, and longs to give you more than now you can even conceive of. Therefore, 'pray without ceasing.'

### P o e t r y .

#### STRAWS FOR THE WIND.

FOR even as straws tossed on high will shew you which way the wind blows and even as some people who, of themselves, think little, are often occasion of thought in others, so it may be that, by a little ballad, or a you may perchance chain the attention of men who would yawn or sleep at a solemn sermon.—*Anon.*

#### THE WEAKEST SIDE: OR, THE CHOICE OF THE TRUE-HEARTED.

'Tis often seen, I know full well, that Might doth 'rule the land,  
That Truth hath lack of followers, while Falsehood counts  
That Vice's gilded chariot-wheels run smooth beneath their  
And throw up dust in Virtue's eyes while tear-dimmed  
road.

And well I know that honest hearts oft fall on evil days,  
While truckling knaves heap golden store, and win the false  
praise;  
That a honied tongue and an itching palm a path to wealth  
While proud men hug their honesty, and so grow grey and-

And I know that *words* and *things* on earth do widely disagree  
Till error-blinded eyes refuse God's workings deep to see;  
That the Devil's sowing broadcast his creeping crop of ill—  
But while his *tares* are growing God's *corn* is sprouting still!

And I know a day is coming when Earth's shams shall die,  
When the Right shall ride victorious as the Wrong in days  
And I hear Truth's footsteps coming—they are not yet over  
And Truth's lightnings are awaking in the Future's thunder

Once I saw an old man's death-bed—and the memory is not  
He was one of Earth's high-honoured, and a humbug to the world  
He had climbed our social ladder till he'd reached its topmost  
And was honoured as the owner of five hundred thousand pounds

father, stern, cold husband—he had let his daughter die  
 sin, all unforgiven—to appease society!  
 crushed his wife's young spirit—but for that the world don't  
 care for her diamond necklace, and her house in Blankblank  
 street?

fattened upon usury, and heaped up piles of gold;  
 he was nether millstone, and his brain was keen and cold;  
 sold his friend's last bedstead!—what of that?—he gained  
 use—  
 never stole a loaf of bread, or broke his country's laws!

The rich man died—was buried—and a statue mourned in stone  
 the festering mortality of that mammon-grubbing one;  
 he played his part—the scene closed—the funeral bell did toll,  
 and the earth claimed his worn-out body—whither went that worldling's

he saw another death-bed—and the dying man was poor  
 he led to him whose carriage 'stopped the way' at Pluto's door;  
 but a London curate—yet full many an eye grew dim  
 the poor man's friend was dying—and prayers rose thick for

neither birth, connexion, nor wealth to push his way;  
 the same old path to-morrow that he toiled on yesterday;  
 the poet sang his praises, in high, heroic verse;  
 his soul soared not to judgment clogged with any poor man's

whether he of platitudes—no sugar'd words he knew;  
 his preaching and his practice were—the pure, the good, the true;  
 the drawing-rooms of countesses his face was seldom seen—  
 he preached the Word too roughly for sleek saints in crinoline!

he would not cringe and truckle—too true to feign and lie;  
 he would speak to blazon virtue when hypocrisy was nigh;  
 he sowed God's seed in darkness, and in quiet sought to save—  
 the crop he sowed is growing ever grateful round his grave.

he died—and sweetly slumbered when life's working day was done;  
 his good angels met him when his weary race was run;  
 his bones no sculptured tomb arose in gilded pride,  
 selfish 'midst the worldly, he took the 'weakest side.'

W. B. B. S., in *Tait's Magazine*.

### Pearls of Truth.

the foolishness of preaching that saves souls, but not foolish  
 preaching.  
 are what is written in the books of men with what is written  
 in the book of God.

He is the best preacher that does the most good, and most souls.

With whom should believers be but with believers!

There is a way to keep man out of hell, but no way to out of it.

To be in Christ is heaven below, to be with Him is heaven above.

Set the timepiece of your lives by the Sun of Righteousness.

Keep the copy of your lives from blots and errors, that the letters thereof may be read by all.

We must shine in grace before we can shine in glory.

There are three things that constitute a new creature,—life,—and holiness.

An applauded Christ may have many hosannahs, but a crucified Christ will have many crucifiers.

Take heed that you do not take yourselves to hell with words.

Either have Christ in your lives, or cast him out of your lives.

He that sins against his light, will, at last, sin away his light.

Be willing to want what God is not willing to give.

A Christian is to submit to the will of God's disposing, as to the will of God's commanding.

Take up your contentment in God's appointment.

God is willing to give all that is good for us, therefore, be willing to want that which He is unwilling to give.

Never were any saints their own carvers, but before they cut their own fingers: Lot was put to his choice, and Sodom, but it was not long before Sodom was burnt, and Leah

Rachel said, 'Give me children, else I die;' and she had a child, it cost her her life: Therefore, submit thy will to God's will.

That soul shall have his desires from God, that desires not what God wills.

It is only the Christian man that is the contented man.

Crucify your sins that have crucified your Saviour. If you crucify your Saviour, would we hug him and embrace him as our Father, would we eat at our table, and not rather detest the very sight of him?

How many are there that would rather have sinful self than have sinful self crucified!

A saint is not free from sin, that is his burden; a saint is not free from sin, that is his joying; sin is in his soul, that is his lamb; sin is in his soul, that is his consolation. Therefore, crucify sin, with its affections and lusts!

Bless God most, you who are most blessed.

Men should not glory *in* what they have received, but they should give glory *for* what they have received.

To bless God for our mercies is the way to have them increase.

No good lasts so long as that which is thankfully improved.

O, Christians, give all your glory unto Him who hath given His glory unto you.

The more God's hand is enlarged in blessing us, the more our hearts should be enlarged in blessing Him.

If a righteous cause bring us into suffering, a righteous cause bring us out of suffering.

The most lowly Christian is the most lovely Christian.

suffer for well-doing, we do well in suffering.  
 an honour to be dishonoured with Christ.  
 words without good works, will never turn to good account.  
 or gifts and graces both, but for graces more.  
 art sanctified, is better than desires satisfied.  
 e in favour with them who are out of favour with God, and to  
 spoken of by them who are ill spoken of by him, is a reproach  
 than an honour.  
 an begins to be good, till he sees himself to be bad.  
 an never truly relish the sweetness of God's mercy, who never  
 tasted the bitterness of his own misery.  
 y have their evidences of grace to seek, where they should  
 their evidences of grace to show.  
 cannot always tell what o'clock it is in a man's breast, by the  
 his countenance.  
 ood in the world, with the goods of the world.  
 better spending your time in doing good, than in getting  
 for the goods we get we must leave, but the good we do  
 ver leave us.  
 ambitious man will leave all his greatness behind him, but the  
 nan shall carry all his good with him,  
 hat showed no mercy, shall have no mercy showed him.  
 y is so good a servant that it will never let its master die a  
 .  
 igh mercy make your pockets lighter, it will make your crowns  
 . W. DYER, 1665.

## Correspondence.

### JOHN III. 5.—QUERY AND REPLY.

BROTHER MILNER.—Will you kindly answer the following  
 in the next Number of the *Christian Advocate*?  
 the word *καὶ* in John iii. 5 be legally rendered 'even,'—born of  
*ven* of the Spirit; or can it only be so rendered in particular  
 ; *καὶ εἰ*—if even—which could not apply to the above passage  
 ; rendering it meaningless? Also, is there not a difference in  
 rit being spoken of as *LIVING water*, and the simple term *water*  
 this case? Does not the command of the Holy Spirit by the  
 of Peter, on Pentecost, show that it means that both a change  
 ; and a birth of water are required? Your answer to the above  
 gratefully received by yours in the Lord,

NEO-CHRISTIANOS.

copulative conjunction *καὶ* is of far more frequent occurrence  
 y other word in Scripture, and is in the vast majority of in-  
 rendered *and*, with undoubted correctness. It is, however,  
 ed *even* under two conditions; either when it is used as an  
*ve* or as having *intensive* force. In the former sense we read  
 l Cor. xv. 24, and James iii. 9, because it is the evident wish  
 riter to *explain* that God *is* the Father. It is, therefore, more  
 o read 'God even the Father,' than 'God and the Father,' as in

James i. 27. In the sense of giving intensity to the express particle is translated *even* in Mark i. 27; iv. 25; Luke viii. *Even* the unclean spirits obeyed Jesus: *even* that which the faithful servant has shall be taken from him. That the conjunction correctly rendered *and* in John iii. 5, is plain, for water is Spirit. If the Spirit were water as the Father is God, the utmost propriety, we could read 'water even the Spirit,' just as 'God even the Father.' But if it be said that the Saviour used the word *water* figuratively, and immediately explained the figurative word *spirit*, we reply that we have no business to make any figurative unless the sense require it; that here there is no necessity, but that it is absurd to make the divine Teacher explain a figure in explanation which itself required to be explained! We can easily imagine a faulty human teacher seeking to explain a figure by using a figure for that purpose, and then immediately finding the figure needed explanation, but we cannot suppose this of Christ. That he used the word *water* in a figurative sense, John iv. 38, are proof; but both in what he said to the woman at the well and in his exhortation to the people on the day of the passover, a reader can doubt that the term was employed figuratively and the passages explain this clearly. But no one can say that it is more than a figure is meant in John iii. 5. The meaning of the conjunction here remained unquestioned until the introduction of the 'non-essential' theory. Acts ii. 38 is conclusive.

### Intelligence.

THE OLD SCOTCH INDEPENDENTS IN GLASGOW.—Age demands respect. The hoary head is a crown of glory if it be found on a man of a way of righteousness; and as with a man of gray hairs, a congregation that has outlived the strife of tongues with the slander of many without. In these days of transition congregations have ceased to exist, while others are so dressed that even in externals they are not recognisable. The Old Scotch Independents; except for the decrease of members, and the filling up of the vacant ranks with young men, change is not perceptible. Their principles and practices undisturbed. The same round of service, and the same tone of expression continue—solemn, grave, and reflective, cultivating the mind and enlarging the understanding of the hearers.

An Independent or Congregationalist is one who understands scripture to teach—THAT EVERY CHURCH IS WHOLLY SUSTAINED BY ITS OFFICES, IN ALL ITS DUTIES, AND IN ALL ITS DECISIONS, BY ITSELF ALONE. This is a most consistent and a most defensible principle. It is like a lever-power, it regulates all subordinates. By it, when examined, errors are corrected, and obligations are enforced in the safest and surest manner. No distant or foreign power is allowed to close a case, or to affirm the deed of the parties concerned. The congregation judges and concludes by its own evidence as a sovereign body that is guided by laws which are received direct from God and the wisest legislative power—even from 'THE KING OF KINGS AND LORD OF LORDS.'

English Independents were prior to the Scotch. In 1662 the notorious 'Act of Uniformity' compelled 2000 ministers to leave the church of England for conscience' sake. These, with many other congregations of like sentiment during the Commonwealth, formed a numerous and influential body, which, though much persecuted, were yet judged worthy to have the toleration' passed in their favor in 1689, and they are now known as 'Three Denominations' of Dissenters. Nonconformists in general, they have retained their leading characteristics to the present day, and many are the incidents which betoken their critical and singular deliverance. Independency in Scotland was of slow and unperceived growth. Individuals adopted the principle of congregations there were none till the middle of the eighteenth century, and it was reserved for the famed and estimable John Wesley to avow it, who, in the year 1791, was appointed a minister of the city of Glasgow. He, from being a Churchman, reformed the presbyterian forms of sessions, and presbyteries, and general assemblies, as referees to guide a congregation in the obedience of faith, and became *the first individual in the kingdom as a layman, administered ministerial functions!*

Dale was born at Stewarton, in Ayrshire, 1739. In 1763 he commenced business on his own account in Glasgow. In 1777 he entered into marriage to a member of a sister congregation in Glasgow, Miss A. C. Campbell; and as the union arose from a Christian principle, their mutual happiness was great. Mrs Dale was the mother of six children, and deceased in 1791, leaving behind her a widower, a name which he ever after retained. The youngest daughter of the family was married to the enthusiastic and intemperate Robert Owen, known as the champion and leader of Socinian Infidelity. The example of David Dale produced no effect in the mind of his son-in-law. Never was disappointment greater than in his case. The best of talents were prostrated to an ignominious sapping of foundation principles—the hope of the sinner. Mrs Dale refused to coalesce with her husband's views, and continued a uniform and steady member of her father's congregation till 1811, which happened in 1832.

In the year 1764 the mind of Mr Dale began to be enlightened on the scriptural notion of established churches. Circumstances continued to increase his apprehensions. A city congregation invited a stranger to be their minister. The magistrates and town-council refused their choice, and appealed to the Court of Session to issue 'the call.' Mr Dale and six friends feeling they could not submit against law and power silently withdrew, and agreed to meet on 'the first day' for mutual exhortation and united prayer. Their numbers soon increased. A chapel was built in Greyfriar's Wynd by the aid of one of the friends, Mr Archibald Paterson. The house was known as '*the Candle Kirk,*' no doubt so named in derision, and is sufficiently expressive of the new light principles. In 1769 Mr Dale, along with a Mr Ferrier, were appointed joint pastors of the congregation. Mr Ferrier had been a parish minister in Largo, but in the opinion of the multitude was entitled to some little respect; but for Mr Dale they had none. They were startled beyond all at the daring presumption of any uneducated man speak-



ing in public on divine subjects, and for that man to dispense of nances was to them past all endurance. Mr David Dale was the man in Glasgow who broke down that opposition, who met the clamour against it, and who proved its practicability and suitability. The meeting-house was more than once nearly destroyed by lawless and riotous mobs, and himself almost unable to appear in public. He outlived the prejudice. Many united with him. A synod was created in his favour. The congregation continued to increase. Men of influence were added to them. Peace and happiness reigned in every mind, and the addresses of the several speakers were everywhere commended, when suddenly new troubles overtook the persevering and laborious David Dale.

In 1776 the inquiry into the subject of Believers' Baptism in Glasgow much disturbed the members of the Old Scotch Independents. They had been accustomed to regard infant sprinkling as baptism, and to consider the practice as defended by scripture authority. The inquiry produced a change of mind in very many, and among others one of the elders of the congregation, Mr Robert Moncrieff, brother of the late Sir Harry Moncrieff, Bart., minister of the West Canongate parish, Edinburgh, and Mrs Dale. Nothing daunted, Mr Dale stood to his colours; and though the church was reduced to a mere skeleton, yet by renewed exertions it soon recovered its wonted strength and numbers. He laboured incessantly till his sixty-eighth year, when his earthly career was closed. He died March 17, 1804, and his remains were interred in St David's parish burying-ground in this city.

As a magistrate, his opinion was courted on municipal affairs; as a merchant, his judgment was ripe, and his perception clear; above all, as a 'preacher' to his congregation, or to the poor outside in Bridewell, as well as to the country congregations of his country, he expounded the fulness, the freeness, and the simplicity of the work of God in the salvation of men. Near the close of his life a circumstance occurred, which alone is sufficient to make his memory dear, and to crown his other labours of love with a renown which men have the honour to possess. David Dale was the chief instrument of forming The First Auxiliary to the Bible Society, and Glasgow city may well be proud of the honourable position, as being the first city where such a beginning was made in July 1805. The year 1804 is the most eventful year in the annals of Britain. In it the noted and profound idea was proposed and carried out—to PUBLISH THE BIBLE IN EVERY LANGUAGE WITHOUT NOTE OR COMMENT. The word of life has gone forth from Britain; thousands upon thousands have read it; and distant isles and many people will bless the name and the fame of Britain! David Dale exulted in the prospect, entered into it with heart and soul. He stirred up the capital of the West to aid the righteous cause, and from that day till the present Glasgow city has done her duty.

The Old Scotch Independents, in contradistinction to the new class of independents in Scotland, raised by Messrs Haldane, Ewing, Auldman, Orme, and Wardlaw after the year 1797, enforce no academic course of study as indispensable to qualify for the office of elder or pastor. They judge the exercise of gifts in the meetings of the church the only accredited school, and they countenance no other

tise public exhortations by their brethren, and united they meet forenoon and afternoon every 'first day,' and ad' in the afternoon. They are the only congregation in that have hit upon an apostolic practice exemplified by the when he, as the great Master of assemblies, fixed the house, that is, '*Teaching and admonishing one another*' im- after 'the breaking of bread.' The song of redemption, estament song, Rev. v. 9-13, is the last act of public wor- not joined to 'the breaking of bread,' and the Old Scotch nts in this instance so place it. They maintain that the teach eternal, unconditional, and personal election to grace, decline fellowship with those who entertain the opposite

They retain a strong bias for the leading doctrines of the establishment, and they consider they have succeeded to d purify them. This leaning is not to be wondered at, as of David Dale and his friends did not originate in a charge oxy, but solely on church government. They agreed to the same foundation, but differed on the mode of building. itted the standard to be good, but they wished to change s of it. They took too much for granted. The Church of orrowed largely from the papacy, their very baptism—in- kling though it be—they received from that source. It a subject of deep thought and patient examination by the stants, if they could sanction the baptism they had, and ty was small that they should—a concession to their last- our. The noble friends who formed the first congregation Independents followed the track of the first Protestants in and it is an inquiry worthy of them yet to make, how far efiled by such a running connection.

ve always had a plurality of elders or pastors. Three at that office, Messrs Kerr, Mackay, and Coutts. They are by 'fasting and prayer.' Fasting they consider a religious on such an occasion, when they meet at an early hour of make the appointment. They give no encouragement to e of paid pastors, and the choice minds which have adhered ngregations have rendered such an inducement for service nplated. Talent and fluency of speech have never been mong them, though few have appeared as authors. Mr : appeared in print. Mr Tulloch of London wrote on the —an interesting work, and Mr James M'Gavin of Paisley r of 'THE PROTESTANT,' in 1814, drew out 'A concise ab- le faith, hope, and practice of the Old Scotch Independents,' ion with the Inghamites in England in that year.

eral attendance of hearers on the 'First day' meetings is he number of members is 143. A Bible Class on week Mackay, a school for children on Sunday morning by the e and female members, and missionary labour in a pre- trict by Mr Robert Strang, their paid labourer, evidence ount of good can be done by united effort and singleness

In the towns of Dundee, Arbroath, Perth, Hamilton, Paisley, New Lanark, there are congregations connected ends in Glasgow; also in Kendal and other towns in ad many parts of the United States. The congregations

in Edinburgh, Kirkcaldy, and Balchristie, have ceased to exist; the numbers have decreased in some of the other towns, and the Glasgow congregation have kept up a firm and uniform attendance, and even more so since their removal in 1836 to their new comfortable chapel in Oswald Street. This chapel forms a striking contrast to the dingy, closely-confined, and dismal-looking one in the High Street. The hearing in it is good, and the accustomed custom of every speaker coming to a raised platform in front of the elders' seat makes it more so.

The Old Scotch Independents follow the common example of taking two separate collections of money—one at the door of the church and the other from the members alone. This last mode is the more recognized one in Scripture. No practice can be more inconsistent with divine rule than that one of taking from the unbeliever to support the kingdom of the Lord Jesus. In this they are not alone; many succumb to the demand, and fritter away the force of the precious words in 3 John, verse 7. They contribute to aid Bible societies. They cultivate a liberal spirit. Union on pure principles they have, and in Arbroath such a basis was proposed that cemented the congregation with them. Degeneracy from original principle has overtaken many, has not overtaken the Old Scotch Independents. They may not have progressed according to their advantages, but they have not retrograded. A free and friendly expression of opinion on divine subjects is an ingredient in spiritual improvement, and is utterly necessary. It is the true blessedness of believing in the power above divine power in the revealed word. 'Every knee shall be brought into subjection to the obedience of Christ, and a reward shall be given to every one according to his work; but he that obeys not shall be punished: he shall be punished, and he shall be given to him to be trodden under foot, to revenge all disobedience,' is the open and manifest effect of the law of God toward God. Yet a return to PRIMITIVE FAITH and STRICT OBEDIENCE is looked upon by many as dreams of the night, or 'the wives' fables, and few are inclined to revise their faith and practice, and consequently they either stand all the day long, or begin to move backward. May the renewed cry go forth from the throne of the Omnipotent, 'ARISE, SHINE, FOR THY LIGHT IS COME, and may its reviving and animating sound reach every heart, and loosen every tongue, that in THY LIGHT every dark and sin may be laid open and bare, whether that spot be among the members of the New Scotch Independents: and onward, onward, move in the old paths till they are found by the all-glorious God, the knowledge of God shining in the face of Jesus, and the name and distinction among men be swallowed up in that most expressive word, Christian—a follower of Christ.

*Glasgow.*

**BAPTISMS.**—*Glasgow.* On 29th August the wife of a brother was added to the church in Brown Street by confession and baptism. *Edinburgh.* On 21st September the wife of a missionary in independent connexion was baptised into Christ in Nicolso Hall, previous to journeying to London to join her husband. May she be faithful, and instruct him in the way of the Lord more fully.

## OPINION versus FAITH.

How can you believe who receive honour one of another?' was the interrogatory addressed by the Messiah to those who did not believe upon him. While, perhaps, no living Jew may read this article, it is certain to fall in the glance of not a few Gentiles, whose faith is hindered by the very cause here attributed by the Searcher of hearts to some whom he addressed. And likely enough also into the minds of some who are complacently excusing themselves for want of faith, under the idea that they must just wait till God is pleased to give it, as if God were ever pleased that any intelligent creatures should treat him as a liar, by the disbelief of his word! No such cause of the absence of faith was ever given by the Saviour or his apostles as the will of God, for God cannot will that any should not believe, unbelief is sin, and God cannot will that man should sin. He affirms the cause of unbelief to be in man, not in God; in this particular case, he intimates that it arises from regard to the opinion of men—'How can you believe who receive honour one of another?'

The word here rendered *honour*, is more commonly translated *glory*; sometimes *praise*; once *worship*; and once *dignity*. *doxa*, an opinion from which our words *orthodox*, right opinion, and *heterodox*, wrong opinion, are derived. The verb *dokein* is variously rendered *think*, *suppose*, *seem*, *account*, *repute*, *please*. From all which it is evident that the common sense involved in the term is simply that of opinion.

Now, the difference between faith and opinion is this, that faith in its Bible sense is, that *sure trust which arises from evidence upon the word of God*, whereas opinion is nothing more than that floating, changeful thing which comes and goes with the varying notions of men. Faith finds its basis on the unchangeable word of God, who cannot lie, while opinion can no more than hang upon the mere conceptions of erring men. We admit that the word *doxa* is applied to God, as in the immediate context of the words with which we have set the question—'How can you believe who receive *honour* one of another, seek not the *honour* that cometh from God only?' But it is set in contrast. The opinion of God is always right, that of man is more commonly wrong than right, and the result is, God judges righteous judgment—he concludes from  
 1, Vol. II.—Nov. 1858.

the true reality of things, while man judges from the appearance—the appearance merely. The opinion, the honour, the praise, the approval, the glory of God is therefore that which alone ought to be sought. So said Jesus, I seek not honour from men, 'I seek not mine own glory; I seek the glory of God that sent me.' So Paul; 'neither of men sought we glory, but do all to the glory of God.' Before he became a man of God he was like others, a mere opinionist. He was doubtless bold in his opinions; never was man more sincere than he when persecuting the church, and wasting it. This action of himself ascribes to the sincerity of his opinions; 'I was thought' (*dokeo*, opined) says he, 'that I ought to do things contrary to the name of Jesus of Nazareth, which things I also did.' And Paul's was no exceptional case; he was only one of a kind; he was the type of the whole host of opinionists; and one of the best examples which that large and influential body ever put forth. The highest authority said to his disciples, 'the time will come when men will think—opine—that they do God service in persecuting you.' The persecutors are opinionists, all opinionists are persecutors. The more a persecutor, the better opinionist. In the advent of opinionism—under the stern, ignorant, but simple reign of opinion, persecution has always flourished. It is because this daring usurper holds not his throne so firmly once he did, it is because his subjects are now not so conscientious and so sincere that they are not so enthusiastic and faithful as formerly. The opinionists of these days are the ghosts of their forefathers; a race of pigmies has sprung up; a generation of giants; they are now a feeble, contemptible folk; instead of persecuting to the death for their opinions they are content to pay just so much for the spread of the truth with a peep and mutter of their own, when their enthusiasm happens to be fired by the rise or spread of some new heresy, oftener the re-development of some old truth. The calm indifference has succeeded the storm of earnestness.

The chief mischief remains. Opinion, whether as with St. Paul of Tarsus, firmly held and daringly fought for, or as now tamely entertained (?) and scarcely uttered, always is the foe of the faith. Not only does human opinionism prevent the belief of the truth of God, but it blinds the mind to the perception of it. The opinionist cannot believe, because he cannot understand. The Saviour affirmed this of those in his day who sought honour one from another, and cared none for the

our that comes from God; and Paul predicted precisely the state of things now reached. Describing to Timothy the mere opinionist, he represented him as having a form of godliness without its power, as ever learning, and never able to come to the knowledge of the truth, as a resister of it, as reprobate, that is, of no discernment concerning the faith. See whether you find such characters, let us call the attention of one of these professors of religion to one or other of the items of the faith in Jesus, as found in the words of the faith—the apostolic scriptures, and what is the immediate and invariable result? The opinionist, convicted and puzzled, instead of manifesting repentance to the acknowledgment of the truth, petulantly replies, ‘*Oh, that’s your opinion.*’ It is vain to tell him that it is not your opinion, that it has nothing to do with your opinion, that it is written, that it is God’s testimony, that it is an expressly stated item of the christian faith. It is of no avail to tell him to read it for himself; he is reprobate concerning the faith; you might as well speak Dutch to him; every thing is opinion with him; his father’s, grandfather’s, and forefathers’ opinions. His minister’s, his church’s opinion, is his creed, and move from his moorings he cannot; his constant question is, What was their opinion? What do so-and-so think of this? What would be thought of me were to change my opinion? Poor ignoramus! poor slave! he knows no difference between opinion and faith, and none between the individual faith of the believer and the gospel testimony, that which in scripture is so emphatically and unadornedly called ‘the faith in Jesus.’

Readers, ‘How can you believe who receive honour one of another, and seek not the honour that cometh from God alone?’ Unmistakably human opinion and the faith of our Lord Jesus Christ are contrary the one to the other. Give human opinion to the winds; come and learn of Jesus, and you shall know the truth, and the truth shall make you free.—Ed.

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### THE ADMINISTRATION.

It so happened that two or three months ago, just when writing chapter iii. of *THE MESSIAH’S MINISTRY*, entitled ‘the Administration,’ our beloved brother Rotherham forwarded us a letter for these pages, requesting answers as to the preferableness of the phrase, ‘the Christian Administra-

tion' to 'the Christian System.' He had himself declared in favour of the former, from the use by the apostle of the term *oikonomia*, in reference to the New Institution. We thought at the time of appending a foot-note, saying that we concurred in the judgment given; but conceiving the question to be one of no little importance, on second thoughts we decided upon leaving it open to the remarks of other brethren as well as our own. None being forthcoming, we now submit what follows.

All who have given themselves with any earnestness to seek a return to the faith once delivered to the saints, have felt that *the language* of the apostacy is one thing that stands like a mountain in the way. The '*sound words of the faith*' which Timothy, and all the faithful of his day, had been nourished, were surrendered for the confusion-creating tongue of the great apostacy. A return to 'the old paths' must therefore, include purity of speech. The good time promised in Zeph. iii. 9, when the Lord will turn a pure language to the people, that they may call upon his name, and serve him with one consent, implies the adoption of scriptural words for unscriptural terms. And this, in particular, as respects words of designation—words by which christians name one another, and the things of God. All distinctive denominational cognomens, all extra-biblical ecclesiastical titles, such barbarisms as 'the christian world,' 'the christian people,' 'christendom,' and 'christian countries,' must go to the wall, and in their stead must be used simply such words and phrases as the apostles sanction. By this rule we should speak of the christian religion as the christian economy or administration, instead of the christian system. The word *systeema* is not found in the Greek New Testament, while *oikonomia* occurs eight or nine times, and is applied by the apostle in designation of the faith in Jesus. In 1 Cor. ix. 17, he speaks of 'the dispensation of the gospel.' In Eph. i. 10, of 'the dispensation of the fulness of times;' iii. 2, of 'the dispensation of the grace of God,' &c.; in Col. i. 25, of 'the dispensation of God.' In these cases our translators have used the word 'dispensation,' instead of 'stewardship,' as in Luke xvi. 2, 3, 4, where *oikonomia* also occurs in the original. Any of the four English terms, economy, stewardship, administration, dispensation, expresses the meaning of the scriptural term. Economy is the most literal translation, but simply the English form of the term; but probably stewardship or administration gives the sense more fully to the en-

English reader, as not every one knows that an economy imply a stewardship or administration. These terms then have the advantage over 'system,' not only in respect to their scripturalness, but also in regard to meaning. Their being scriptural, of course implies they are the most correct terms, in other words, that best express the meaning of the Holy Spirit in reference to what they designate. The apostles spoke, not in words which the wisdom of man teaches, but in words which the Holy Spirit taught. And here, as in every case, we cannot fail to notice the advantage of the divine over the human. 'System' the learned mean the mere *logical arrangement* of a subject; and they speak, therefore, of Aristotle, Socrates, Plato, as among the first system makers, those who reduced philosophy, so called, to certain rules and forms. But, instead of the Pauline term *oikonomia* having this mere abstract or verbal signification, it denotes a practical matter-of-disposition of things administered by responsible agents or trustees. This appears very plainly when, in connection with *oikonomia*, we note the apostolic use of the relative terms, *oikodespotees*, house-master, *oikonomos*, steward, and *oikodomeo*, to upbuild or edify. All four find their stem in *oikos*, a house. So that we have, first, the house; second, the house-holder or master; third, the rearing of the house; fourth, the stewardship, economy, or administration of the house; and, fifth, its steward. Thus, 1 Timothy iii. 15, designates the church, 'the house of God,' and 1 Peter ii. 5, says, 'Christians are built up a spiritual house,' while Hebrews iii. 6, 'Christ is son over his own house, whose house are we as stewards to hold fast; and x. 21, calls him 'high priest over the house of God'; and, with the same reference, 1 Cor. iv. 1, 2, appoints the apostles the ministers of Christ, and 'stewards of the mysteries of God,' and affirms that it is required of stewards that they be faithful. Paul, in Eph. iii. 2, gives his brethren to understand his participancy in the dispensation-administration, or stewardship of the mystery. So also, 1 Peter i. 7, declares that the overseers of the church must be faithful as the stewards of God; and 1 Peter iv. 10, explains that as every christian has received a gift, all minister the same one to another as good stewards of the manifold grace of God. And, finally, 1 Tim. i. 4, charges that vain and endless genealogies, *i. e.* the myths, and traditions of men which *minister strife*, are not to be given heed



to by christian teachers, but that they are to attend a that godly edifying, or the administration of that go which is in the faith; while, in the same spirit, Rom. 1 and 1 Cor. xiv. 3, 5, 13, 26, enjoin all things unto th fying of the church.

Let us then, by all means, use the word economy, or nistration, rather than system, or any other extra-se term; and let us shew that we realise the practical im the word, by realising our individual responsibil stewards of the manifold favours of God, and by seeki we may excel to the edifying of the church.—Ed.

### A PILOT WANTED.

We do not often like to write when we do not see our clearly; yet, if an editor do but set the minds of others to wo if they can suggest practical measures where he himself much confidence, he may render greater service than by ove ing confidence in his editorial omniscience. He may know well in many cases, and be as sure as mortal reasonably oug he can conduct his readers' thoughts safely into it; but, like captain, he will do more wisely to signal for a pilot when he sure: many a first-rate sailor, who could suit his ship's tri weathers, could calculate his position to a nicety, and never a long voyage the line of the great circle, has lost his vessa it would have been safe in the hands of men who could n sextant.

Our object is this—we want to see some efficient plan churches to assemble more frequently as churches,—for the nised Christians who attend any place of worship meeting character of Christians, and endeavouring in that capacity mote each other's christian welfare. We refer especially to churches, not because the principle is not equally good for because we must freely acknowledge that there are among culties in the way of what seems so desirable, which either exist in other denominations, or exist in a less degree.

It will, we think, be generally acknowledged, that nei Lord's-day services, nor such church-meetings as are most among us, attain the end we seek. On the Lord's-day the are conducted, as the rule, by the minister only; there can b interchange of christian thought and sentiment then. At our meetings, also, between the church business to be attended the habit into which we have generally fallen of throwing th ing' of the meeting on the minister—so that even a de church-meeting is but a kind of church prayer-meeting, and for fraternal christian intercourse—we have nothing of t which, as we think, is so much wanted among us. One th deed, we do feel, that when we are assembled as believers, in fellowship, a kind of sacred family feeling comes over us,

ok round on each other with the recollection that there is it were, 'no third party within us,' that we and our Lord ve may so speak, by ourselves; and yet this sentiment, which seem capable of such natural and beneficial expression, is too ade no use of; it is not expected that it should be; and the d emotions which pervade many minds are not evoked in a benefit the rest, or to stimulate, soothe, encourage, and warm, spirit of each might suggest.

o mistake not, our churches need nothing more than they do eans of inducing a free interchange of christian experience istian feeling among their members. Prayer-meetings, be- eir ordinary formal character, and the attendance of some e not, strictly speaking, members of the christian family in ce, are, as we all know, generally ineffective through the a-place and monotonous length of the prayers. We must all e frequently felt that we have the disadvantages of a printed r, without the compensation of its simple and elevated devotion. e we believe, are prayer-meetings, meetings in which fellow- ms feel at liberty to pour out their hearts to each other, as their God. We want to see meetings which shall be more ordinary, social and friendly meetings in our own houses— e difference only, that the single object shall be the further- each other's faith and love, and the strengthening each other ristian work, both personal and relative. It is one thing to le with the idea,—I am now, *if* the minister calls upon me, to a prayer, varying from ten to twenty minutes in length, : or two are to follow me, and we are then to listen to some d profitable remarks by our pastor; and another to go with ling,—I may speak or pray; I may mention a text which has on my mind, and may impress others if I tell them the good has done me; or, I may tell of some fact which has struck ibly as a christian, in my daily life; I may give out a few of a favourite hymn, may mention a spiritual trial, or a mer- deliverance from temptation; may speak, or be entirely silent; , I go with nothing expected of me, but that I have a mite into the treasury of christian edification—why avoid the good rd—as I have freely received, so I should freely give.

, we do not conceal from ourselves the difficulty of commenc- the difficulty of sustaining, such meetings among us. Some arches have so entirely thrown everything of the kind upon inisters, that they could hardly make a beginning. Liberty ch would embarrass them. This, however, would be the ex- . In the majority of cases, however, ministers and prudent s would shake their heads and say, the less of that kind of the better. We should be reminded of the Scotch Baptist es, of their loosing the tongues of all, and, in many cases, r loosing the Demon of Disunion, till the churches had split ves into mere fragments. We should hear of the least qua- speak, being the most forward to talk, and be warned that a f Talkatives would soon disgust the more devout-minded. would apprehend a loss of pastoral and diaconal influence, and tions which would tend to paralyse the government of the . It would be remarked with *truth*, that we are such thorough



without. It is, indeed, arranged, as much for the security of the awakened as for promoting the piety of the converted. The Methodist Brethren, too, have felt and generally acted upon, the belief that the principal meeting with them should be the meeting of the awakened as such. Their remarkable sectarianism—while denouncing other sects—their carrying it to the pitch of refusing to worship with other christian bodies—their affectation of rejecting society in the ordinary sense, and yet setting up one under other names and in other modes—such foibles, chiefly due to ignorance of the views of other christians, have rendered their procedure more injurious than instructive to the christian world generally; yet they lay stress upon a right view, when they say, we ought to meet more, to meet regularly as believers, to meet so that there shall be recognised freedom for all christians to act as they conceive to be prompted to do by the Spirit of God—although we may well be that they are no more inspired than other christians—or that other christians have an equal share of the infinite and eternal blessing.

How to set about the thing—that is the point. In some few cases there would be no difficulty. They contain individuals in natural, perhaps in acquired, ability to the minister himself; others too, who under the apostolic system would all have been bishops or elders with him, and who are so now, to some extent though under the name of deacons. Where there are persons gifted, they would naturally and easily both encourage and inspire aright their less gifted brethren. Might not, too, the minister himself, if he concur with the spirit of these remarks, gradually induce his members to speak or pray, or remark spontaneously on the service, and so forth, without the appearance of a set effort? Might not, at a meeting of members, without seeming to aim at anything particular, slip by degrees out of the routine mode of conducting meetings, and step by step, accustom his people to bring their spiritual contributions to the meeting, or to impart such as they might be enabled at the time to bestow? One of the most serious difficulties would be *the best time*. On the week-day it is frequently impossible for the heads of families or servants to be present. The Sunday mornings and evenings are now pre-occupied by pulpit services, while the forenoon is but a drowsy time, besides being occupied most advantageously, often with Sunday school teaching. We fully believe eventually, a service on the Sunday, confined to recognised members, and open to them all to take part in actively, in an orderly manner, would react favourably on 'those without' the church; but, alas, that is too much to be expected at the present day.

Indeed, we must freely own, that desirable, exceedingly desirable, to think more free and informal meetings for christians themselves would be, we do not see exactly the best mode of bringing into operation among themselves. We should expect from them considerable advance in our piety and in our usefulness, both at home and among the heathen; but we are not by any means sure of the best method of attaining the desired end. Perhaps in many cases something of the kind adverted to has been long and successfully practised. In America the meetings which have resulted in chief good have been very much of the kind we describe. The

whole subject is of course by no means new, but it is, perchance much forgotten, and we may have acquiesced too hopelessly in the custom of Sunday, and week-day, and even church-meeting, which it is hardly contended is scriptural, and which, possibly, may be inexpedient also. Indeed, we strongly suspect that what we want is nothing but a safe pilot.

[The foregoing leader from *The Freeman* is a very hopeful one as indicating the spirit of enquiry now developing itself among the Baptists in England. It goes in the right direction, and its suggestions certainly evince much candour. We note with pleasure frankly it is admitted, that apostolic practice would effect so great a change in the customs of the churches.—Ed.]

### AN OMNIPOTENT IDEA.

LAMARTINE, the French statesman and poet, speaks of 'the potent power of an idea.' That ideas are powerful all the world and all experience proves. All ideas, however, are not alike. The power of some is weak and contemptible, of others strong and sublime. Of some it is vicious, of others most excellent. When we enthrone an idea, therefore, in a power at once so glorious and so tremendous as that of omnipotence, it is but right that the question be able to show itself in some respect worthy of the name we assign it, for, unless it can do so, we only expose ourselves, and, at the same time, commit idolatry by enshrining that which is not omnipotent in the robes and grandeur of Almighty power.

Under these convictions, we cannot assent to the designation of any idea by that incommunicable epithet, unless it can be shown to appear most worthy of it; and it seems to us that, in all the vastness and immensity of ideas which ever have, which ever will, or which ever can, enter the universe of the whole human understanding, but one solitary idea which does truly deserve the ascription of omnipotent power—that idea is THE LOVE OF GOD TO MAN.

Now, if it be demanded of us why we single out this idea and designate it, we answer, simply because it has proved itself most worthy of the name. It is an idea which has demonstrated, in a wide and glorious range of facts, its embodiment of all the moral power, of grace, of love, of glory, of omnipotence. And of all demonstrations of facts is the most plain, positive, and invincible, and not less so complete and entire as this chain of this best of all evidence that we know of nothing within the scope of the moral power of omnipotence, which this idea has not accomplished.

THE LOVE OF GOD TO MAN is an idea which has dispelled the gloomy shades of spiritual night, and has illuminated the regions of mental darkness, as by the glorious rays of a bright never-setting sun. It is an idea which has turned the wildness of the lion into the quiet docility of the lamb—has broken down the enmity of the cold and flinty heart, melted and warmed it into a responsive love—has eradicated from the troubled mind the sting of a dread-inspiring fear, by implanting in its stead an abiding and perfect peace. It is an idea which has brought the full light of truth out of the blighting deceitfulness of error—the bane

out of the deep sunk wells of degradation and vice, and has opened the minds, revived the souls, and reformed the actions of millions of the family of man. It is an idea which has signified to distracted humanity an everlasting principle of unity and fellowship by which to unite, in one unbroken link of brotherhood, those of every clime, and nation, and tongue.

It is an idea which has set many a forlorn captive free from the bondage of sin, and has recalled many a weary wanderer home to the enjoyment and communion of his Creator, Father, and God. It is an idea which has animated the downcast soul with unmingled peace, the wounded in spirit with an unspeakable joy, and the dull heart with the truest of gladness. And it is an idea which has peacefully wafted the immortal spirits of countless myriads from the troublous shores of time, in the good hope of a better fatherly home—to a blessed immortality—an incorruptible inheritance in the native place of love, purity, felicity, and glory—the Father's ever blessed God. Is it not, then, an omnipotent idea? Some will say, if the power of this idea be omnipotent, why is it not exercised its power over all men? Just because all men do not make it the object of their understanding. Ideas are powerful not over minds which do not receive or admit them. Bread satisfies hunger, but not the hunger of that man who does not eat. Water quenches thirst, but not the thirst of that man who will not drink.

Neither do ideas operate on those minds which do not imbibe them, to suppose they would is contrary to nature. The idea, therefore, of the love of God, however omnipotent, does not affect those minds which either receive or admit it within the pale of their understanding. How, then, shall we bring this idea before us? Who or what will reveal it to us? Where shall we go to find it? In this we can have no help—God has not left himself without witness. Do not the sources and expanse of nature imply it in the gracious adaptation of her stores to the many wants of man?

It is not, however, in the economy of nature nor of providence, but in that of grace, where we find a full exhibition of this stupendous idea. It is the economy of grace alone which affords us a true view, a true representation, a complete tableau, of THE LOVE OF GOD TO MAN. This economy alone exhibits it in all the intensity, brightness, and glory of its native colours, and from this economy alone can we derive anything like an adequate conception of its surpassing refulgence, immensity, unchangeableness, and duration. While, therefore, we perceive innumerable indications of this most glorious attribute of Jehovah glittering throughout all the works of nature, yet, even to obtain a glimpse of its fulness and extent, we must go to the one great delineator of it, the gospel of Jesus Christ.

And, oh! how gloriously does that demonstrator set it forth and delineate it against all the calumnies of Satan and his host! how gloriously does the gospel entrench and shield it against every very supposition, every insinuation! and how clearly does it exhibit its integrity, its holiness, and its infinitude! 'In this,' says the apostle, 'was manifested the love of God towards man, that he sent his only begotten Son into the world, that he should live through him.'

Behold the picture. Wonder, O heavens! be astonished, O earth!

Behold a world of poor, needy, dependent creatures, objects alike of the bounty, care, and interest of heaven, who, instead of requiting the manifold mercies of their God with gratitude and obedience, insolently disclaim his authority, deny his goodness, forsake his guidance, and despise his precepts, till their mad rebellion against the high Majesty of the universe fills this beautiful world with horrid cruelty and every species of wrong, and constrains the eternal principles of righteousness to cry aloud for vengeance and retribution. Still, amidst all this, the ocean of Jehovah's compassion never ebbs, never rolls back. The desires and feelings of the Father outweigh the severity of the Judge. Meanwhile, the execution of the righteous sentence of the law is restrained. A conspiracy of mercy is formed in the council of the Godhead. Forthwith flies the Beloved, the Lord of Glory; He humbles himself, and assumes the garb of a man; He submits to violence, contumely, and woe; He magnifies the much-dishonoured law, and sustains its awful sanctions; He surrenders his life a sweet-smelling sacrifice—a full propitiation—a world-wide ransom; He descends to the silence of the tomb, and becomes the plague of death and the death of the grave; He emerges therefrom and ascends to the throne of heaven, an Advocate, a Conqueror, a Prince and a Saviour. The flood-gates of divine compassion are thus opened wide as our world of transgressors, through which there flows that stream-tide of love which is boundless in space, immeasurable as eternity, and inconceivably great as infinity itself.

Go therefore, reader, to Calvary's cross, and there will you learn at least of this one idea, THE LOVE OF GOD TO YOU. Think of the idea, reader—consider it, reflect upon it, and *then* say whether or not it is an omnipotent idea.

T. H. M.

### P o e t r y .

#### WANTED—A MINISTER.

We have been without a Pastor,  
Some eighteen months or more,  
And tho' candidates are plenty—  
We've heard at least a score,  
All of 'em 'tip-top' preachers,  
Or so their letters ran—  
And yet we can't exactly hit  
Upon the proper man!

The first who came among us,  
By no means was the worst,  
But then we didn't think of him  
Because he *was* the first:  
It being quite the custom  
To sacrifice a few,  
Before the church in earnest  
Determines what to do.

There was a smart young fellow,  
With serious, earnest way,  
Who but for one great blunder  
Had surely won the day;  
Who left so good impression,  
On Monday, one or two  
Went round among the people  
To see if he would do.

The pious, godly portion  
Had not a fault to find;  
His clear and searching preaching  
They thought the very kind;  
And all went smboth and pleased  
Until they heard the views  
Of some influential sinners  
Who rent the highest pew.

his pungent dealing  
 at a sorry hit:  
 of gospel teaching  
 quite too tight a fit;  
 his case was settled,—  
 ye parsons all!  
 Oh to please the sinners,  
 would get a call!

Of faith and true repentance  
 He nothing had to say,  
 He rounded all the corners,  
 And smoothed the rugged way;  
 Managed with great adroitness  
 To entertain and please,  
 And leave the sinner's conscience  
 Completely at its ease.

\* \* \*

despatched committees,  
 two and threes, to urge  
 ours for a Sabbath  
 Rev. Shallow Splurge.  
 —a marked sensation,  
 wonderful his style,  
 the creaking of his boots  
 passed up the aisle.

Six hundred is the salary\*  
 We gave in former days,  
 We thought it very liberal,  
 And found it hard to raise;  
 But when we took the paper,  
 We had no need to urge,  
 To raise a cool two thousand  
 For the Rev. Shallow Splurge.

s were so affecting,  
 statures so divine,  
 tinted in the hymn  
 the second line.  
 That day he gave us,  
 vents clear and loud,  
 atest prayers were e'er  
 essed  
 lightened crowd.

In vain were all our efforts,  
 We had no chance at all,  
 We found two city churches  
 Had given him a call:  
 And he in prayerful waiting  
 Was keeping all in tow,  
 But where they bid the highest  
 'Twas whispered he would go.

hed a double sermon,  
 ave us angels' food  
 a lovely topic,  
 oys of solitude,  
 f sweet descriptions  
 ers and pearly streams.  
 ing birds and moonlight  
 es,  
 lden sunset beams.

And now, good Christian brothers,  
 We ask your earnest prayers,  
 That God would send a shepherd  
 To guide our church affairs;  
 With this clear understanding—  
 A man to meet our views  
 Must preach to please the sinners,  
 And fill the vacant pews.  
*American Paper.*

\* Dollars we presume.—En.

## Cloud of Witnesses.

POSTOLIC CHURCH—that of which the sacred writings of the  
 present are a living transcript—was not merely one age and  
 part of the church, but we have in it the picture and prophecy  
 of the church's history in every future age. All which in those after  
 would only slowly declare itself, is then presented in one great  
 and the most amazing contrast, the best and the worst, the  
 highest and the lowest, the noblest assertions, and the deadliest  
 errors of the truth. It is, if we may so speak, a rapid rehearsal



of the great drama of God's providence with his church should afterwards be played out at leisure on the world. Nothing which was after to be was not then; although, by necessities of the case, all compressed and brought into narrow pass, and, so to speak, all fore-shortened, and, as a picture future, wanting in perspective and in distance. But this once vouchsafed to us of all, the wondrous picture dissolves again, that era in which were all other eras wraps closes, and the period of gradual development begins; but this, before every error and the antidote of every error had laid down, every heresy which should afterwards display itself had budded, and the witness against it had been clearly borne till it had been seen in what manner Jewish legality and false liberty would equally seek to corrupt the truth, and weapons both were to be encountered; not till missions to the heathen had alike been founded, and the mode of conducting them been shown; not till many antichrists had pre-figured the final one, and tried the faith of the elect. And thus it was ordained that the canonical scriptures seem only to belong to *one* age, should indeed belong to *one* inasmuch as that age, that fruitful time, that middle point in world's history, in which an old world died and a new world to life, had the germs and rudiments of all other times wrapped in bosom.

*Dr R. C. I*

### Intelligence.

**THE BEREANS IN GLASGOW.**—Berea of old was a town in Macedonia, Greece, and about forty miles west of Thessalonica, the me Paul visited this country in the year 50, and Philippi, Thessalonica, Berea, and Athens became a circle of labour and interest. People were learned in philosophy and art, yet they were ignorant of the true God as revealed in Christ Jesus. The mercy was moved toward them, and Paul was sent to proclaim the unsearchable riches of Christ, and to unfold that truth which sets the guilty free. At Berea he entered the synagogue of the Jews, and so spake that 'not a few' of them believed. The mercy was received, and honourable mention is made of it in the words, 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and daily searched the scriptures whether these things were so or not.' Acts xvii. 11. They sat in judgment upon their own creed, they examined it by comparison, and they 'nobly' submitted to the evidence presented against it. '*They searched the scriptures daily.*' They turned to 'the law and to the testimony.' They acted wisely; they listened to the voice of heaven to men, for no position is more to be maintained than to turn a deaf ear to the word and will of him who is in counsel, and infinite in mercy. The Bereans saw the magnitude of the error, such folly, and avoided it. With singleness of heart and unfeignedness of obedience they followed the Lord. Their name has been claimed by many individuals since, and in the last century by

sted chiefly through the instrumentality of the powerful and lent John Barclay, at one time a minister of the Church of and. He and his friends gloried in the name as expressive of admiration of the nobleness of the first disciples at Berea, and resolved to adopt it, and to follow their example.

out the middle of last century many of the inhabitants of Glas- were greatly moved by the boldness of David Dale, Archibald lean, Robert Moncrieff, James Duncan, James Don, and Robert erson—all men of tried uprightness and great integrity as mer- its or men of business—daring to venture out of the beaten track igious observances, and disputing the prerogatives of national bishments. Four distinct and separate congregations of Non- ornists were formed, and fully organised—the Glassites, with elders or pastors, Messrs James Don and Daniel Malloch, in ; the Old Scotch Independents, with two elders or pastors, ers David Dale and Robert Ferrier, in 1769; the Old Scotch lists, with two elders or pastors, Messrs Neil Stewart and George g, in 1769, and at the withdrawal of these in 1776, Messrs Robert erieff and James Duncan in 1778; and the Bereans, with one r or pastor, in 1780. This was an innovation most alarming, the cry against it was loud and oftentimes denunciatory. The d rights and established privileges of the incorporated majority s silently invaded, and if the arm of the law could have been d against the innovators, its strength and blow would not have withheld; but liberty of conscience was partly understood, and isturbers of peace were passively let alone.

he Berean congregation was the last formed of the above de- inations. Their principles are in many respects peculiar and icular. They entertain the absolute and unalterable purpose of to be fixed and irrevocable, and his eternal decrees, his un- geable will, his faithful word, and his unceasing love, as the t and leading truths of revelation. They maintain that man no power over them—no power to alter or modify the divine eignty. 'The Appropriating Act,' or the antecedents of faith, repudiate and refuse. God the LORD is all and in all, and man thing, and less than nothing. They consider that God is first very work, and more especially so in the present and eternal tion of the sinner; and the *preservation* of believing men in the of God they doubt not in the least. They reciprocate and en- he singularly expansive and expressive words, 'He that hath in a good work in you will perform it until the day of Jesus st.' To the Berean, faith in the divine testimony is everything. ives by faith, he dies in faith, and he is confident his faith will rned into enjoyment. The Berean attaches importance to what ews as a scriptural truism uttered unintentionally by Hume in essay on miracles, when he said, 'Our most holy religion is ded not on reason, but on faith;' for 'by faith we understand worlds were framed by the word of God,' and on the possession is divine principle he rests his confidence, his satisfaction, his ght, in every word said, and every deed done, by its holy and e author. The Bereans wholly discard the application of all e numerous texts of scripture from which deductions are made lla, invitations, and exhortations to natural or unbelieving men.

They never use them as such. 'Come unto Me,' and 'Lo Me,' they maintain can only be addressed to those who have given them to walk, and sight bestowed to see the object proposed. They are rigid Predestinarians. Their apprehension of personal eternal election is such that they admit of no doubting or fear of their own individual salvation, and their prayers are more properly petitions than givings.

The Bereans meet in the Lower Room of the Trades' Hall, 100, Gorbals Street, and have done so for these twenty-five years past. They have a forenoon and afternoon service. They attend to 'the Supper' on the first Sunday of each month. They have two or three pastors, Messrs James Thomson, lately one of the magistrates of Gorbals in the city, and Thomas Caird. Their first pastor was Robert Jamison, appointed in 1780 by Mr John Barclay, the present pastor, and appointed by Mr James Donaldson, the son of Mr Barclay. The Bereans cultivate mutual relations from their male members in their church meetings, they depend chiefly on their elders for public instruction. They have two collections of money, the one at the door of the house, and the other from the members. They almost exclusively use the Psalms of David as metred by the Church of Scotland singing. The presiding brother is careful to explain the Psalm as proposed to be sung, and generally applies the words and as given by the prophet to the Lord Jesus, *he* being considered alone subject of prophecy. The claim which the Bereans make on this interpretation of the Psalms does not in the least obviate the objection to the practice of using them in New Testament worship, as the word of the Lord can never be transferred to the lips of man; and besides, the major part of the Psalms consists of promises for a future and eternal good, and which 'good' thing has been given for the joy and rejoicing of believers, and to them as recipients becomes a matter of song. Redemption through the blood of the Lamb is the theme—the subject of praise. This is the 'song which waiteth for God in Zion,' and when 'the vow' was performed by that Blessed and Chosen One who approached the altar with sweet-smelling savour, sung it was in all its force and fullness. This song can have no substitute. It is the song 'of the Father and the song to the Lamb. *'Thou art worthy.'* This new song is a union song, and this heavenly song, is sung in time and in truth.

John Barclay, who first brought the Berean principles into notice and approval in Glasgow, was born May 14, 1733, in the parish of Muthill, four miles south of Crieff, Perthshire. At the University of St Andrews he was qualified by literary and philosophical studies, and took the degree A.M., and under that distinguished and able lecturer, Dr Alexander Campbell, in St Mary's College, he received those impressions on religious subjects which influenced his life. He was licensed to preach by the presbytery of Auchincloss in connection with the Church of Scotland, in September 1758. As an assistant minister to Mr Jobson of Errol he remained for ten years, and then with Mr Anthony Dow of Fettercairn, four miles north of Montrose, he remained ten years. His boldness and courage against prevailing errors, and his clear views of many

n, so astonished and instructed the hearers, that multitudes surrounding parishes flocked to hear him, and every corner was filled. The presbytery of Fordoun determined to remove him from his charge, and at the death of Mr Dow an opportunity occurred. He was accused of heresy; and finally, by a sentence of the General Assembly, cast out of the communion of the Church in May 1773. During these fourteen years in which he was engaged in preaching in the several parishes in Mearns, and other places, he visited Glasgow in 1768, and was introduced to Mr David Dale, then fighting a similar battle. Mr Barclay had several interviews with Mr Dale. His visits to Glasgow were attended by Mr Archibald Paterson, Mr Matthew Alexander, and so afterwards became associated with Mr Dale, were introduced to Mr Barclay, and such was the effect of his advocacy of the Word as the only standard of faith and practice, that these men, by a more thorough searching of scripture for light and truth, embraced New Testament principles, and abandoned the old of Scotland. Mr Barclay thus became a leading instrument in the formation of the Old Scotch Independents in Glasgow, and the result was that he did not with them at once leave that church which he judged to be so corrupt in doctrine, and so obtuse to learn. He noted commandment, '*Towh not the unclean,*' and for any man who believed to cling to it till forced from his grasp is not at all sparing with christian character.

Mr Barclay, on leaving Fettercairn, came to Edinburgh, and collected a numerous congregation. Till the close of his life he continued to be zealous, and earnest preacher of the truths he believed. He sat at the Head stands the chapel, and also the desk in which he kept a valued memento of him. He retained the garb of a clergyman with powdered wig and long queue, a fresh lively countenance, a commanding voice, every one of his hearers was struck with his appearance and manner. He was married, but left no family. His kindness, and integrity characterised his every act. He was particularly fond of children, and soon gained their love. He was gently heard to say regarding his decease, 'He would go to rest as the shot of a gun;' and so it happened on the morning of the first day of the week; when walking to the meeting-house, well, and was able to call at the house of one of his men, no sooner got within, than kneeling in prayer, he expired in a struggle or a groan, July 29, 1786. His remains were interred in his dwelling-house in the Old Calton burying-ground, at the steps leading from the street, Waterloo Bridge. A stone from Craighleith quarry, marks his grave. While in Edinburgh Mr Barclay published a new edition of his works in three volumes including a treatise on 'the Sin against the Holy Spirit.' Some of these contain a 'Paraphrase on the Psalms,' and 'Rejoice in the Lord,' 1766. 'The Eternal Sonship of Christ,' and 'Without God,' 1769. 'Assurance of faith vindicated,' and 'a Prayer,' 1771. To these he added in 1783, 'The Epistle to the Romans paraphrased,' and 'a collection of Psalms and Songs.' He has had these works been esteemed by his surviving friends, and the Deacon of the congregation in Glasgow, Mr James Carswell, at his decease, for printing a new edition of a part

for gratuitous circulation. To this reprint is appended a most admirable statement by David Thom, D.D., minister of an independent congregation, Liverpool. The Doctor enters largely into intrinsic beauties and invaluable exposition of the late Mr Barclay's two most prized works, 'Without faith, without God,' and 'The assurance of faith vindicated,' he unhesitatingly classes among the rarest productions of the human mind. Dr David Thom was born in Glasgow, February 19, 1795, educated at the University of his native city—licensed to preach in connection with the Church of Scotland, settled in Liverpool—expelled from that body by sentence of the Glasgow Presbytery, 22d September 1825, and which was confirmed by the General Assembly, June 1828. Dr Thom's father was a merchant of Glasgow, and his son has always been esteemed for his piety and uprightness, even by those who differed from him. The University of Heidelberg conferred on him the degree of Ph.D. in 1848, and that of Jena, D.D. in 1849; and the 'recommending' of such a gentleman to the works of Mr Barclay, adds considerably to their weight and consequence. Dr Thom was expelled from the Church of Scotland for heresy. He early adopted the principles of Mr Barclay, and to the present day advocates them, both from the pulpit and the press.

In 1769, Mr Barclay wrote a critique against the views of J. Smith and Ferrier, on what he named 'The Eternal Sonship' or 'The Eternal Generation of the Son of God.' Mr Ferrier was co-labourer with Mr Dale in Glasgow, and Mr Smith a fellow-labourer, and the severe terms of expression by the writer, all fellowship or sympathy with the Old Scotch Independents was foreclosed. At the same time, Dr Dalgleish of Peebles published a new theory on 'the Eternal Sonship,' in which he maintained the untenableness of the doctrine as deducible from Scripture, and, with few exceptions several denominations lately formed, adopted his views on the subject. Mr Barclay refused the doctrine. He boldly inveighed against it, and against those friends who countenanced it, he was faithful to his convictions, yet far from convincing them. He laboured to show that what never can be proved, that there was 'Generation' in heaven, that the unchangeable One changeth. No revealed truth is more consoling, more consistent, or more true, than that one in these foundly majestic words, 'I AM THE LORD, I CHANGE NOT.' By the knowledge and belief of this significant and gracious deliverance, what God is, every thought is brought unto subjection to Him, and His strength is strengthened, and love abounds. 'THE SON BORN, AND THE FATHER GIVEN, WAS THE MIGHTY GOD, THE EVERLASTING FATHER, AND THE PRINCE OF PEACE.' No change in the All-glorious One manifested except this—a more full, and a more complete manifestation of Divine and Eternal love towards the wretched and lost children of men.

Mr Barclay, in his lifetime, witnessed the fruit of his own labours in England and many parts of Scotland. He spent nearly two years in London and Bristol, where he collected numerous congregations. In Dundee, Crieff, Arbroath, Brechin, Fettercairn, Stirling, Perth, Edinburgh, and Glasgow, societies were raised, and for many years prospered. The Dundee and Edinburgh congregations, though the most numerous in the body, are now only known as having

ow congregation is almost stationary in number and in prin-  
ny have been the schisms from them, and many have been  
by them, yet the aged members retain all the original sen-  
nd they unitedly cling to the adopted name—Berean.

ll and elect their pastors, but neither 'fasting,' nor 'the  
of hands,' is attended to on this appointment. The service  
nd received as a labour of love.

rean congregation in Glasgow is of a mixed communion.  
ity in Glasgow are Pædobaptists, yet a small minority of  
orship with them. On baptism—its mode and subjects—  
ally agree to *forbear*. They treat the inquiry as one on  
opinions can warrantably be held, forgetting the clear,  
nd faithful words, 'One Lord, one faith, and *one baptism*'  
n in one body was recently much disturbed by the intro-  
f a widely entertained topic—the future reign of the Lord  
'hether it would be a personal one on earth, or a continued  
me in heaven; and the friends who could forbear on baptism  
on a question of opinion on the nature of the Divine Reign.  
m was complete to the reproach of both, and its baneful con-  
still remain.

lidity of truth can neither be judged of by the number of its  
, nor by the popularity of its reception. In general, truth  
its progress, and uninviting in its attractions, and its ad-  
e retarded by the impatience of its professed friends. Un-  
instability, and movableness, are written on all things  
; and many, from whom better things might be expected,  
astable as water. Yet, change what will, 'The word of the  
ureth for ever.' 'The gates of hell shall not prevail against  
uncertainty or doubtfulness there; it is firm, secure, and

undation of God standeth sure. It is founded on a rock.  
nd tempests move it not. Untempered mortar shall fall  
leave its place, but the rock remains—the foundation re-  
the word of our God shall stand for ever.' Principles and  
nay, and do shift, and change their position, and some 'men  
anding shall fall to try them, and to purge, and to make  
te, even to the time of the end,' but the people 'who do  
r God shall be strong,' and give glory to the God of Israel.  
shall try every man's work of what sort it is;' and we need  
rconcerned to preserve that which is consumable by it,  
'let us aid the work of destruction, and rejoice in that—  
Jone, which has stood the test, and is rendered more bright  
pure by the powerful refiner—the word of the Lord. O,  
sdeemed and sanctified of the Lord would enter into a com-  
ply alliance, and would, with one heart and one soul, strive  
a understand what the will of the Lord is, and obey it as  
and present to the world lying in wickedness, one body in  
undantly satisfied with the goodness and mercy of the  
increasingly satisfied with one another as fellow-heirs  
e of eternal life.

J. B.

—The correspondent of *The Freeman*, a Baptist missionary  
writes thus:—'It would have been better, in the opinion

of the writer, if our societies had waited a while to see what the Lord will do, for he is at work here. To wait his development would seem to be good christian policy, and not to go before him. In the meantime, more seeking unto him in prayer, as in Acts 17, would become us in this great affliction; and then, perhaps, it would not be amiss to devote a portion of the interval to a review of our work in India from the beginning, but especially for the last years. The hand of God has fallen heavily upon missionary societies and their works in this rebellion. Is that no sign of displeasure to them? It may not be; but it is worthy of inquiry. All human efforts are liable to deterioration. Is the spirit with which our work is conducted what it should be? Are the means in operation of the Lord's appointing? The investigation should embrace what is done at home as well as what is going on abroad. We may learn from the world lessons of practical wisdom. They have committees to collect information on colonisation, etc., and we should not the church at this important crisis have its own committees on missionary matters—taking evidence from all who can inform us. On the mode of evangelising the heathen in India there is much to inquire about. One subject, *i. e.*, of schools and colleges, demands the most serious attention. To collegiate education a very large number of missionaries are devoted both in Calcutta and in the provinces. In respect to this, several things strike one as deserving consideration and decision. 1. It is foreign to apostolic practice and injunction. 2. It commixes two things in ministerial labour—the conversion of the heathen—science and the gospel—a thing not done in the New Testament. 3. It embraces but one portion, and a very small one, of those included in the Saviour's commission—boys and young men only. 4. It is a very expensive mode of disseminating the truth, the cost of college buildings being great, and the salaries of the college staff very considerable. 5. The converts that have been gathered by this means are invariably dependent from the time of conversion on missions for support, and stand isolated from their families and heathen connexions. Now, if we consider the whole subject of collegiate education as conducted in India as a mode of propagating the gospel, it is very desirable to have a disinterested judgment.' (This observant writer may perceive the necessity of calling a halt, and giving heed to Matt. 23: 31. 'Thus saith the Lord, *Stand ye in the ways and see, and the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls.*'—Ed.)

**BAPTISMS.**—*Glasgow.* Two young persons have since last been added to the church in Brown Street, by baptism into the name of the Lord Jesus Christ, one the daughter of Brother Clark, and the other, a son of Brother Brown. *Pathhead, Fife.*—Since last report another believer has been added to the church here by immersion. *Edinburgh.*—During the last month four persons, having believed with the heart, and confessed with the mouth, the Lord Jesus, were baptized into his name.

## TEACHING OF THE LORD JESUS AND HIS APOSTLES.

urs to us that we cannot better conclude this volume exhorting the reader to the consideration of the *practical character* of the teaching of the Lord and his apostles. And we are sure that we cannot do better, than by collating examples from that divine

Be exhorted, therefore, dear reader, to learn and do as follows.

Jesus said: 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom; but *he that doeth the will of my Father who is in heaven.*' It is not the mere profession of the name of Jesus that is required, but the doing of the good pleasure of him regarding whom the Lord said: '*Lo, I come to do thy will, O God.*' Matt. 23; xxv. 11, 12.

Confession of the Saviour's lordship is unwarranted, unless accompanied by corresponding obedience. Thus Jesus said: 'Why call ye me Lord, Lord, and *do not the things which I say.*' The word Lord implies supremacy, and, of course, the submission *in act* of him who uses it. 46.

It is vain and foolish to hear, and not to obey the Messiah. Jesus said: 'He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it did not fall, for it was founded upon a rock.' And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.' He alone, therefore, who *does* the sayings of Jesus builds wisely and securely for eternity. Matt. vii

happiness possible otherwise. The knowledge of duty gives exquisite pain to the enlightened conscience. Therefore the words: 'If ye know these things, do them, *and ye shall be happy.*' Knowledge first, obedience second, happiness third. John xiii. 7.

Submission to the Saviour is reckoned by the doing of his will. L. II.—Dec. 1868.



the will of God. The relatives of Jesus came seeking him and he, looking round, said: 'Whosoever *will do the will of God*, the same is my brother, and my sister, and mother.' Mark iii. 31-35.

Friendship with the loving Jesus is conditioned on the doing of his precepts. To his disciples he said: 'Ye are my friends, *if ye do whatsoever I command you.*' It is not friendly in the disciple not to do whatever his best Friend has enjoined. John xv. 14.

His presence is promised on no less condition. The promise, 'Lo, I am with you every day, even to the end of the age,' follows the injunction: 'teach the disciples to *observe all things whatsoever I have commanded.*' Matthew xxviii. 18-20.

Not otherwise than by keeping his commands can we present our love to the Redeemer, or enjoy his, or the Father's, and fellowship. 'He that hath my commandments, and *keepeth them*, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him.' John xiv. 21.

Suffering is indissolubly leagued with disobedience. 'The servant who knew his lord's will, and prepared not himself, *neither did according to his will*, shall be beaten with many stripes. But he that knew not, and did commit things not worthy of stripes, shall be beaten with few; for unto whomsoever much is given, of him shall be much required.' No one who has the word in his hands can plead justly of ignorance; many stripes, therefore, await all the disobedient who are in such a case. Luke xii. 47, 48.

He is recreant to his trust who obeys not the mandate of his absent Lord; and breach of trust in absence is doubly heinous. '*Occupy till I come*' is the word of the Lord to all his servants, and he, therefore, who proves not his fidelity by the dutiful occupancy of the little—be it ever so little—shall never hence have an opportunity of retrieving his character and fortune, for it is written, 'he that is faithful in little, is faithful also in much, and he that is unfaithful in little, is unfaithful also in much.' Luke xix. 13.

The public approbation of the great King shall depend on this well-doing. When the Lord comes to reckon with his servants, his word to him that had, by faithful service, increased the talents committed to his trust, is not, 'Well said,' 'Well thought,' or 'Well believed,' but, 'Well done.'

and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.' This most honourable mention, the highest promotion, and this entrance into the joy divine, the reward of faithful well-doing in the service of the King and only Potentate. Matt. xxv. 21.

The last words of the Alpha and Omega are: 'Behold, I come quickly, and my reward is with me, to give every man his work shall be.' However transcendent the great reward is, nevertheless, according to service. Rev. xxii.

As much for the teaching of the Master, and we shall see that his apostles do nothing but echo it. Says

'Be ye doers of the word, and not hearers only, lest ye deceive your own selves; for if any be a hearer of the word and not a doer, he is like unto a man beholding his face in a glass; for he beholdeth himself, and goeth away, and immediately forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, this man shall be blessed in his doing.' at the religion of so many consists in 'hearing sermons.' James i. 22, 23 deserves special note.

John, 'What profit, my brethren, though a man say he loveth me, and have not works? Can faith (alone) save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them: Depart in peace, be ye clothed and filled; notwithstanding ye give them not these things which are needful to the body, what profit? Even so, if it have not works is dead, being alone.' Jas. ii.

Belief of truth and the knowledge of duty are but vain without right action. 'Therefore, to him that knoweth to do, and doeth it not, to him it is sin.' Jas. iv. 17.

Our Lord himself was thus perfected as the Captain of our salvation. 'Though he was a Son, yet learned he obedience unto death, and being made perfect, he became the author of eternal salvation unto all them that believe.' Heb. v. 8, 9.

It is this principle, by which christian character is alone formed, and the great salvation enjoyed, the final adjudication shall take place. 'Wherefore,' says Paul, 'we labour, whether present or absent, we may be accepted of him, and shall appear before the judgment-seat of Christ,

that every one may receive the things *done* in his life according to that he hath done, whether good or bad.' 2 v. 9, 10.

John declares that our personal knowledge of our life 'in Christ' depends on our obedience to him. 'Hereby do we know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.' Therefore, remember that you may approve yourself as a disciple of Jesus, and have right to the tree of life, keep his commandments. John ii. 3-5; Rev. xxii. 14. *Messiah's Minister*

### 'ADD TO YOUR FAITH COURAGE.'

It is well known that the ancient Greeks esteemed *courage* or *manliness* as the greatest of virtues—in fact, as *the* comprehending virtue. Hence their word *aretas* denoted virtue in general, and courage in particular. Now, it is at all difficult to demonstrate, that in at least one passage in the New Testament—viz., the one, a clause of which stands at the close of these remarks, 2 Peter i. 5-7, the word must be understood in its particular, and not in its general acceptance. Each link in the chain of which the paragraph is composed, is a virtue;—the virtue of faith, the virtue of courage, the virtue of knowledge, &c. Certainly, the apostle never intended to write, 'Add to your virtue of faith, to the virtue of virtue, and to the virtue of virtue, the virtue of knowledge,' &c., as the common version means. Hence the demonstration is complete that courage or manliness in this sense of *aretas* in this instance. Consequently, while the apostle does not countenance the heathenish error that courage is the all-including virtue, he gives it a prominent place, and exhorts every Christian to 'add to his faith, *courage*.'

The admonition is loudly called for at the present time. In our pleadings for a *full return to christianity as it was in the first*, we frequently find ourselves obliged to cease reasoning, because our friends are convinced of the truth of what we urge, and to commence exhorting in Peter's style, *Add to your faith courage!* because our convinced friends are not cooperating friends: their fears stifle their convictions.

not many *Pedo-baptists* in this neighbourhood they ought to be forthwith immersed into the bath; but who fear what their old companions think of them, as if *their* uncharitable remarks would make their obedience less acceptable to God; or who fear that must inevitably give them at least a *small* courage to all such timid ones we would say in the language—*Add to your faith courage.*

there are not many *Baptists* who believe that they are off calling themselves after the name of an order they ought to begin to break the Loaf weekly and ought to insist on mutual teaching by the common order in the church, on the first day of the week they ought to lay aside their humiliating plans of raising that they ought to desist from winking at open dissent—and that they are divinely called upon to cut away from all mere denominationalism, and come wholly to the guidance of the New Testament—we know there are some such; we believe there are some alas! they are afraid;—afraid of what the great world would say; afraid of what the sects at home would say; afraid that unbaptized preachers would refuse to do the immense service of supplying their baptistical needs, *they* see lions in the way, and they are afraid it is true that they have not confessed all this to God, but, then, ‘actions speak louder than words.’ *add to your faith courage:* so will you come forward and help us in contending for the faith as it is revealed to the saints. We have heard your kindly words—let us see your manly deeds. J. B. R.

## APOSTOLIC EXHORTATIONS.

*Things have fervent charity among yourselves, for charity is the multitude of sins,’ 1 Pet. iv. 8.*

Some are principal, others are subordinate; some hold a lower place throughout the varied relations of principal thing in morals is love. It is the sum of the law; it is the chief feature of his character: it is the reign with the heavenly Father, and if, among his children, a family likeness, love must be that one thing which binds things’ among them. It should be warm, genial, burning, fervent love, if it is like

their God and Father's love. If it be his love—the love of  
abroad in their hearts by the holy Spirit given to them—  
but be fervent. If it be 'the love of Christ,' it cannot be t  
icy charity, which knows men only as beggars, which nev  
nises them as brothers, which speaks always as to intrude  
as to one really within the warm fireside family circle. Th  
'fervent charity among yourselves.' It is as different from  
feigned love of the brethren—that love which is the fervour  
heart—as the grace—the charity of the Lord Jesus who,  
was rich, for our sakes became poor, that we, through his  
might be rich—is unlike the reluctantly measured dole of th  
rifying worldling, who gives his cold charity, not because  
for the poor, but, 'for appearance sake,' 'he must give some

It is only this 'fervent love' that 'will cover the multitud  
But what a covering is such charity! It is not only a br  
tecting shield to ward the whole person from danger, a wid  
circling mantle to cover entirely from painful exposure, but  
roof to bind the home walls together, and keep all the h  
within, safely defended from outward storm, and peaceful, g  
and united in each other. It covers all faults, forgives all  
loves down every unkindness. Like the all-enmantling at  
it is for glory and for beauty, heaven's best mantle for the  
of God on earth, Oh, then, brethren, above all things have  
charity among yourselves.

### P o e t r y .

#### VAIN REGRETS.

Would man to man sweet mercy shew  
In the many spheres of life below,  
Nor hate, revenge, nor envy be  
Cherished in thought or memory;  
The judgment mild, and the tone sincere,  
Would smooth and gladden their pathway here.  
Not alone in deeds may kindness be,  
Words, too, breathe sweetest charity;  
When their power deep eloquence can frame,  
To shield the injured from wrong or blame;  
For oh! if there's aught in this world of blight  
That breathes of a land of love and light,  
'Tis those lips whose accents ever kind  
Speak peace and hope to the wounded mind,  
And the breast that bears not that fount of sin—  
An unforgiving heart within.

These are the spirits whose sweetness shed  
Sunshine and flowers where'er they tread;  
Such memories truer fame bequeath  
Than the monarch's crown, or the victor's wreath,  
For the world's applause fleets vainly by.  
But the blessed dead will never die.

Then mortal let thine actions be  
 Such as shall win that fame for thee ;  
 A life of mercy, hope, and faith,  
 A calm and trusting bed of death,  
 And a starry crown on that happier shore  
 Where vain regrets are felt no more.

MARGARET T. WIGHTMAN.

### Cloud of Witnesses.

**EFFECTIVE PREACHING.**—Men who can speak freely in the language of common life, says the Editor of the *Christian World*, will, if ever, fail to catch the ear of the multitude—no matter what are the topics on which they discourse. This fact is so palpable a cause of it so obvious, that nobody who reflects upon the subject: a moment can help wondering that ministers of religion should so uniformly use scholastic or technical phraseology when preaching the gospel. But sermons of this nature will never greatly influence the uneducated—and these have ever been, and still, the great majority of the nation. The truth is, the language of the schools and the language of the people are quite different; and hence ministerial training produces the very opposite result from that for which it is designed.

It may be asked, perhaps, why is this? Is knowledge, in itself, an evil? Not at all. It is the 'little learning' which is here a 'dangerous thing.' The young minister acquires knowledge, but stops short before he learns how to use it; or, while acquiring knowledge, he, in some sense, unlearns his own tongue, and acquires a mode of speech which is comparatively insignificant in the ears of the people.

It may be illustrated by comparing the success of what are called uneducated and efficient ministers, with that of some who have entered the field without scholastic training. Take the cases of Haldane and Aikman, who, without a theological education, extended their power and success over the whole of Scotland, and called into existence a hundred churches, which now constitute a thriving body. The power of these mighty men lay mainly, under God, in speaking to the people in their own tongue in which they were born. Because of this simply, their preaching was everywhere attended with rapid listening throngs. Equally pertinent is the case of Howell in Wales, who gathered the body of what are called Calvinistic Methodists there. The one secret of his greatness and success, was his access to the hearts of the people through the simple language of the people. That he had more of piety, or more of eloquence in the common acceptation of that term, than many a minister whose influence has been confined within the bounds of his single congregation does not appear.

The whole history of Methodism is a living illustration of the same. It swept the people like a rushing mighty wind, when it came up in England, because it put off the scholastic costume, and reached them in their own familiar dress. Whitefield, Wes-

ley, and Rowland Hill, had indeed been trained in the schools, however, to some extent, they learned the common English language; but what was more, they caused the thoughts and views to find utterance by thousands of tongues had never learned the dialect of the schools. Their power was of countless lay preachers, who, animated by their spirit, were as in primitive times, 'the Lord working with them, confirming word by signs following.'

The true source of the great power of Methodism, when it came in, undoubtedly, was the employment of uneducated men to preach in no other than the language of the people. This means she spoke directly to the understanding and the hearts of her hearers. By this means she awoke around herself a sympathy in the popular mind, and reached stratum which could be reached only in a very imperfect degree by a learned ministry. To the uneducated had themselves been well instructed, and were capable of applying truth when put forth in logical forms, and according to the accustomed modes of thought, the rude speech of many of the lay preachers was distasteful and repellent. The itinerant preachers, they went into the outskirts of the towns and parishes, and drew in those of those who had fallen off from the established congregation in this way, so far as they taught the truth, they did a good work in proportion as they taught the truth as it is in Jesus, the instrument in doing incalculable good. But our concern was with this popular feature of their work, which shows where the strength lay; and what, in a qualified sense, will be needful if we would seize and hold that order of mind among the people which we have too much failed to reach.

This view is confirmed, in another way, by the more recent experience of Methodism. About in the same proportion as it has taken to itself an educated ministry of late, it has been losing hold upon the popular interest. True, other causes have concurred with this. But this, viewed in connection with the fact that the results of the system, as exhibited in experience, have worked out, must be taken as the main cause of its decline.

If we need further illustration of the power accruing to the people from the use of the language of the people, we find it in the case of Luther—whose case, by the way, shows it not to be impossible to combine the power of learning and culture with high perfection in the language of the masses. In nothing was Luther more fully fitted to be the great Reformer than he was, than in the combination of acquired and native talents. He was one of the greatest men among the learned, and especially mighty in the scriptures at the same time, while speaking to the people, he was eminent for them. In reading his writings, we have often paused to admire the simplicity, transparency, and force of his thought and expression. His conceptions take such simple forms, and come forth in so common and easy words that the humblest mind takes the full import of them at a glance. Thus none of his strength is wasted in vain, but the concentrated energy of his soul grasps the hearer's mind and carries it on irresistibly to his conclusion. If you inquire what quality of Luther's mind, more than any other, made him the man who had strength to grasp the pillars of the idol temple and

, we answer, it was his power of throwing the natural and energies of his soul into the living language of the

is another eminent example of the same point. His training at all in the schools. And yet John Owen, the prince of Puritan theologians, has said of him, 'Give me the Tinker's reach, and you shall have all my learning.' Bunyan's life has travelled far over the earth, and spoken to men of all ages and has everywhere carried a resistless charm to the popular mind, through that immortal work, Bunyan continues to preach, with a voice unbroken by age. If, now, you undertake to study the elements of his power you will find none more prominent than his use of the idiom of the masses of the people. His habit of thought and speech was formed among them, and fitted by nature with the higher attributes of genius, and by his a soul inflamed with the love of Christ, and with a deep experience of the conflicts between nature and grace in all the issues of his mind went out through channels of communion with fellow-minds that had been formed in converse with the masses. His calling, as a traveller tinker, had brought him into connection with all sorts of people. His mind, so to speak, identified itself with theirs; and their speech had become his own, when he came to speak to them of Christ and redemption, he seemed to speak in thoughts and words which could not fail to reach their minds.

*Preaching for the Million.*

## Correspondence.

### THE PILOT FOUND.

BROTHER MILNER,—In the last number of *The Christian* there was a paper from *The Freeman*, called 'A Pilot' perhaps you may have space for a few lines from one who has just read the following:

OUR blessed Saviour went away, he knew that his church needed an efficient guide to fill the place which he had occupied, and he said,

love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, because he dwelleth with you, and shall be in you,' *John* xiv. 15-17. 'When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me,' *John* xv. 26. 'Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (convince) you of sin, and of righteousness, and of judgment: of sin, because ye believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of



this world is judged. I have yet many things to say unto ye cannot bear them now. Howbeit, when he, the Spirit of come, he will guide you into all truth; for he shall not speak self, but whatsoever he shall hear, that shall he speak; and shew you things to come. He shall glorify me, for he shall of mine, and shall shew it unto you. All things that the Father are mine, therefore said I, that he shall take of mine, and shew it unto you,' *John xvi. 7-15.*

From these extracts I think it must be evident to any one willing to know of the doctrine, that the pilot has been found pilot is neither more nor less than the holy Spirit, who has been to be the guide of the church, till Jesus comes again to receive himself, that we may be with him for ever. For myself, simple christian, content to take God's word as I find it, unmolested by the traditions and sophisms of men, I believe that worship is essentially a spiritual service, and should be left, then, to the guidance of the Spirit. 'For we know not what we pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.' *Rom. viii. 26, 27.*

If any believer reads attentively the 12th and 14th chapters of *1 Cor.*, he will see that in the worship of that church, several were permitted to speak at the same meeting, as the Spirit willed, 'the selfsame Spirit dividing to every man as he willed.' The restriction was not as to the number who spoke, but that no woman was to speak at all. To suppose that this should not exist now, but may be altered to suit the ideas of the present age, is virtually to make the word of God of none effect through traditions, and to put man in the place of God. Truly a most proceeding.

Notwithstanding the sneer at the Plymouth Brethren by our author in *The Freeman*, I, for one, rejoice at their teaching the great mental principle of christian worship—THE MINISTRATION OF THE HOLY SPIRIT IN THE CHURCH OF THE LIVING GOD. I thank them, particular, for having so earnestly contended 'for the faith which was once delivered unto the saints.' Once give up the principle that the holy Spirit is the guide of the church in worship, and all sorts of divisions ensue, as we find in the various sects of Episcopalians, Presbyterians, Wesleyans, Independents, Baptists, &c., all of whom, by their appointment of ministers, leave them to do most impudently what the *holy Spirit* was given to do perfectly—LEAD THE WORSHIP OF THE SAINTS.

I can add my personal testimony to the fact, that I have, in practically, worship thus conducted according to the mind of the Spirit, most profitable to my own soul, and have never, in any instance, seen it lead to disorder. When there is disorder, depend upon it, the fault rests, not in the mode of worship, but in the heart of the worshipper, who, instead of waiting in loving subjection to the leading of the Spirit, rises only to exhibit the vanity of the flesh.

As a matter of course, such worship is for believers only. Those who do not believe cannot properly worship God aright. T

ievers is a thing altogether different from the preaching of , and should be kept quite *distinct*. That the holy Spirit believers more fully to *understand* and *practise* 'the truth as is the earnest prayer of,

Dear Brother Milner, yours truly in the Lord,  
17th Nov. 1858. D. W. S.

## BAPTISM.

*To the Editor of the Christian Advocate.*

TED FRIEND,—I thank you for the notice of my letter to you. I do not consider me a controversialist—my wish is humbly after truth for edification. You say my application of Rom. is wrong—that it speaks of things, not of the christian proof of doubtful things. No doubt, you consider baptism not

To me, however, it is yet among the doubtful things which I am not fully persuaded in my own mind whether immersion, by sprinkling, may not be scriptural. The reasons for baptism are the statement that households were baptised in the age, which, it is reasonable to conclude, included infants; the children of believing parents are called holy, which be in consequence of their baptism; and from the analogy of circumcision and baptism, both being initiatory rites into the f God. I mean the outward visible membership. For g, I read Isaiah l.iii. 15, 'He shall sprinkle many nations.' Israelites were 'baptized in the cloud and in the sea,' 1 Cor. 'the sea refers to immersion, may not the cloud refer to g, for rain falls from the clouds? These Old Testament for the use of New Testament believers.

pamphlet sent, page 2, § 6, baptism is considered to be a al rite, representing the christian doctrine, viz. 'The fall and on of mankind,' &c., &c. At page 18, it is stated to be an tian perversion of baptism to call it regeneration—to con- outward rite with the inward work of the Spirit of God, as ere inseparable, and as if using a certain form of words, con- the water a mysterious power to cleanse from sin, which is rmination of the rite into a species of sorcery. In John iii. 5— ten, 'Except a man be born of water and of the Spirit, he ster into the kingdom of God.' Being born of water, I think outward baptism, and being born of the Spirit, to inward life, derived from the Spirit of God; and the kingdom of here two meanings, the outward and inward. It is to me of great astonishment that you, a master in Israel, should ake any other view, and represent the baptism of the Spirit o miraculous gifts. If it does so in some cases, in this text ot.

I beg humbly and respectfully to ask what is your view in n of our Lord in prescribing the rite of baptism? Could design be equally attained by sprinkling as by immersion? your opinion, conformable to the genius of a universal reli- prescribe rites not *universally practicable*? For, in the tri-

gid zone, and in cases of sickness, &c., immersion could not be practicable with safety, but sprinkling might!

Too much attention may be paid to the mode of observing. So much stress is laid upon it by Roman Catholics, that they almost steal the children of Jews and Protestants to baptize them, and their salvation! Some Protestants pray that so much of the water as is used in baptism may be sanctified to the mystical washing of sin!

Excuse me if I ask you, if you do not like the above-named ties ascribe any virtue to the water—if you do not, you ascribe virtue to the mode by immersion somewhat analagous, as possessing some virtue, so that the seal of the Spirit may be certainly expected to follow, or accompany, the rite?

Is it your opinion that persons baptized in infancy, should be baptized as adults, upon their being called effectually by the Holy Spirit to faith and repentance? Do you think God may withhold the Holy Spirit in his gracious influences on those who neglect this rebaptism as adults?

Viewing baptism as a symbolical rite, to be administered to believers, upon their making a confession of the faith, or to the children, upon their parents promising to bring them up in the fear and admonition of the Lord, will it not, in either case, conduce to the same design, holding up in symbol the great doctrines of the Christian faith, and engaging adults, by a public profession, to abide by them, and to train up their children well? Instead of insisting upon baptism, might not some other mode of profession be equally scriptural?

I should like to see a more full comment on Isaiah xlv. 5, that he has favoured us with in October number of *C. A.*

Excuse the expression of my doubtful thoughts, and believe me humbly and seriously enquiring after truth, and willing to be taught. I beg an interest in your prayers. I am glad in the prospect of your forthcoming work on the Messiah's Ministry. I hope it will be extensively useful. Believe me, dear Sir, respectfully yours  
L

Baptism is not doubtful to us nor to any who have taken the word of the Lord as their sole directory respecting it. If any man shall know of my doctrine whether it be of God, said Jesus. I have his doubts, because he clings to human traditions and infers instead of taking only what the word says.

He *reasons* instead of simply *reading*. He reads that household were baptized, but he does not read that there were infants in it; he only reasons that it is reasonable to conclude, that they were infants. So he says, and so he knows. If he but read attentively the four households mentioned as baptized—that of Cornelius, that of Lydia and the Jailor, Acts xvi, and that of Stephanas, he will rather conclude that it is unreasonable to conclude that one of them included infants. The first-named household he read of, spoke with tongues, and magnified God; the second read of, and comforted the brethren; the third heard, believed, and was baptized; and the fourth addicted themselves to the ministry of the saints. Infants don't do these things.

The children of believing parents are called holy, but as

; partner, wife or husband called holy. It is not said that they were made holy in consequence of their baptism. Libra knows this, and he says, it 'seems to be;' here, again, he has nothing but

He leaves the written word for the doubtful thought. If the children were holy in consequence of their baptism, must not the wife or partner have been holy for the same reason? Plainly the thing which made the children holy, made the parents holy, and what? the marriage institute of course. What has baptism to do with the holiness here spoken of?

The analogy between baptism and circumcision has no existence, and the doubtful thoughts of traditionists. The word of God does not institute any analogy. On the contrary, it shows contrast. Circumcision was given only to males, both males and females were circumcised; baptism was given to infants, men and women were circumcised eight days after birth was the time for circumcision, when the child was the time for baptism; circumcision marked carnal relation, baptism marked spiritual relation; circumcision proved place in a human family, baptism proved place in the family of God. This is not analogy, it is difference.

Compare the sprinkling of Isaiah lii. 15, to be New Testament baptism, and to beg the question. It were as logical to confound the second Psalm with the grace of the gospel. Sprinkling is baptism, baptism is more than wrath is favour. The Israelites were baptised in the cloud and in the sea; the sea surrounded, and the cloud above them. It is not said they were sprinkled in the cloud and in the sea. To assume that is to make the apostle talk

in a pamphlet, which we hope to notice next month, is so far right in wishing the outward rite from the inward life, but Libra makes out that the kingdom of God in John iii. 5, has two—the outward and inward. The outward without the inward is for nothing; yet the inward has its appropriate outward. The inward correspondent no sooner expresses astonishment that we receive the baptism of the Spirit to miraculous gifts, than he admits it is its reference in some cases. Will he find a passage where the baptism of the Spirit is not found to refer to miracle? He does not; but the truth is, the baptism of the Spirit is not spoken of in John iii. The being born of the Spirit is not the work of the Spirit.

Learn our Saviour's design in prescribing baptism only to his apostles say about it. Mark xvi. 16 says: He that is baptized, shall be saved; Acts ii. 38, Repent, and be baptized in the name of Jesus Christ, for the remission of sins. Read such passages as Rom. vi. 1-4; Gal. iii. 26, 27, shew it the ordinance, having for its purpose the formal connecting of the baptized according to the Saviour's law with his name, person, and kingdom, and with all immunities and blessings therewith. The design cannot be attained equally by sprinkling as by immersion. Nothing can attain the Saviour's object but that which is prescribed for the purpose. In this matter he prescribed immersion, which is immersion. This is a rite universally practicable: it is practised from Lapland to the tropics: wherever it is impracticable, human life is impossible. Doctors differ.

Some would say cold water would kill the patient, other affirm it his only hope of life. Sometime ago, a lady told would certainly be baptized, only the doctor said it was her life was worth; the next time we saw her, she had been cold water establishment in Yorkshire, where that same that would have been her death, turned out to be her life!

Too much attention may be paid to one's food as well as to religious ordinance—what, then, live without it? Romanists the only child-stealers; both the Lutheran and Calvinian child kidnap them from their parents for the same purpose. The common occurrence on the continent, where state churches retains its power. But what is any man, be he priest or par a child-robber who, without the consent of the child, impose sacrament upon it? Is it not robbery of one's birth-right to place him, without his will, under eternal bonds and obligations? *Libra* should have nothing to do with such protestants as he says.

As to ascribing virtue to the water or the mode of baptism never conceived or uttered the folly. But that God has certain blessings to the keeping of his commands, and this them, is beyond dispute.

No persons should be baptized in infancy: those so baptized solely by the will of man. Nor should any one be baptized as an adult: no baptism but that of believers is valid. We have no right to suppose God will not keep his word. Whatever is attached to his commands will certainly stand.

We cannot view baptism as a rite to be administered to upon their parents' promise. Nothing can take the place of baptism or immersion. We do not understand what *Libra* means by 'to be up in symbol the great doctrines of the christian faith.' Is it not rest content with God's way? How can any other mode be good and scriptural. 'Behold, to obey is better than sacrifice.'

Hoping soon to find space for a paper on Isa. xlv. 5, &c., we submit in all kindness to *Libra*, and other friends in his position whatever more this prediction contains, it certainly intimates an unalterable determination of God to maintain his sovereignty, and, per consequence, the propriety of dutiful submission on our part. We thank *Libra* for his kindly sentiments.

### Intelligence.

**FIFE.**—For some time past it has been regretted by brethren they have had so little intercourse and encouragement in forwarding the work entrusted to them as the children of God, which should characterise a brotherhood, the children of one and the heirs of the same eternal inheritance. Accordingly suggested and approved, that a meeting be held of messengers of churches in Fife and neighbourhood. This meeting took place at Cupar on 1st Nov. last. There were present brethren from Auchmuty, Crossgates, Cupar, Dundee, and Pathhead, Kirkerston. A letter was received from brethren in Perth approving of the meeting. After calling on the name of the Lord for his blessing, the brethren from the several churches gave

their present condition and prospects of usefulness, from were appeared to be many causes of thanksgiving, the weather having by their feeble instrumentality, through the his truth, honoured them in saving some of the sin-ruined of Adam; and at the present time, in some places, evidently before them an open door for spreading abroad the sweet of the knowledge of salvation by the Son of God. After these were given, propositions were brought before the meeting, roved: That the plan of visitation, formerly in operation in / brethren approved by the churches as able to build up the and address their fellowmen on the great salvation, be again —That the expenses of the brethren so visiting the churches from a fund supplied by the churches—That brother Harrow, art, be Treasurer, and brother Brown, Dysart, Secretary of operation. After making arrangements for carrying out the plan, it was agreed to hold next meeting at Pathhead, Kirk- on Tuesday, the 4th Jan. 1859. Having commended them- to the guidance and keeping of the Lord, the meeting led.

A. F.

se good brethren have thus established a 'circumlocution office.' rules 'approved brethren' visiting the churches are to have expenses paid' by the church visited, and 'a fund,' 'a treasurer,' 'secretary,' are appointed accordingly. Suppose, then, that in Barnabas and Mark come from Perth to Dundee, the deacons latter church say, Brethren, we are refreshed by your visit, and pay your expenses, but 'we have a law, and by that law' have estab- a fund in the hands of brother Harrow, who resides in Dysart, m we would send you for your cash, but we have also ap- another brother in that town to be secretary, and we must se give you letters to secretary Brown, which, when he a, he will take or send to brother Harrow, that he may send ur expenses, which we would have paid you at once as the us of the church, but for these laws which we have thus l. Well, then, secretary Brown receives the letters from Dun- which, with his accustomed punctuality, he acknowledges and goes to treasurer Harrow that the five shillings, or y, may be sent to Perth. But brother Harrow recollects that John went not with Paul to the work, and, therefore, should recognised as an 'approved brother,' nor be helped on his way s brethren. Therefore is it found needful to call all the an in 'the co-operation' together to consider this matter: we suggest, they had better do on the fourth January afore- nd we humbly overture to the said meeting to indict brother for sending us this notice of the co-operation, and so making \$, and not brother Brown, secretary thereof. What shall be a the man who writes this it is not for us to say). Ed.

news.—*Wigan*. Since the opening of the new meeting-house uth, the church here has been gladdened with excellent pub- licings, by which already four persons, two male, and two , have been led to believe upon, and turn to the Lord.—*Glas-* on 17th Oct., a son of brother Webster made the good confession, ing baptised into the name of the Father, and of the Son, and

of the Holy Spirit, was added to the church meeting in 41 Street.—*Pathhead, Fife*. The church here makes good progress since opening their neat hall, four persons made the good confession during the currency of the past month, and continue with brethren steadfastly in the apostolic doctrine.—*Birmingham*. King writes that twenty-four have been added to the infant church here since August, some by baptism, and some previously im-

**EXTENSIVE BISHOPRICK.**—The Scotch Baptist diocese of Edinburgh, has of late been extended south to the borders of England, for *The Freeman* informs its readers that Mr H. D. Dick of the pastors of said church in Bristol Place, was present to the congregation in Berwick-on-Tweed, and lay hands on a man called and elected by that border congregation to be its pastor. This is something new in Scotch Baptist episcopacy. Who are so many in the Edinburgh congregation who know that not a shred of Scripture for the call or election by men of a pastor or elder either, to the pastorate, how can they approve of one of our own elders going fifty-eight miles and a-half out of his way to petrate the unscriptural farce of making a *youngster* an *elder* there were magic or miracle in onlaid hands?

**EDITORIAL POSTSCRIPT.**—We close this second volume with encouragement. The subscription list continues favourable, not so large as brethren might make it. Still the testimonies of acceptability and usefulness of the 'Advocate' and 'Sunbeam' this year, have been very numerous and cheering. Though far from our ideal, our little issues have not been unacknowledged by that gracious Sovereign whom we love and serve. The not been made so much use of as we could have wished by us as a means of self-improvement. Nothing is more calculated to improve a young student of the word than the *careful com- to writing*, of what he would say on a passage of scripture. pages are open for the encouragement of such brethren instead of having sent us every month quite a number of carefully studied and well written—brief, very brief articles, brimming with suggestive thought, we have had rather too many ill-constructed loosely-written rambling papers, which young men of talent and spirit ought not to think of addressing to their brethren much less to put in print for the public eye. Again, not a week ever on the catch for a disputed point, who would serve it much better by keeping within the proper limits of christianity—the inciting of one another to love and to good words to the wise is enough. Thanks to all who have helped double honour to such as have done so earnestly and efficiently. Our tract issues might be made more use of in many quarters that some are fallen asleep. Brethren, let us work while it is to-day, for the night comes wherein no man can work, thou that sleepest, and arise from the dead, and the light shall shine thee.

END OF VOL. II.

J. Taylor, Printer, Edinburgh.

THE  
**CHRISTIAN ADVOCATE:**

A MONTHLY MAGAZINE

LEAD FOR AN UNQUALIFIED RETURN TO THE FAITH  
ONCE FOR ALL DELIVERED TO THE SAINTS.

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EDINBURGH,

AUTHOR OF "THE MESSIAH'S MINISTRY," "THE GOSPEL GUIDE,"  
"INQUIRY RESPECTING THE CHURCH OF CHRIST." ETC.

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## THE CHRISTIAN ADVOCATE.

### THE REVOLUTION OF THE SEASONS.

heartily wish all our readers many happy returns of the year.

The seasons of the year rank among the most wonderful and efficient arrangements of the giver of all good. They satisfy the desire for variety which the Creator has implanted in the human soul, and subserve a thousand purposes for the benefit of man and beast. Were it not for the variety we should not have a tenth of the number of food vegetables we now possess, nor could at all the multitude of species of animals people the globe. Seasons, then, the seasons, like the other handiworks and mercies of God, are very good, and we ought, therefore, to appreciate them as such. It is ill becomes those for whom the most splendid and complicated arrangements have been made to think little, not to say complainingly, of them. In any rate, however much the complaints of 'shocking seasons,' and 'horrid seasons' characterize the ungodly, the Lord's lips ought ever to be sealed against such impiety. We must always remember to recollect that the seasons, as we experience them, are the doing of our Jesus. Upholding all things by the word of his power: they are included among the all that he has created and consist by him. To complain of them, therefore, is to fault with his administration. And if we have, by the grace of God, set ourselves to the task of seeking the recognition of his authority in his church, let us not be inconsistent by doing dishonour to him in this province of his empire.

Let us bring the thought before us that they are the doing of our Lord, and knowing that he has said to his people by his prophet—'All things are for your sakes,' let us regard 'the seasons' as all so many distinct arrangements which are calculated and effected with most particular reference to our welfare. —Jan. 1869.

ence to our good. This requires faith, but it is not too far for faith: it is but the response of the believing spirit sentiment of this last quotation.

And while this thought will gladden all time to us, enables us to find special good in each particular season connects them all with him who rules in heaven and on earth for us, and makes them part and parcel of those infinite mercies mediated to us in Christ. While the uncovenanted have 'no promise,' and possess nothing but what are termed 'the uncovenanted mercies,' on the continuous which they cannot reckon for one hour, and which are presently lent them with the view that the goodness of God lead them to repentance, we hold in Jesus the promise of the life that now is, and also of that which is to come.

The seasons are thus stimulants to gratitude and devotion. They not only bespeak our pilgrimage position, but give us ground to conclude that if the way to glory be fraught with seasons of blessing, the end of our faith must be unspeakably glorious. They are pointers on the road teaching us to

'Forget the steps already trod,  
And onward urge our way.'

The beginning of the year is like the setting forth of another mile, which should be entered with grateful confidence. Brethren, let us work while it is called to-day.

### THE FIELD OF ENQUIRY.

HONEST men like plain speech. Those who love to speak wish all to speak who have something to say. No one who has convictions of his own, and values them, is offended by his neighbour for thinking *himself* right. The man who does not firmly believe *he* has truth on *his* side, ought at once to suspect he may have error; while whoever is persuaded that *he* has the gold will be sure that the more it is rubbed the more brightly it will shine. Free enquiry is like free air, and the individual who would check sober investigation serves to be classed with the builders of ill-ventilated houses, and with those commissioners who court the cholera because they grudge paying the scavenger.

Such are the principles we preach, and such the principles we strive to practise. Hence we desire every one to

n ; what we believe, and why ; what we aim at, and by which we desire it done ; wherein we differ and wherefore ; what we affirm, and what we

do. There is no need to define the things which we hold in common with others ; but our *differential points* can not be stated. What, then, do we affirm, and what

*We affirm,*

The Bible alone, unaided by human Creeds, Councils or Conferences, is the all-sufficient rule of doctrine and practice.

Every scripturally organized christian congregation is in duty bound to *manage its own affairs*, and is free from external control.

All believers in Jesus the Christ are under the most solemn obligation to confess the Lord, to invoke his name, and to be immersed in water into his death as the only way of entering the church or kingdom of God.

All disciples of Jesus should, in their congregational capacity, assemble on every first day of the week to exercise themselves in those duties and privileges which are due to them as an associate body.

The breaking of the Loaf should be observed weekly. The exercise of *mutual teaching* by all the competent members on the first day of the week is a right which cannot be taken away without injustice, and a privilege which cannot be taken away without unfaithfulness.

Repentance, confession, invocation, and baptism are the *order* to the remission of sins. All these we believe.

*We deny,*

That the christian church has any *earthly head*, or may be subject to the government of the *state*, or may command or enforce support by the civil power.

Infants are proper subjects for christian baptism.  *sprinkling or pouring* constitutes the action of

The present popular *methods of raising money* for church purposes (as pew-rents, bazaars, begging of the people, and high rates) are in harmony with the principles of christianity.

5. That any *human creed* can be wisely, safely, or employed as the test of any man's faith.

6. That it is right for christians to call themselves *the name of any man*, however good; or any *ordinary* ever divine.

7. That *sectarianism*, as such, can be defended as agreeable with the will of God, or promotive of the man.—All these we heartily deny.

What we have above *affirmed*, we intend, as opportunity presents itself, to *prove*. Our *denials* we will sustain as the propositions to which they are appended are and sought to be proved in a manner at all suited to importance. He who would deny what we affirm, must follow *our* arguments: he who would affirm what we deny, must take the lead, and we will follow *his* arguments. May we alone be victorious, and the God of truth have all the glory.

#### THE SUBJECTION OF THE UNIVERSE TO JESUS

THE more devoutly, closely, and constantly that we study the gospel administration, the more is he led to in the contemplation of its magnificent disclosures. Numbers of highest attainment speak in rapture of the ever and increasingly marvellous manifestations of divine power and wisdom that burst upon their vision, with every appliance of scientific investigation. And so is it with the study of the higher revelation of the gospel. Sixty years of patient, persevering, continuous, and conquering inquiry, leave the wondering investigator of the handiwork of God with the exclamation of the ancient seer of Israel, 'Lo, these are *part* of his ways;' and though the intellects of the world, ever since the days of the promulgation of the mystery of God in Christ, have been engaged in its scrutiny, yet, after all, the most advanced must say with Paul, 'I know in *part*.' Yet how small is that part! How sublime the thought, that the very man who, eighteen centuries ago, walked on this earth as a poor, houseless, sorrowing, suffering, despised, and now sits at the right hand of the Majesty in the heaven of the Sovereign of the universe! How overwhelming the revelation that the crucified Nazarene is by the right hand

ed and enthroned over this and all worlds else, over man all beings, beneath and above him, the one Lord of all! God, who at sundry times and in divers manners, spoke me past unto the fathers by the prophets, hath in these days spoken unto us by his Son, whom he hath appointed of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, *and upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on High.' As we are here reminded of the Messiah, that 'he made the universe,' and 'holdeth all things;' so, in another place it is written, that 'all things were created that are in heaven and that are in the earth, visible and invisible, whether thrones or dominions, principalities or powers, all things were created by him, and for him; and he is before all things, *and by him all things consist.*' Thus, as the word *consists* imports, Jesus *is together* the entire realm of being. Every created thing, visible and invisible, in heaven and on earth, all thrones, dominions, principalities and powers, he holds in existence and in way. The whole is under his control, all is in his hands. By his high behest the winds blow, for they are his messengers; by his leave the lightnings flash, for they are his ministers. And, as with the physical universe, so with the intelligent, all mind, equally with all matter, is under his power. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, is our Jesus raised. At this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.' 'Wherefore also hath he highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, in heaven and on earth, and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Thus, being so much better than the heavenly hierarchies, as he hath by inheritance obtained a more excellent name than they, it is said to them, 'that all the angels of God worship him.'

Thus unequivocally certified of the subjection of the universe to Jesus as its upholder, disposer, sovereign and judge, note the practical bearing of this stupendous fact. Just as Queen Victoria has been proclaimed sovereign of India, and Ceylon, as all understand, the princes and the peoples of that



country are brought into new and more direct relation her government. On this account it is well and needful they understand their position, and act out the duties of this new relationship, so, in an infinitely higher degree is visible and necessary that 'all men everywhere' be gathered to know, and led to recognise the sovereignty of the Messiah. As the immediate object of the Queen's proclamation is the securing of the allegiance of its inhabitants, so, the design of the gospel of the kingdom of God and of his Son is, as the Apostle aptly phrases it, to make the nations obedient by word and deed.' 'The weapons of our warfare, saith Paul, 'are not carnal, but mighty for God to the pulling down of strongholds, the casting down of reasonings, and every high thing that exalteth itself against the knowledge of God, and the bringing into captivity of every thought to the obedience of Christ.' The Queen, by her arms and proclama- tions may be able to secure no more than a mere outward submission, but by those of the Messiah, the heart is reached in its very thoughts and intents, insomuch that, if a true allegiance, springing therefrom, be not secured, remedyle- less rebellion is the only alternative left to the enemies of the Kingdom eternal, immortal, invisible; for Jehovah hath said unto his anointed, 'Thou art my Son, this day have I begotten thee: ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession: thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.' Who sees not the connection between these prophetic words and the iron rule, and the dashing to shivers of the gospel-rejecting nations which the pages of history reveal? Who can fail to appreciate the wisdom of the warning, 'Be wise, now, therefore ye kings, be instructed, ye judges of the earth; kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little?' Who can doubt the benediction of this same second Psalm, 'Blessed are all they that put their trust in him?'

This blessedness—let us notice it. Paul expresses the institutional connection between the exalted Messiah and his body—the Church. He prayed for the disciples that they might know the hope of his calling—the riches of the inheritance of his inheritance in the saints—and the exceeding greatness of his power towards them. He intimates this power 'according to the working of the mighty energy which

ought in Christ when he raised him from the dead, and set him at his own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all under his feet, *and given him to be head over all to the Church*, which is his body, the fulness of him that filleth all in all.' That is to say, the mighty energy by which God raised the contemned, crucified, and bruised Jesus from the grave—the bed of his humiliation—to the throne of the universe, is now pledged and exercised through him on behalf of his saints. He has been set at the right hand of the Majesty in the heavenlies, expressly for them. He is enthroned far above all thrones, dominions, principalities, and powers, expressly for them. He has all things put under his feet expressly for them. He has been constituted head over all, expressly for them. So fully and expressly so, that the Church is declared his body—the fulness of him that filleth all in all. It is the amplitude of Christ; its members are members of his body. They are brought into a nearer than a kinsman relationship. They are one of his bone, and flesh of his flesh. Christ and his are one. His destiny is theirs. He died for them, lives for them, reigns for them, comes for them. They are complete in him; he is complete in them. He has his inheritance in the saints; they have their inheritance in Christ. The inheritance is one: it is the universe of God. All things are theirs, for they are Christ's, and Christ is God's. Thus blessed are all they that put their trust in him. And, O how blessed, even in this life, to be assured, as all the faithful are, of such a relationship! What an enrapturing, inspiring, gladdening, sanctifying thought, that the blessed and only Potentate, exalted and enthroned sovereign of all, emperor of the universe, King of all kings, and Lord of all lords, with every power in nature under his command, and all dominion under his feet, *expressly for us!* What an incongruity for believers in Christ to doubt! What an inconsistency for those thus blessed by the Father not to rejoice and be exceeding glad! ED.

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### CAN I NOT BE A CHRISTIAN WITHOUT BAPTISM ?

Not a complete Christian, certainly ; nor completely Christian.

If, to be a Christian, you needed merely to *consider* self one, then your Christianity might be very exact without baptism; but, then, so it might, without either God or man.

If, to be a Christian, you were required merely to be *and called one by your neighbours*, then, probably, you be a complete Christian without baptism; for, is it not feared that many of your neighbours, not being Christians themselves, nor understanding what the christian church and standing involve, count and call many Christians, no wise deserve the name?

Or, if to be a Christian, were simply to be a godly man or woman, then very likely *others* might be exact Christians without baptism, though very unlikely you be. Others might—because of their ignorance of the will on the subject of baptism—very unlikely you because your question gives evidence that your attention has been called to this matter. Your position regarding baptism has been challenged. If you *are* pious, you will study the New Testament, and test your standing by it. In the process you will become acquainted with the Lord's commands, and obey them, without parleying with the self-excusing question, 'Can I not be a Christian without baptism?' You may be baptized and *know* you are, *in every sense*, a Christian; however, you are not truly pious, and are not disposed to hear the voice of God, then, were mere pious Christians *you would not be a Christian!* In your present position you must advance to baptism or recede from piety.

But piety, or the fear of God, is *not* christianity. There have been thousands of eminently pious men who were not christians; as, for example, Moses, Samuel, and David. Piety necessarily constituted a christian, then Cornelius was necessarily a christian before he was christianised by the instrumentality of Peter.

But let us appeal to the New Testament.

1. *You cannot be a complete Christian without an introduction into the name of the Father, and of the Son, and of the Holy Spirit.* This introduction is attributed to baptism in Matt. xxviii. 19. It is never in the Bible attributed to anything else! In affirming this we affirm a simple fact, which can be disproved in no other way than by reference to the chapter and verse in which *something else* is said to introduce 'into the name of the

of the Son, and of the Holy Spirit.' You will here note that 'into the name,' not 'in the name,' is the correct dation. *En*, 'in,' does not occur in the original of this se; but *eis*, 'into,' as it is very properly translated elsewhere in connection with this very ordinance, viz., Rom. vi. 3, e, 4 once, Gal. iii. 27, once. (2) That *into* the name of one denotes a *change of relationship* towards him; while the name of any one denotes merely *by his authority*. (3) Hence baptism, by divine appointment, constitutes a total transfer into a new relation to the love of the Father, grace of the Son, and the communion of the Holy Spirit (2 Cor. xiii. 14). These things being noted, it will be why we emphasise this primary passage; and be admitted by all candid persons, that no one is a completely constituted christian who has not been baptized.

*You cannot be a complete Christian without being able to lay your finger on every promise of present salvation, and this is mine*—mine 'with a propriety which no one can have, but who with grateful love inspired,' has obeyed its conditions in both their letter and spirit. Turn, then, to Mark xvi. 15, 16. Observe there the *divine order* of particulars, *preaching, faith, baptism, salvation!* Is this the order of your conversion? Nay! not baptized, there remains, notwithstanding your special pleadings, an uncomfortable chasm, a gulf, a thing that you have not been completely christianised!

*You cannot be a complete Christian without 'being born of water and the Spirit into the kingdom of God,'* according to John iii. 5. The birth into the kingdom cannot be complete without water, else why did the Lord couple water and Spirit together? You cannot say, Then in this passage 'water and Spirit;' for, on the same principle, another might say, 'Spirit means water!' Either 'spirit and spirit,' or 'water and water,' would be bad rhetoric and worse theology—intolerably too bad to be attributed to the Anointed of God.

*You cannot become a complete Christian without taking some stand upon Jesus' saving name as did the Pentecostal converts, according to the direction of Peter.*—'Repent and be baptised, every one of you upon the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.' This stand upon Jesus' name was made with, you say. Truly, and if I add, This believing stand taken in baptism, you cannot contradict me.

*You cannot become a complete Christian without being*

*buried into the Saviour's death, Rom. vi. 3, 4.* If then the primitive disciples were something *more* than tians. If, indeed, they *were* something more, and *revealed it to you* that their *surplus* of conformity may serve as a counterbalance for your *deficiencies* there may be *some* escape for you; which, if you a self of will conduct you a long way towards— If you would prefer coming back to the New Testament bear in mind that sinners are not said to be buried in Christ in any thing else than baptism.

In a word—if you can be a complete Christian with completely set apart for Christ (Eph. v. 26); with completely consecrated for the christian priesthood (1 Pet. 22); and without asking and receiving a good confession of this ordinance, through Christ's resurrection (1 Peter)—then you may be a complete Christian though unbaptized.

Evidently, however, you *cannot* be a complete Christian without baptism. Without baptism there is a defective constitution—a flaw in your title-deed—an undefeatable reproach to your conscience—a 'thief and robber' in your history! You may notwithstanding be a Christian and *in practice*; but mark! If you *ARE*, you will *surely* lose a day before you obey the Lord in baptism. You have now reached a solemn crisis—*either you must maintain your christian state, or lose your christian character*.

### THEORY AND PRACTICE.

'Ah! you may say what you please, Christie,' said Julia with an air of discontent; 'but it is quite true that rich people do anything they like, and poor people may wish and wish for lives, and never be able to do any good at all.'

'If I may say what I please,' replied Christie, good-humouredly, 'I shall overturn your theory at once, by assuring you that a rich lady who can do very few things she likes, because she is seldom blessed with health; while I, who am comparatively poor, can carry out most of my wishes, and I am as happy as a king.'

'But that is because you are naturally so easily satisfied, and do not care for things that would make some people happy.'

'Perhaps those are the things I cannot have. But it is a lesson to me to be easily satisfied; and perhaps, if I had not had a practical lesson on the subject, you might not have been able to give me such a good character.'

'What was it? Pray let me hear.'

a conversation between my good uncle, whom you know, friend of his. They were trying to find some true christ-undertake a work of love and usefulness in a humble, where nothing but the consciousness that she was em- and might encourage and stimulate her. Two or three mentioned of young ladies professing to wish to be use- uncle shook his head. "No," he said, "they are not, t least, calculated to help us; they unhappily belong to expectants who sentimentalise about the good they will ne great change in their circumstances may occur to ir plans. They cannot do anything on an obscure and their hearts are not in the right place for "patient con- well-doing" for Christ's sake, while occupied in hopes ions about themselves and their own sakes. No, we e who is content with present opportunities, and "the l rather than of man."

7 censorious and disagreeable!" exclaimed Julia, warmly. he know!"

s just what I thought at the time,' replied Christie; 'and oyed that I could have rushed about to every young lady entreated her to act so as to disprove such vexatious in-

? If people will be ill-natured, and impute motives, what

tely active and useful every day of our lives, as if we ex- er opportunity than that of the present time with our as.'

ve no means,' said Julia.

no such "if" in the history of any one of God's intelli- es,' said Christie, earnestly; 'but there is another which much of the mischief. "If" we will be looking forward, ar imagination upon what might be, rather than our ands upon what really is, we are coveting shadows, and substantial happiness which lies just in our way. There ple, Julia; we know there are.'

lieve there is any harm in wishing to have the means gs we should enjoy,' said Julia; 'and I just remember aid of David about building the Temple, that it was t that the thought was in his heart.'

appy illustration for me!' exclaimed Christie. 'Find- war and pleasure of building a house for God was not per- m, he set about doing what he could towards it by pro- rials for another to build. Our little humble efforts to sless may seem of no more value than a stick or a stone ith a grand building; but, if they spring from the right are accepted with as much willingness as more costly the sight of him who despises not the day of small

ow many converts have you made in your zeal, Christie?'

st that will not reform a world.'

sd that one may have grace so to act that it may be said 'she hath done what she could.'

'It must be very delightful to be able to do as we please, murmured Julia. 'For instance, when these were burned out of their house, and lost everything, I wished I could assist them effectually, and how contented we could do.'

'We did what God enabled us, and if we are ashamed, not reflecting on that wisdom and love which fixed our limited our power?'

'That is a very comfortable doctrine, no doubt,' said Julia, what scornfully.

'It is comfortable; and the more steadily I keep it in mind the happier I am. I declare I think contentment in one young and strong,' she added, with a cheerful smile on her pleasant face.

'Forgive me for interrupting you, my good cousin,' said denly, as she looked out at the window, 'but do look at the images at Mr Bell's door.'

'Oh, I dare say they are to take the family to the street, Christie, going out with her work; 'they told me they were out of town for a few weeks.'

'How happy for them!' said Julia, with a sigh. 'I mean I would go away too. What would I not give for Switzerland or a peep at Rome! or, better still, a trip down the terranean, and a sight of the Holy Land. Only think, visit Jerusalem, and the Mount of Olives, and tread in the steps of the Messiah!'

'We may try to do that, in the best sense, without going to salem,' said Christie, gently; 'for he left us an example should follow his steps. I often think those steps convey poverty, and left a light in the path by which so many of us must travel, that has seldom shone on that of the rich and'

'Where are you going now, Christie?' asked Julia, seeing she folded up.

'Why, as we cannot get to Rome or Jerusalem, I am going for a walk: will you come?'

'No, thank you, there is no pleasure in breathing smoke into the country would be pleasant, if one could have it.'

'Then, will you attend to mamma when she comes down, anything she may want? I shall be so much obliged to'

'Poor aunt! I wish I could cure her rheumatism. I daresay I could get her to Buxton she might quite recover.'

'You cannot do that you know, dear; but you can pay attention when I am not here, and so gratify us both.'

And away went Christie for her walk, one object of which was to take some garments she had made to the family before they had lost their all in a recent fire. She could not spare much but she had bestowed substantial help by means of her fingers. In the meantime, her invalid mother entered the room, and arranged her table and chair for herself; while she sorbed in thoughts about Buxton, Jerusalem, the blessing, and the sorrows of poverty, with divers imaginations concerning her own destiny and projects, remained for sometime unconscious of her presence.

by an open carriage drove up, and out sprang Christie, intenance as bright as morning, and she hastened to tell had been overtaken by Dr and Mrs M——, who had insisted ig her off for a peep into the country, and how they had call another day, to see if her mother would accept a drive then. 'I only wished it had been you instead of me, s added, 'you would have enjoyed it so much.'

st be very pleasant to have a carriage, and be able to show to those who have none,' said Julia, languidly.

assed; and Christie, beloved and respected by many friends s above as well as beneath her, continued to be her mother's ily blessing, and to do the good which her sentimental ver declared herself wishing to do.

lia's opportunity, long coveted, came at last. As the wife thy man, whom she had thought it worth while to please, ne the occupant of a handsome house in a beautiful country, surrounded with all the external comforts in life.

long before she recollected that her aunt and cousin might ne of the pleasures she could now offer them; but she did em at last, and, rejoicing in her prosperity, they gladly witness it.

ie was disappointed to find her cousin apparently no brighter ier than she used to be; but, remembering all she had talked , perhaps her new exertions might be too great for her . 'You will take me with you among all your poor people,' ; 'I am longing to see the improvements you have made, he proofs of your good influence. I remember it was said od you might do among them.'

e are no models among us,' said Julia, colouring; 'country re not so interesting as I imagined, and I do not find they e interfered with.'

he children—no doubt they are glad to send them to your ool which you meant to establish.'

ave not built the room yet,' said Julia, 'and I fear it would use here. The people want to be taught the benefit of such ges first.'

ie was grievously disappointed. Then Julia was in reality ; useful than when she lamented her limited opportunities. uld be the want now! for everything seemed still referred to t unattained requirement. Further discoveries tended to the pression; and, though the wishes were changed in kind, e equally theoretic in degree. 'If this,' and 'if that,' were staple of Julia's conversation, and the climax of her attain- the indulgences of prosperity, as they had been in the school dty.

ood christian uncle was quite right,' thought Christie; 'sen- young ladies are not the trustworthy executors of God's ' the dispensers of his blessings. It is of no use to hear wishes, one would rather see what they do.'

'Christie, don't you think I have everything now to make p?' asked Julia, one day, gaily.

said Christie, gravely.

hy, what more can I want?'



'God has been very bountiful to you, dear cousin, but you doing for him?'

'Ah, you are disappointed because you have not found ev just as I used to fancy it should be when I could do as I but I try to do what I can when any case of distress come way. I cannot do good in your way here, you know.'

'It is not my way that is of any consequence, dear Julia; it way that should be studied, and that is according to the p has given to us.'

'But what is wanting now to my happiness! Do you not am much to be envied?'

'Not in the least; you still want the true secret of happiness I see that none of God's gifts but one can really impart it, our hearts to respond in practical gratitude.'

'Tell me all you think, Christie, and if you can make me pray do. I know you have the secret both of usefulness and piness.'

'A Saviour, God's gift of his own dear Son, presented to c tions by the enlightening word of his Holy Spirit, is the ce sum of the happy secret, dearest Julia. Before the Lord Je Peter feed his sheep, he asked, "Lovest thou me?" because that no other principle could secure the willing fulfilment and to reply as Peter did, we must have found Jesus his Saviour of our lost souls, "whom to know is life eternal."'

'I do seem to want some motive, certainly; for I fancy I about doing things sometimes, and I cannot go on long, or tal trouble to overcome little difficulties that appear in the wa Julia, thoughtfully.

'There is an enemy always ready to suggest difficulties s vent persevering effort. But do not forget that "unto whom is given, from them much will be required."'

'I have thought of that, and it has made me very unconr sometimes.'

'Then just take the thought to the word of God, and Jesus how to appreciate his saving mercy, and that knowle constrain your love to actions and exercises which nothi could suggest. You will not complain then of not having s ful motive to urge your perseverance; but, with your affect on things above, where Christ is, you will use your many b to glorify him, and benefit his creatures—securing to yours pleasures and enjoyments by the way as no one who has not can conceive.'

'Christie,' said Julia, 'your good old uncle's speech, that provoking, might perhaps be true after all. Did it not ma begin to think about these things?'

'Yes; but the reformation that wounded pride attempted real root. I could not lessen the list of young sentimentalists are always going to do wonders when they get the proper of nity; but I learned from my Bible who could, and besought withdraw me from the self-deceivers, and to make me begin among the opportunities, however small, of the station in wh has placed me. And so now—

' I would not have the restless will  
That hurries too and fro,  
Seeking for some great thing to do,  
Or secret thing to know;  
I would be treated as a child,  
And guided where I go.

Wherever in the world I am,  
In whatsoever state,  
I have a fellowship with hearts  
To keep and cultivate;  
And a work of lowly love to do  
For the Lord on whom I wait.'

*in Miscellany.*

### Cloud of Witnesses.

**HEROES.**—It is quite time the world was disabused of this  
We want correctives of many kinds; and history and  
7, if written as christian men should write, may supply  
well as sermons. There is no need that we should run into  
ance about a millennium of peace, for which the world, as  
, is not ready; nor are we at all inclined to disparage the  
ities which are often so strikingly developed in the rough  
war. Only let mere bull-dog courage be lightly esteemed,  
n devotion to duty, love of country, sympathy with great  
und that generous feeling for the weak which was the best  
hivalry. Men are found, in every generation, who never  
and against one of all their fellows, quite as brave, and  
, and self-devoted as those who have had their home in  
id chosen the battle-field for their grave. They are empha-  
sm of peace. Their weapons are argument, entreaty, per-  
remonstrance. The world's praise they do not covet, and  
not win; for their business is to stem the current, to pro-  
se forgotten truth, to stand up for the victims of oppression  
anny is strongest, to wake up to some new enterprise in  
of humanity the crowd who prefer slumber and self-indul-  
generous and manly effort. They do not look for present  
ut sow for a distant harvest, often laying the foundation on  
ers are to build,—often braving the storm that their suc-  
ay sail over tranquil seas; often falling on 'evil days and  
es,' while a later generation of feebler champions win an  
; small cost. They walk by faith, and are content to wait  
; while they do God's work. Struggle they must, because  
tion is to contend with ignorance, and prejudice, and sel-  
to confront power when allied to injustice; and to arrest  
nde when they are rushing madly forward in some dan-  
h. But contention is not the element they love. Many  
ry are forced on to some public stage, from which they  
eat if they dared, but on which it is God's will that they

should testify for the truth, or do battle for humanity, with me  
angels for hearers and spectators.

One thing is specially characteristic of the nobler class,—the  
*in advance of their age*, and have to do the rough work of poi  
At their own risk they clear a way for more timid or less disc  
men, through tangled forests or pathless deserts. The man  
wants mankind for his tools and drudges, must fall in with  
humours, and either shares their blindness, or will make the  
blinder for his own purposes. But the grander man is he wh  
further than the crowd; and then confronts them for their own  
who takes his stand on some undying principle, as on a rocl  
struggles on in full assurance that the time will come, *in his*  
*after* it, when it shall be owned that he was right, and his r  
all wrong. Thus it pleases God, generally, to carry on the d  
of his providential government,—not to wake up some great th  
in a thousand bosoms at once, but to make one capacious mi  
depository of some pregnant truth, one resolute man the cha  
of some holy cause; and then he bears on other minds, and g  
about him a little band, who become a sacred brotherhood, res  
almost in their union and energy; while the world slumbers  
else rouses itself to fury because daring men intrude upon its

J. H. GUR

### P o e t r y .

THE following parody on Longfellow's Psalm of Life ap  
lately in one of the Edinburgh newspapers, called forth by the  
disgraceful proceedings connected with the contest for the liv  
North Leith Parish Church, its emoluments being about the  
in Scotland.

#### THE PSALM OF LIFE—CLERICAL.

TELL us not, in idle jargon,  
Our profession is a dream,  
For it is not in our bargain  
That we should be what we seem.

Life is real, 'tis no puzzle,  
We can preach, then quaff and laugh;  
'The treading ox thou shalt not muzzle,'  
Quoted was on our behalf.

Take enjoyment, none but fools sit  
Croaking, heed not what they say;  
Hear each 'call' to a new pulpit,  
If it sounds like 'higher pay.'

Gold is precious—are we thinking  
How the largest sum to save;  
Cash, when in the pockets clinking,  
Frightens fancies of the grave.

In the ranks of Mammon's service—  
 For each tempting monied 'place,'  
 Be not backward, weak, or nervous,  
 Be the foremost in the race.

Trust no future, howe'er pleasant,  
 Let the past lie with the dead ;  
 Preach—preach for the blessings present—  
 Future judgment, God forbid.

Lives of great divines remind us  
 We may have large stipends too,  
 And, departing, leave behind us,  
 Tokens of the cash we drew :

Tokens, that perhaps another  
 Preaching, one might say, in vain,  
 A neglected, low-paid brother,  
 Seeing, may take heart again.

Let us, then, continue preaching  
 What, by some chance, may be true ;  
 Of our hearers still beseeching  
 Works *we* never meant to do.

### Pearls of Truth.

CHRISTIAN man's life is laid in the loom of time to a pattern  
 which does not see, but God does ; and his heart is a shuttle. On  
 one side of the loom is sorrow, and on the other is joy ; and the shuttle,  
 alternately by each, flies back and forth, carrying the thread,  
 white or black, as the pattern needs ; and in the end, when  
 I lift up the finished garment, and all its changing hues  
 have faded out, it will then appear that the deep and dark colours  
 are needful to beauty as the bright and high colours.

By its own nature, can rise only so far above the road ; and  
 such as fly higher never have it upon their wings. So the heart  
 which how to fly high enough, escapes those little cares and  
 troubles which brood upon the earth, but cannot rise above it into  
 the air.

It is apt to believe in Providence so long as we have our own  
 things going right ; but if things go awry, then we think, if there is a God, he is  
 in heaven, and not on earth. The cricket in the spring builds his  
 nest in the meadow, and chirps for joy because all is going so  
 well for him. But when he hears the sound of the plough a few  
 days off, and the thunder of the oxen's tread, then the skies  
 look dark, and his heart fails him. The plough comes  
 along, and turns his dwelling bottom side up, and as he  
 is being turned over and over, without a home, he says,—' Oh, the founda-  
 tions of the world are destroyed, and everything is going to ruin !'  
 The husbandman who walks behind the plough, singing and

whistling as he goes, does he think the foundations of the world breaking up? Why, he does not so much as know there was a house or cricket there. He thinks of the harvest which is to fill the track of the plough; and the cricket, too, if he will but will find a thousand blades of grass where there was but one blade. We are like the crickets. If anything happens to overthrow our plans, we think all is going to ruin.

When there is love in the heart, there are rainbows in the sky which cover every black cloud with gorgeous hues.

When flowers are full of heaven-descended dews, they all hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full.

Many men want wealth—not a competence alone, but a *free-competence*. Everything subserves this; and religion they would use as a sort of lightning-rod to their houses, to ward off, by and by, the bolts of Divine wrath.

If a man is odious in society, he might as well be in prison. The worst prisons are not of stone; they are of throbbing hearts, out of control by an infamous life.

A lie always needs a truth for a handle to it, else the hand which cut itself sought to drive it home upon another. The liars, therefore, are those whose blade is false, but whose handle is true.

In this world, full often, our joys are only the tender shadows which our sorrows cast.

The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to do pleasant things.

Astronomers have built telescopes which can show myriads of stars unseen before; but when a man looks through a telescope with his own eye, that is a lens which opens reaches in the unknown and reveals orbs which no telescope, however skilfully constructed, could do; nay, which brings to view even the throne of God, which pierces that nebulous distance where are those eternal verities which true life consists.

Defeat is a school in which Truth always grows strong.

Many men carry their conscience like a drawn sword, cutting their way and that, in the world, but sheathe it, and keep it very quiet, when it is turned within, thinking that a sword should not be allowed to cut its own scabbard.

A man in the right, with God on his side, is in the majority, though he be alone, for God is multitudinous above all people of the earth.

I heard a man who failed in business, and whose furniture was sold at auction, say that when the cradle, and the crib, and the bed went, tears would come, and he had to leave the house to be sold. Now, there are thousands of men who have lost their pianos, but have found better music in the sound of their children's voices; footsteps going cheerfully down with them to poverty, the harmony of chorded instruments. O how blessed is bankruptcy; it saves a man's children! I see many men who are bringing their children as I should bring up mine, if, when they were

should lay them on a dissecting table and cut the sinews and legs, so that they could neither walk nor use their only sit still and be fed. Thus rich men put the knife and luxury to their children's energies, and they grow zany calves, fitted for nothing at twenty-five, but to drink and wander wide; and the father must be a slave all his life, make beasts of his children. How blessed, then, is the master which sets the children free, and gives them over but kind bosom of Poverty, who says to them, 'Work!' 5, makes them men!

16 that takes a man away from his home, is a traitor to God.

who carries a lantern in a dark night can have friends with him, walking safely by the help of its rays, and be not blind. So he who has the God given light of hope in his breast can help many others in this world's darkness, not to his own but to their precious gain.

17 to attack the part of religion against religious institutions; to do violence against religious usages, which are often venerable, even as they are nothing else. God's law of love, which had made stone, was smitten by Christ, and made to gush for the poor that lay athirst and gasping in the dust.

18 one day, in walking down the street, a little beggar boy—might have begged, so ragged was he—having discovered a faded little flower, came and put into my hand a faded little sprig he had somewhere found. I did not look directly at the withered branch, but beheld it through the medium of the eye, seeing what he would have given, not what he gave; the king, the shrivelled stem was laden with blossoms of life and odour. And if I, who am cold, and selfish, and ignorant, can graciously receive the offering of a poor child, with what tender love will our heavenly Father receive the sincere tributes of his children when he looks through the medium of his infinite love and mercy!

19 the excess of hope in one man in order that it may be a blessing to the man who is despondent.

20 rich has been so fearful of amusements that the devil has won the victory of them. The chaplet of flowers has been snatched from the hands of Christ, and given to Mammon.

21 1 Christians that desire to be known by the undue prominence of a single feature of Christianity, are necessarily in proportion to the distinctness of their peculiarities. The Christian truth is in its unity and symmetry, and not in the brilliancy of any of its special doctrines. If among the features of the human face and form there should spring up a sect of the nose, a sect of the hand, and a sect of the foot, and all of them should agree but in the one thing of that there was a living spirit behind the features more than them all, they would too much resemble the schools of Christians, for the spirit of Christ is the great essential principle, and the features of the face, and ordinances but the hands and feet.

Let the day have a blessed baptism by giving your first thoughts into the bosom of God. The first hour of the morning is the rudder of the day.

As flowers never put on their best clothes for Sunday, but their spotless raiment and exhale their odour every day, so let christian life, free from stain, ever give forth the fragrant love of God.

Such is the power of the heart to redeem the animal life, that it is nothing more exquisitely refined, and pure, and beautiful, than the chamber of the house,—the couch! From the day that the heart sanctifies it to the day when the aged mother is borne from the bed stands clothed with loveliness and dignity. Cursed be the man that dares speak evil of the household bed. By its side is the cradle. Not far from it is the crib. In this sacred precinct the mother's chamber, lies the heart of the family. Here the heart learns its prayer. Hither, night by night, angels troop. Holy of Holies.

Death is the dropping of the flower that the fruit may sow.

Do you ask, 'Why not do away with the Church, if it makes so many mistakes?' Would you take away the light because careless mariners, through wrong observations, run aground and dry upon the shore? Would you put out the light in your house because moths and millers burn their wings? What would the children do?

Sink the Bible to the bottom of the ocean, and man's path to God would be unchanged. He would have the same path only his lamp and his guide would be gone: he would have no voyage to make, only his compass and chart would be overboard.

High in an ancient belfry there is a clock, and once a week an old sexton winds it up; but it has neither dial-plate nor hand, and the pendulum swings, and there it goes, ticking, ticking, day in, day out, unnoticed and useless. What the old clock is, in the chamber, keeping time to itself, but never shewing it, that is the mere sentimentality of religion, high above life, in the region of thought: perched up in the top of Sunday, but without dial-plate to let the week know what o'clock it is, of Time, or of Eternity.

H. W. B.

### Intelligence.

**BAPTISMS.**—*Pathhead, Fife.* Two persons made the profession, and were baptized into the sacred name, and united with the church here last month.—*Edinburgh.* Two young persons were immersed into Jesus on Lord's day, 19th December, and the church in Nicolson Street Hall.

## STRIVE TO ENTER.

be a 'disciple indeed,' is no easy matter. To enter the realm of God, 'and walk worthy of the high vocation' with the subjects of the Messiah are called, is no *play*. To 'fight the good fight of the faith,—to hold on to the eternal life,' a man must call into exercise every faculty of his being. Nowhere in scripture have we seen that either in attaining or in maintaining this exalted relationship and character, there is no difficulty. Most true it is, that, by the advent of the Shiloh, every mountain was levelled, every valley exalted, the rough places were smoothed, and the crooked made straight; most cheering it is that his inviting voice declares that his 'yoke is easy, and his burden is light;' and most precious is the promise that 'all things are ready.' But notwithstanding all this, and much more to the same effect, it yet remains sadly true, that the gate is strait, and the way is narrow, and few there be that enter—it still remains on record that the first confessors of the faith found their calling a lifelong struggle, and it is patent as ever that the counsel of its Author and Finisher was no idle word, when he said, 'Strive to enter the strait gate, for many will seek to enter, and shall not be able.'

The word here rendered *strive*, is very expressive; it is the strongest term the Saviour could use to denote the forth-coming of all possible energy. The word is *agonize*, and every scholar, both Greek and English, knows that this denotes the exerting of every faculty alike of soul and spirit in direct and concentrated effort for the one end in view.

The Saviour is said to have been in an *agony* in the garden, when every faculty of his wondrous being was drawn in to the producing tension, at which dread crisis—realizing that there he reached the cross on which he was to make his offering for sin, must ensue if relief were not vouchsafed, he prayed, 'Father, if it be possible, let this cup pass from me.' Immediately his prayer was heard; an angel was sent to strengthen him, and thus relieved, he endured the strain. Apostolic experience was throughout akin to that of the Captain of salvation. Most frequently does the Apostle refer to his own career in this respect. He reminds the Hellenic disciples of the *conflict* they saw in him when he



was with them, and now heard of being in him in his absence. He informs the brethren in Colosse of the *great conflict* he had with them and for those of Laodicea, and for as many as had not seen his face in the flesh, in which he laboured, striving, agonizing, according to the working—energy of Jesus Christ, which wrought in—energized him mightily. The Thracian saints he reminds of his entrance among them; how he suffered, and was shamefully entreated, and with much *attention* preached the gospel of God. And thus, when about to be sacrificed on the altar of the faith, he wrote to Timothy this heroic declaration, ‘I am now ready to be offered, and the time of my departure is at hand, I have *fought* THE GOOD FIGHT; I have finished *the* course; I have kept *the* faith.’ The Apostle did not refer—as our translators seem to have supposed—to his own course in particular, as distinguished from that of all the faithful, but to the *course*—the combat set before all the followers of the leader and perfecter—Jesus, the Messiah. It was the *course* that he charged Timothy, concerning when, in his first letter he wrote, ‘Fight the good fight of the faith;’ and it is the same to which Heb. xii. 1 exhorts in the words, ‘See that we are encompassed with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with perseverance *the* race that is set before us, looking unto Jesus the author and finisher of *the* faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God.’

It is this one career, course, race, fight, or combat, that is set alike before every candidate for the amaranthine crown of righteousness, life and glory. Not merely had Jesus, Paul, and Timothy, to run the course—to fight the battle, but all who will live godly in Christ Jesus, must go and do likewise. Hence, not only the exhortation above cited, but all allusions in the Pauline epistles to that law of the Spirit of life in Christ Jesus, under the sanctions of which the Apostle lived, laboured, suffered, and died, and by which every Christian must be regulated, who, like Paul, strives for the mastery. For, argues that veteran in the faith, ‘Know ye not that they who run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now, they do this to obtain a corruptible crown; but we an incorruptible. I

efore so run, not as uncertainly; so fight I, not as one  
 beateth the air: but I keep under my body, and bring  
 to subjection, lest that, by any means when I have  
 preached the gospel to others, I myself should be a cast-away.  
 taught he, that if a man strive for masteries in the christ-  
 ian race, yet shall he not be crowned except he strive law-  
 fully. In other words, the faith in Jesus has its specific laws  
 as all other institutions, and he who would reach the mark  
 of the prize of the high calling of God in Christ Jesus, must  
 strive lawfully, must agonize, must have that prize as much  
 before him as had the *agonistees* in the Grecian competitions  
 the prize in view, for which he agonized, ran, wrestled, or  
 fought. We find, accordingly, that the experience of the  
 apostles in general was exactly akin to that of the  
 athletes. To them the opportunity was given, not only to  
 live, but also to suffer for Christ; accepting it, they had  
 the same conflict which they saw in the apostle.

Having thus ascertained alike from the experience of the  
 apostle, his apostles, and his first disciples, as well as from  
 the teaching of the need-be there is for thus striving, agonizing,  
 fighting, it is important that every expectant of the crown  
 of mortal realize the fact, and brace himself for the conflict.  
 One main reason is it that one great reason why so many who run  
 the race and are hindered—who come short, and fail of the  
 prize of God, is, that they do not sufficiently, if at all, ap-  
 prehend that the christian course is one of daily, constant,  
 strenuous conflict. They regard it rather as a state of rest;  
 they mistakenly congratulate themselves, that, because they  
 are justified by faith, and having peace with God through  
 the Lord Jesus Christ, have, therefore, ceased from their own  
 works, as Jesus from his. Now, while it is an unspeakably  
 precious truth that there is rest for the soul in Jesus, and  
 that all who learn of him, and take his yoke upon them, do  
 abundantly find that most blessed of repose, yet it is not less  
 true that there is to all who will live godly in Christ Jesus  
 the same conflict which was seen in Paul. Indeed it is just  
 because of their being found in Christ that they are called to  
 enter the combat. But it is not as was their previous life, a  
 war against God, but for him, and against the foes of his  
 kingdom. Once it was peace with the world and war with  
 God, now it is peace with God and war with the world.  
 The battle now is pitched.

And this remembered it is well also to bear in mind that

the difficulties to be striven against do not, as many imagine, arise from obstacles which God has placed in the way. He took delight, even when shewing mercy, in tantalizing. So far from this God declares that as respects his beneficent arrangements, 'all things are ready,' he will be gracious, is ready to pardon; the Spirit cries to me today if ye would hear his voice; Jesus invitingly cries unto me all ye that labour, and are heavy laden, and I will give you rest; the apostles exclaim, Behold, now is the accepted time; behold, now is the day of salvation. Revelation closes with the entreating words, The Spirit and the bride say Come, and let him that is athirst come. Whosoever will, let him take of the water of life freely.

The difficulties attendant upon the attaining of salvation are, therefore, not of God but of man. By human temptation, human error, human perversity, human likings, human passions, human fears, many, many fall short of the prize. Therefore, the warning words of the leader of salvation should be to enter.

To these difficulties, if the Lord permit, we shall return attention next issue.

### IT IS ONLY AN ORDINANCE!

So say many persons, when their non-observance of the Sabbath, or their infrequent observance of the Lord's Supper, is pointed out to them. 'Only an ordinance,' indeed! *And* why, does not an ordinance signify something *ordained, appointed, decreed*? Were it not so serious a matter, it would be quite farcical to hear individuals thus excusing themselves by virtually saying, 'Oh! it is only *an ordained* matter.' Could they say, 'It is *not* an ordained matter,' that would be something like an excuse.

Besides, it must be remembered that such persons deny that it is *God's* ordination of which they are speaking. Otherwise the form of their statement would be immediately changed to something like the following:—'This is *divine* ordinance, but a *human*, therefore my conscience refuses submission to it.' As it is, the excuser says, thoughtlessly or wantonly, *oh, it is only* GOD'S APPOINTMENT. What, we ask, would be thought of the man who should speak of her Majesty the Queen's appointments? He

considered fit for a madhouse who should coolly observe a civil statute, 'It's only an ordinance—only a command—only a decree of the Crown.' Yet many gly sober and intelligent men thus speak of divine

es.  
it,' it may be said, 'you are too hard upon us. By saying, 'It is only an ordinance,' we simply mean, there is no peculiar blessing connected with its observance.' Well, then, how does this help the case? Are your hearts so hard that you feel no disposition to obey a confessedly divine command, or your consciences so tampered with, that you do not perceive its obligation, unless, forsooth, it has some peculiar advantage appended to its observance? A command is a command, expressive of the will and authority of God who has given it, entirely apart from any such considerations.

Surely you would not wish your logic or your consciences to be comparable to those of naughty children who are baited to school!

It, in fact, if this be the meaning of the excuse, it is not true. It is not true that immersion is a command without a promise. It is not true that the Lord's Supper is a command without a promise. The promise, in letter or in spirit, in such a case, can be adduced. Of the former it is said, 'He that believeth and is baptized shall be saved.' Of the latter, and be baptized every one of you, on the name of the Father and of the Son, and of the Holy Spirit, and ye shall receive the gift of the Holy Spirit.' And of the latter it is said, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'

How great then must be the loss of those who have never been buried with Christ in baptism,' and have, therefore, never been introduced 'into the name of the Father, and of the Son, and of the Holy Ghost.' How great also the loss of those who, instead of breaking the loaf weekly, according to the apostle's example, prefer the traditions of their forefathers, and the usages of the denomination to which they belong.

Remembered, 'to obey is better than sacrifice, and to hearken to the voice of the Lord, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.'

Who that hath my commandments and keepeth them, he it is that loveth me.'

J. B. R.

### I WRITE UNTO YOU, YOUNG MEN.

THERE is no enterprise so well deserving of the con-  
 tion of talent as the gospel. It is an expedient which  
 through latest ages be regarded as the masterpiece of  
 wisdom, power, and goodness; for it has for its objec-  
 glory of God in the highest, and the supremest good of  
 Springing from the infinite sympathies of God towards  
 fallen race, and seeking to enfranchise, endow, and e-  
 us with the highest of relationships and honours, it wel-  
 peals to every sympathy of our nature, and calls for the  
 secration upon its altar of all the faculties and functio-  
 our being.

Recognising the whole family of mankind in its lapsed  
 dition, and manifesting the same unsurpassable philant-  
 towards all its members, it recognises no respect of person  
 being a ministry of universal benevolence and wisdom,  
 being suited to man as it finds him, whether as the  
 child, the young man, or the venerable sire, it address  
 self to every age and condition, and calls into its holy as  
 every beneficiary with all his powers, energies, influence  
 time. It is a ministry for each—for all. Every one  
 by its grace it makes a minister of that grace to o-  
 Each saved one in his own place and relationship, with  
 function and gift, in every day of life, it constitutes and  
 a responsible minister of the grace of God.

The ministry and responsibility of each is therefore  
 mensurate with the grace given. 'To every one of us is g-  
 grace, according to the measure of the gift of Christ.'  
 a saint is there so young or so old, so feeble or so obs-  
 but ought to be 'daily ministering.' Appropriate to e-  
 rank, relationship, age, and condition in life, has daily  
 to be daily done.

Prominent amidst all is the ministry that falls to the s-  
 of christian young men. In every enterprise their post  
 front-rank one. They have strength, energy, vitality, b-  
 ness; they have qualifications of prime moment which o-  
 do not possess; they are fitted for work which, if they  
 dertake not, must remain unaccomplished. To them sp-  
 ficially, therefore, did the aged John address himself, say  
 'I have written unto you, young men, because you are str-  
 and the word of God abideth in you, and ye have over-  
 the wicked one.' Clear as light it therefore is, that if o-

young men are not strong—strong in the Lord, and in a power of his might, they ought to be, they are inexcusable if they be not. Plain it is to demonstration, that if the hundreds of young men in the churches of scriptural order in this country, were to realize their responsibility, to act well their part, to take unto them the whole armour of God, and to come up as they ought to the help of the Lord against the mighty, soon would the armies of the aliens disappear from the field in greater confusion than that in the midst of which they of old fled at the cry of The sword of the Lord and of Gideon!

Why should the world, the devil, and the flesh—the army and navy—the mart and the farm, absorb and consume all the bravery, the perseverance, and endurance of man's youthful vigour? Why should the grandest enterprise, the most illustrious career, the sublimest of all objects, the most potent principles, fail to evoke those mental and moral qualities which even the ordinary and questionable avocations of men successfully call forth? Not certainly, because the gospel of Christ has ceased to be the power of God, but simply and alone, because its confessors of these degenerate days do not offer themselves such living sacrifices as did the first disciples.

Christian young men, realize your individual consecration to the evangel of Jesus. Daily remember that your immersion into Christ implied the surrender to his service of all your powers, through all your life. Feel that the Lord has redeemed you. Feel, respecting the gospel, as the French statesman did, when, during the terrors of the last revolution, he stemmed the flight from his native land, he cried, 'France has need of all her sons.' See, that with heart and hand you do a daily labour for him who redeemed your soul from destruction. Study to show yourselves workmen that need not be ashamed. Let your profiting appear unto all. Be it a great glory of honour that you act well your part, that whatever you do in the service of Christ is well done. Put yourselves under constant drill. Purchase to yourselves a good degree and a great boldness in the faith. Quit yourselves like men; be strong. Fight the good fight of the faith; lay hold on the eternal life. Forget not, that for one generation at least, it is committed on you the public advocacy of the faith, once for all entrusted to the saints. Consider that the influence of your conduct in the defence of the ancient gospel shall affect for

weal or woe, generations yet unborn. Add, then, con-  
 your faith. Be satisfied with no day in which some  
 service is not rendered, some progress is not made, so-  
 tory is not gained. Be vigilant, diligent, constant,  
 Be prayerful, faithful, hopeful. Work, work, work  
 is day, for the night comes when no man can work.  
 at once; linger not, parley not, falter not. On, on, on,  
 on, always on. Be able to say, 'This one thing I do,  
 ting the things that are behind, I press towards the  
 the prize of the high calling of God in Christ Jesus.'

### APOSTOLIC EXHORTATIONS.

*Beloved, let us love one another, for love is of God; and every  
 loveth is born of God, and knoweth God, 1 John iv. 7.*

WHEN the apostle thus exhorts the brethren to love one  
 it is proved that the love of the brotherhood is an affection  
 quires to be cherished. There are many causes in operation  
 diminish, and deaden it. Forgetfulness of the relationship  
 it comes—negligence in attendance at the seasons appropri-  
 communion of that relationship—giving heed rather to the  
 nesses and failings of the brethren than to the recognizable  
 of the divine likeness which all the faithful bear—and the  
 sorption of the mind with mere worldly pursuits, are all cause  
 operate to the weakening and decay of brotherly love. It is  
 fore, most needful that we feel our responsibility respect  
 nursing and culture of this divine attribute of character, les  
 prevented from loving one another. The exhortation, 'Let  
 is proof that we are thus responsible. Like the careful,  
 florist who daily watches, tends, guards, and waters his most  
 plants, let us, therefore, hourly nurse and cultivate this  
 plant of renown.

'For,' adds the apostle, 'love is of God.' It is a divine af-  
 its source is the uncreated fountain of love. Care we not for  
 affections? May we well or safely neglect, despise, rupture  
 stroy them? If not, why not set the higher store on that lov-  
 is of God? The bare thought that a given affection is di-  
 reason most sufficient why every child of God should cherish  
 pious regard and reverent feeling. Therefore, beloved, let  
 one another, for love—this love, is of God.

Love being a divine emanation, it is proof of our relation  
 God, and hence the immediately connected thought in the  
 appeal—and every one that loveth is born of God. The love  
 Father dwelling in any man, proves him to be the Father's  
 so he who has not this love is not a child of God. No  
 chemistry or mathematics is more certain than this. So  
 current thoughts of this love-counselling apostle—'we know  
 we have passed from death unto life because we love the brethren

'I love God, and hateth his brother, he is a liar; for he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' The absence of brotherly love is the abiding evidence that a man is a Christian. The less affection for brotherhood, so much the less evidence that a man has passed from death to life—that he is a child of God—that the love of God is Beloved, let our evidence be abundant; let it amount to full proof of it be demonstration.

In this proof of divine relationship a man knows not God. He that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love.' The Scriptures here, however, speak of knowing God, not in the mere intellectual sense; but in the much more intimate and practical acceptance of brotherly fellowship, or heart knowledge. No one thus knows God who loves not the brotherhood, for thus to know God is to love him, for he is love, and he who loves him loves his. Therefore, let every one consciously demonstrate to himself and all others his love for him, whether he really knows God. Therefore, beloved, love one another.

### SMALL DEBTS; OR, WHAT FIVE DOLLARS PAID.

MR. HERRIOT was sitting in his office one day, when a lad entered and handed him a slip of paper. It was a bill for five dollars, due to a shoemaker, a poor man who lived in the next square.

'Mr. Grant that I will settle this soon. It isn't just convenient for me now,' said the boy retired.

Mr. Herriot had a five-dollar bill in his pocket; but he felt as if he shouldn't part with it. He didn't like to be entirely out of money. Acting on this impulse, he had sent the boy away. Very still Mr. Herriot sat for the next five minutes; yet his thoughts were busy. He was not altogether satisfied with himself. The shoemaker was a poor man, and needed his money as soon as earned.

'I just wish I had sent him the five dollars,' said Mr. Herriot, half audibly. 'He wants it worse than I do.'

He said still further.

'That's not it,' he at length exclaimed, starting up, 'it's Grant's money and not mine, and, what is more, he shall have it.'

Then Mr. Herriot took up his hat, and left his office.

'How do you get the money, Charles?' said Grant, as his boy entered.

There was a great deal of earnestness in the shoemaker's

voice; he replied the lad.

'I'll get it for Mr. Herriot within?'

Mr. Herriot; but he said it was not convenient to-day.'

'I'm sorry!' came from the shoemaker in a depressed voice. Mrs. Lee was sitting in Grant's shop when the boy came in; she was leaning on the counter: a look of disappointment on her face.

'I'll be helped, Mrs. Lee,' said Grant. 'Call in to-morrow, try and have it for you.'



The woman looked troubled as well as disappointed. Slowly she turned away, and left the shop. A few minutes after her departure, Herriot came in, and, after some words of apology, paid the bill.

'Run and get this bill changed into silver for me,' said the shoemaker to his boy, the moment his customer had departed.

'Now,' said he, as soon as the silver was placed in his hands, 'take two dollars to Mrs Lee, and three to Mr Weaver, across the street. Tell Mr Weaver that I am obliged to him for having loaned it to me this morning, and am sorry that I hadn't as much in the house when he sent for it an hour ago.'

'I wish I had it, Mrs Elden. But I assure you that I have not,' said Mr Weaver, the tailor. 'But call in to-morrow, and you shall have the money to a certainty.'

'But what am I to do to-day? I haven't a cent to bless myself with, and I owe so much to the grocer, that he won't trust me any more.'

The tailor looked troubled, and the woman lingered. Just at the moment the shoemaker's boy entered.

'Here are the three dollars Mr Grant borrowed of you this morning,' said the lad. 'He says he's sorry he hadn't the money when you sent for it a while ago.'

How the faces of the tailor and his needlewoman brightened instantly, as if a gleam of sunshine had penetrated the room!

'Here is just the money I owe you,' said the former in a cheerful voice, and he handed the woman the three dollars he had received. A moment after, and he was alone, but the glad face of the woman whose need he had been able to supply, was distinct before him.

Of the three dollars received by the needlewoman, two went to the grocer on account of her debt to him, half-a-dollar was paid to an old and needy coloured woman, who had earned it by scrubbing, and who was waiting for Mrs Elden's return from the tailor's to get her due, and thus be able to provide an evening and a morning's meal for herself and children. The other half dollar was paid to the baker when he called towards evening to leave the accustomed loaf. Thus the poor needlewoman had been able to discharge four debts, and at the same time re-established her credit with the grocer and baker from whom came the largest portion of the food consumed in her little family.

And now let us follow Mrs Lee. On her arrival at home, empty handed, from her visit to the shoemaker, who owed her two dollars for work, she found a young girl, in whose pale face were many marks of suffering and care, awaiting her return.

The girl's countenance brightened as she came in; but there was no answering brightness in the countenance of Mrs Lee.

'I'm very sorry, Harriet,' she said, 'but Mr Grant put me off to-morrow. He said he hadn't a dollar in the house.'

The girl's disappointment was very great, for the smile she had forced into life instantly faded, and was succeeded by a look of deep distress.

'Do you want the money very badly?' asked Mrs Lee, in a low voice, for the sudden change in the girl's manner had affected her.

'O yes, ma'am, very badly. I left Mary wrapped up in my thick shawl, but she was coughing dreadfully from the cold air of the room.'

'Havn't you a fire?' asked Mrs Lee, in a quick, surprised tone.

no coal. It was to buy coal that I wanted the money.' She struck her hands together, and an expression of pain was on her lips, when the door opened, and the shoemaker's man.

'Two dollars. Mr Grant sent them.'

'O, Mr Grant!' The exclamation from Mrs Lee was in-

part of Harriet, to whom one dollar was due, a gush of silent joy showed the effect this timely supply of money produced. She took her portion, and without trusting her voice with words, went away to supply the pressing want at home.

Who lives from the residence of Mrs Lee, lived a man who, some time before, had become involved in trouble with some evil-doer, and had been forced to defend himself by means of a lawyer. He had employed Mr Herriot to do what was requisite in the law for which service the charge was five dollars. The bill was rendered a few weeks before, and the man, who was poor, was unable to pay it. He had the money all made up within a week, and that dollar Mrs Lee owed him, and she had promised to give it during the day. For hours he had waited, expecting her to come; but now he had nearly given her up. There was another bill of three dollars which had been sent in to him, and he had intended to go and pay that, when Mrs Lee called with the money, one dollar, which she had received from the shoemaker Grant.

An hour later, and the pocket-book of Mr Herriot was no longer in his client's hand called and paid his bill. The five dollars had been sent to him.—*American Paper.*

### Literature.

*Search, its Mission, Government, and Worship: an Examination of Christ respecting the Spiritual labours, and the livelihood of the Elders, Church Elders, and gifted Church Members.* London: J. Co., Paternoster Row.—This is an octavo pamphlet of 100 pages, closely printed, price Eighteen-pence. It is a logical, historical, and scriptural compend. Notwithstanding it embraces so wide a variety of theme, the only exception to it is the taking for granted that churches have a right to their overseers. Though more than half of the pamphlet is with the eldership, the question of election is simply asked and does not appear to have occurred to the writer to call the question. He certainly does not formulate it as of scriptural authority, but he proceeds as if it were so. He quotes largely from the Fathers, from Clement of Rome onwards, who, in his letter to the Corinthians, writes of the elders not as the elect of the Lord, but as appointed by the apostles or other eminent men, their consent. It is well known, as a matter of ecclesiastical history, that from the second century elective power was to belong to the Church, and that then the question, Who is the greatest? was discussed among the overseers, and led to the election of one bishop as chief among equals. Our author quotes

from Chrysestom, who, like his peers, taught that the right is in the body of the governed, but candidly admits that who had to exercise the right they were commonly split into parties—as with the church, so with the presbytery; this self-right of election has proved an excellent means of division. I commend this pamphlet as eminently worthy of the close study of a bible student.

'Come Over and Help Us:' *A short Statement relative to the Work among some of the poor of Twig Folly, Bethnal Green, &c. Jan. 1858, &c. By David Wardlaw Scott. London: W. Old Cavendish Street.*—This is as pleasing and instructive an account of what the Lord will do by the faithful individual efforts of good people as we have read for a long time. The christian brother who writes this account felt called upon to alleviate the misery of the poor in his neighbourhood, and, at the same time, to endeavour to bless them with the knowledge of the gospel. His own resources being unequal to his desires, he received aid from a few christian friends, and the way gradually opening, he then appealed to christian benevolence through the *Times* newspaper, by which between two and three hundred pounds of money, and more than fifty packages of clothing, &c., were distributed within the week. While one or two small places of meeting were opened for preaching the word, teaching the young, &c., the manifest result of which has been not only the relief of much destitution, but the gathering together in the faith of the gospel of upwards of forty persons. This number must be considerably larger now, as our dear brother informs us by letter the work continues very cheerfully, inasmuch as in December nine persons were baptised, and as many were also to be immersed in January. The public appeals for help are not discontinued, so that Christians able to help are the more enabled to do so. We suggest to such of our readers in London to correspond with the writer at his residence, 9 Palestine Place, Cantham Heath Gate, N. E., and we pray that the work may grow increasingly, and the example provoke many others to like zeal.

*Discourses, Essays, and Letters. By Robert Sandeman, as 'Letters on Theron and Aspasio.' Dundee: G. Sandeman.*—There is not much in this volume requiring remark. The discourses which it chiefly consists of, 'were not prepared for the press by the author,' but 'for the instruction and edification of his brethren.' Perhaps some injustice is done him by their publication; as, had he intended them for a public manifestation of the truth, they would have been more critical and accurate in their treatment of it, even his quotations of Scripture are often very loosely given, while anything distinctive is rather assumed than proved. The doctrine of Calvinism runs throughout, which quite frequently makes the authors feel dissatisfied with his performance. We have a sample of this in the letter to a friend, entitled, 'Thoughts on Christian Liberty,' closing which the writer says: 'You see, dear Mr. Sandeman, I have at length sent you a long letter, and, after all, you find it mostly taken up in showing to how little purpose anything can be written on this subject must be. If you would see what true Christian liberty is, in its simplest and best light, read the apostles.' 'I say, Amen.

*Christian Sabbath: or, Rest in Jesus. By Robert Macnair, Christian Baptism, Spiritual, not Ritual. London: Trubner*

The first half of this shilling pamphlet is argument, the second speculation. The author successfully demonstrates, by an analysis of all the passages of Scripture on the subject, that the Sabbath—the seventh-day—of the decalogue was a purely Jewish institution, and with the law of which it was a part was abolished in the Christian era. On this part of his theme he gives those who assert that the law is still in force such nuts to crack as are certain to break in the theological toothache. But in his endeavour to prove that the Christian Sabbath, he commits literary *felo de se* errors from one extreme to another—from that of legality to that of illegality.

To this end he makes nothing of the first-day gatherings of the disciples. Having transformed himself from a debater to a poet, he takes poetical license. On Matt. xxiv. 20, 'Pray that your flight be not in the winter, nor on the Sabbath-day,' he says, and that the Sabbath is 'a breaking of the sacred rest'—'spiritually understood it is to take means for our own safety which are not countenanced by simple trust in Jesus.' If he had said *nonsensically* instead of *spiritually*, he would have spoken nearer the mark. Pray, if Christ be the sabbath of the passage, what is the Sabbath? If flight on the Sabbath be defection from Christ, what can a winter indicate? Then the rest or sabbatism of Heb. iii.

is 'the person of Christ,' and to support this conceit the author uses words to the believers whom he addresses are construed as addressed to persons not yet in Christ; 'Labour to enter into this rest, which I have done for you,' &c. The writer overrides the fact as great as a mountain in his way, the fact that the apostle expressly states, namely, that the rest in question is one which no one has yet entered—that they have now only the *promise of entering*—that they are therefore to fear lest they come short of it, and *strive to enter*. He has not regarded the voice, saying, 'Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours.' If the word 'Christian Sabbath' be admissible, this is its reference.

*Knighthood and its Adjuncts. A letter to the Bishop of Oxford by Wm. Yapp, London: Wm. Yapp, Old Cavendish Street.*—An entirely full and able refutation of the priestly pretensions of the Anglican hierarchy, as founded like those of Rome, upon the Saviour's words to Peter, 'I give to thee the keys of the kingdom,' &c. The letter fitly concludes with the stanzas in another page, entitled 'The Jewel and Star, or Heraldic Mottoes of English Knighthood, consecrated to the service of Heavenly Truth.'

**SLEEPING AT SERMONS.**—Nero was very angry when Vespaian played his music. Is not sleeping under the gospel, which is God's music, much worse? The sin of sleeping at sermons should be carefully guarded against; and occasionally, but mildly reprov'd. The fault might be lessened, if the hearers would wake the sleepers;—and could it be thought uncivil to do this? A pious person would be obliged for it. Those who would be displeas'd at it, would only be their own pride. 'Let the righteous smite me, it shall be a kindness.'

## Poetry.

## ABSOLVO TE.

ONE Priest alone can pardon me,  
 Or bid me 'Go in peace,'  
 Can breathe that word 'Absolvo te,'  
 And make these heart-throbs cease.  
 My soul has heard His priestly voice;  
 It said, 'I bore thy sins—Rejoice!'

He shewed the spear-mark in His side,  
 The nail-print on His palm;  
 Said, 'Look on Me, the Crucified;  
 Why tremble thus? Be calm!  
 All power is mine—I set thee free—  
 Be not afraid—'Absolvo te.'

In chains of sin once tied and bound,  
 I walk in life and light;  
 Each spot I tread is hallowed ground,  
 Whilst Him I keep in sight  
 Who died a victim on the tree,  
 That He might say, 'Absolvo te.'

By Him my soul is purified,  
 Once leprous and defiled;  
 Cleansed by the water from His side,  
 God sees me 'as a child';  
 No priest can heal or cleanse but He,—  
 No other say, 'Absolvo te.'

He robed me in a priestly dress,  
 That I might incense bring,  
 Of prayer, and praise, and righteousness,  
 To Heaven's eternal King;  
 And when He gave this robe to me,  
 He smiled, and said, 'Absolvo te.'

In heaven He stands before the Throne,  
 The Great High Priest above,  
 'MELCHISEDEC'—that name alone  
 Can sin's dark stain remove:  
 To Him I look on bended knee,  
 And hear that sweet 'Absolvo te.'

A girded Levite here below,  
 I willing service bring;  
 And fain would tell to all I know,  
 Of Christ the Priestly King;  
 Would woo all hearts from sin to flee,  
 And hear Him say, 'Absolvo te.'

'A little while,' and He shall come  
 Forth from 'the Inner Shrine,'

To call His pardoned brethren home;—  
 O bliss supreme! divine!  
 When every blood-bought child shall see  
 The PRIEST who said, 'Absolvo te.'

### Correspondence.

#### IS A CHRISTIAN FORMULA FOR THE CELEBRATION OF MARRIAGE?

TOR,—If the above is not considered a foolish question, is it a place in the pages of the 'Advocate.' The occasion presenting itself to my mind was this: The other evening two of mine, having previously made the necessary preparations, wishes consummated by a formal ceremony declaring them man and wife. Apart from the said couple, the most prominent person engaged in this interesting enterprise was the 'Rev. Mr. A,' an active leader among a section of our Baptist friends. He presided over the ceremonies on that occasion, and it was the manner in which he performed them that leads me to make the above inquiry. The said clergyman gave a very long address, beginning at the creation and going onwards, in which he traced the antiquity of the institution of marriage, and told us that 'God first instituted marriage (!) and then he instituted marriage,' &c., &c. This was very interesting to me, and kept me from being bored during the lecture, but lest you or your readers should feel weary while reading these introductory remarks, I will at once give you the clergyman's conclusion. He said: '*In the name of God, M. and N. be husband and wife; what God hath joined together, let not man separate.*'

My version of the facts recorded by Moses surprised me, this is the authority under which the gentleman believes he is acting, and beyond all I was prepared for. What dispensation does he suppose we are living under—antediluvian or Mosaic, or Christian? Can this be considered a fair representation of Baptist theology in the nineteenth century? Does the said gentleman authorise this formula, or is it peculiar only to this gentleman? Being in doubt, and wanting light on the subject, I have since looked at the prescription given by the West-Indians antecedent to the solemnisation of Marriage, and that is not there; neither can I find it in 'the form of solemnisation' as given by the 'United Church of England and Ireland' and as for looking for it in the Christian Scriptures, the want of them induces me to believe that it is foreign to their language. I can easily suppose it probable that John the Baptist called upon his contemporaries 'in the name of God'—Abraham who sent John to the Jewish nation—to be baptised; and we have the records of the Evangelists which show us that Jesus came in the Father's name, and by his might new truths and did many mighty works; but since we have seen of Jesus to the world where is the evidence to believe

that God has authorised any man to do anything in his name? Not Jesus say that the Father had given all things into his hand, all power and authority in heaven and on earth, and can a man who by word or action ignores this fact honour God, who has obviously appointed a Mediator between himself and us? The officers of our civil government—which is a mixture of Paganism, Judaism, and perverted Christianity—should presume to open proceedings with their legislative and judicial functions ‘in the name of God,’ is not very surprising; but to find a Baptist preacher thus is a sad illustration of departure from the spirit and principle of the new institution, of which Jesus is the head.

Not wishing, however, to anticipate your answer to the question we have ventured to ask you, I will conclude by suggesting for consideration whether Christians sufficiently give heed to the obligation and importance of the apostolic injunction: ‘Whatsoever ye do in word or deed, do all *in the name of the Lord Jesus*, giving thanks to the Father, *by him.*’ It was in his name that the first disciples cast out devils, spoke with new tongues, recovered the sick, raised the dead to life, preached forgiveness of sins to the ungodly, and baptised believing penitents *into the name of the Father, and of the Son, and of the Holy Spirit*—a new and wondrous relationship; and it is in the name of the Lord Jesus Christ that Christians are commanded to assemble, to present their prayers and praises to the Divine Majesty, to attend to the discipline and ordinances of his church, to expect acceptance before God, and the blessings of the eternal inheritance. For God has exalted him above all, and has bestowed on him a name which is above all names—that at the name of Jesus every knee should bow, in heaven and upon the earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father.

*Edinburgh, Jan. 1859.*

While the Scripture contains certain laws respecting marriage, and particularly enjoins upon believers not to be unequally yoked with unbelievers, it prescribes no rite or formula regarding the church of Rome, however, made it one of ‘the seven sacraments,’ and though protestants have dismissed the sacramental theory, still retain several of its anomalies, as above seen, in the performance of the merely human ritual, ‘in the name of God,’ and by the hands of ‘an ordained minister.’ All this is part and parcel of that usurpation under which Christendom has suffered, and still suffers to the extent that a man can neither be born, nor marry, without a priest. At birth the clergyman must be at him to baptise him, at marriage, to marry him, and at death, to pray for him, to absolve, and bury him. Well it is that this arrogance has fallen, is still falling, and must utterly fall. We believe that the law now fully recognizes the signature of the marriage lines of a christian office-bearer—any one who can truthfully append to his name ‘minister’ to his name, which every brother holding office in a christian ecclesia can do. No enlightened Christian should do, ‘in the name of God,’ what is done merely by the authority of a man; all christian action must proceed ‘in the name of the Lord Jesus Christ.’ The case above given puts us in mind of

went one day to one of the popular churches, on which babe was baptized, and the child on returning home was her parents what the minister said in sprinkling the baby. And she, 'He said, "I baptize this child in the name of its Father, Son, and Holy Spirit."'  
 Certainly, this is what the clergyman ought to have said, was by no higher authority than that of the father of the which he acted. Ed.

### Intelligence.

**THE CONDUCT IN A MINISTER.**—This is the heading which *The Bulletin* gives the following announcement: 'On Sabbath, the Rev. J. B. Robertson, of Hamilton, supplied the pulpit of F. Ferguson, Blackfriars Street (Morisonian) Church. At the conclusion of the afternoon diet, the ordinance of baptism fell to rest. The pastor of the church (who had been sitting as a witness having gone up to the pulpit, stated to the congregation that he would not conscientiously discharge the ordinance as he had previously done, for that he now thought only believers ought to be baptized—in other words (though he did not so express himself), he was not a Baptist. After his refusal to perform the ordinance, Mr Robertson at once proceeded to do so before a bewildered and astonished congregation.' In one sense the *Bulletin* is correct in its notice of this conscientious act of Mr Ferguson 'strange conduct in a minister;' it is so seldom that ministers act so conscientiously. Mr Ferguson has been one of the most useful of the denomination to Scotland since its rise about fourteen years ago, he has belonged to a congregation is, we believe, one of the largest in Glasgow. His life has been a life of great faithfulness and encouragement to follow the Lord fully.

**OLD SCOTTISH BAPTISTS.**—During the long dark night of the 17th and 18th centuries, and superstition between the apostolic age and the struggle of the past and present century, many have been the sacrifices and numerous the individuals that have stood forth, to maintain the inviolability of the revealed mind of God, and Glasgow has her full quota of them. The last outrage on humanity, the assumption of divine right, shewed itself in 1684 at Howgate in the suburbs, when three men suffered an ignominious death, James Nisbet in June, and James Lawson and Alexander Burnes in October, for no crime, but that they dared to plead for the supremacy of the Lord Jesus. No sympathy was shown to them in regard to the cries of a weeping wife or the pangs of a family. The will of the King, James II., was death, and regardless of the consequences, he found tools in Glasgow to execute his impious and tyrannical demand. Yet the vanity of attempting to crush individual thought was only the more apparent. Mind must be free, and will not be forced, and soars beyond the grasp of man. Man is according to the amount of his ignorance. No one who obeys the Lord's will can be the persecutor or tormentor of others. 'Prove all things, hold fast that which is good,' and 'Try whether they are of God,' are calls addressed to every age. The Scotch Baptists had their rise from one man, Archibald



M'Lean. A hundred years ago, the Baptist name was unknown in Scotland, and a simple circumstance originated it. Mr M'Lean, a mutual friend and fellow member of the Glassite congregation, Robert Carmichael, who asked him, in 1763, 'What think you of the subject of baptism?' Mr M'Lean began, for the first time, to search the scriptures on the subject, and the result was a conviction on his mind, which was communicated to Mr Carmichael by letter, and his convictions—that only believing men and women could be lawfully receive baptism. After further examination, the two acknowledged themselves. But who was to baptize? No one could be found in Glasgow, in Edinburgh, in Scotland. On September 1765, Mr Carmichael sailed from Leith to London, and was immersed by the learned Dr Gill, the fourth predecessor to Mr Gill, in Park Street Chapel, on October 9th, and speedily returned to Edinburgh, whither Mr M'Lean immediately repaired, and was baptized by Mr Carmichael. The sensation created in Glasgow on the report spreading of a Baptist being in the city, was amazing. Some were filled with wonder, others with contempt, and all with a determination to oppose the innovation. Friends and neighbours were alike hostile. Mr M'Lean was pointed at with scorn and derision as a letter-press printer went from him, and, to avoid persecution, he and his family were necessitated to withdraw from Glasgow about the close of 1767.

The inquiry into Baptist principles did not subside on his withdrawal. A suspicion came into the minds of many that infidelity was at least questionable. Individuals quietly retired to Edinburgh and were baptized, and so numerous did they become, that in 1769, *the first Baptist congregation in Glasgow was constituted.* *Neil Stewart and George Begg were the first pastors.*

From this origin have sprung the multiplied Scotch Baptist congregations of Scotland. The membership in Glasgow multiplied exceedingly. Under the fostering care and eminent services of devoted elders or pastors, Messrs Robert Moncrieff, James Duncanson, Andrew Duncan, David Smith, Dr Watt, and others, they flourished for a period, before their first disruption in 1812, counted nearly four hundred members. This number was in one body, meeting in the Brae George Street. Now there are four times that number in Glasgow, but they are broken and scattered, and greatly divided on matters of opinion. Scarcely had they met after their organization in 1771, a division took place in the separation of their two elders, Neil Stewart and George Begg, on the vital subject, the unity of the head. The schism extended to Edinburgh, and one of the elders, Dr Walker, countenanced it. They recovered the shock, and Robert Moncrieff and James Duncan were appointed successors to the former elders, in 1778. Mr M'Lean wrote his elaborate and extensive work on 'The Divinity and Sonship of Christ,' in 1777, in rejoinder to the treatise of Mr John Barclay in 1769. The leading and strong-minded writers were unhappily divided on this vastly important subject, and many were induced to take a different view of it. The teachers and the taught ran wild, and flew to the simplest and most clearly revealed truths. How transcendent in glory, in beauty, and in power is the divine communion, in the words of an Apostle, 'God was in Christ reconciling the

not imputing their trespasses unto them.' Here every plied to the needy soul. God—the one living and true is Christ—all the fulness of the Godhead dwelt in him; that fulness of grace, and mercy, and goodness come the eternal blessings—the taking away of sin—the recon- world—and the constituting of the sinner the righteous- d in Christ. This divine truth is like oil on the troubled he knowledge of it allays every fear, strengthens every les every believing man.

can also wrote very strongly in defence of what was cur- ed 'the additional evidence of faith,' and against which, y evidence to a believing man, Mr Barclay as strongly 'ew individuals amongst the Scotch Baptists, except Mr ave appeared as authors. Six considerable volumes have 1 his pen. The 'Commission' is, for many reasons, the ar of his works. It is a well arranged and ably written of his particular views on the words of the Lord Jesus, well address to his chosen apostles. Mr William Braid- ed a considerable number of pieces on various subjects, a collected into a volume by Mr William Jones, London, in ' Henry David Inglis wrote a commentary on Romans, and his interesting letter on the case of William Mills, a who suffered death in Edinburgh, September 21, 1785, and deemed Mr Ninian Lockhart of Kirkcaldy, in 1825, on the things of the church, are the chief.

Scotch Baptists meet on the morning of the 'first day of at ten o'clock, and with few exceptions, the members are at that hour. They have no dependence on the tolling of a y require no external monitor to call them to duty. They accustomed to regard 'the breaking of the loaf' as a Supper l's Supper—and they attend to it *after* the congregation has the last part of their service. It is made by them the rtant ordinance, yet almost separated from their general m. If the example of the Lord Jesus is to be regarded as s not a matter of doubt that 'the breaking of bread' was eaching or the exhortation; so that its promiency in order, prominent in position in the worship of the church. The y with which the Old Scotch Baptists retain some peculi- rent in their original formation, makes them less approach- desirable.

union of the Old Scotch Baptists on the eldership, or congregation can worthily observe the 'breaking of bread,' e presence of regularly appointed elders, ended in a dis- rst in Glasgow, 1810, and latterly in Edinburgh, 1833. and devoted friends of the deceased founder of the connec- l make no compromise. Elders were in their apprehension ble at the ordinance.

inburgh church long claimed a kind of supervision over the urches, and not always with the happiest effects. 'That d go up to Jerusalem about this question' could at one tly said, but not now. There are no living apostles, as ambassadors with whom to consult. No one congregation ht to interfere with the discipline of another. Mr M'Lean

had by his works, by his preachings, and by his travels, procured more extensive interest in behalf of his principles than any Nonconformist ever did in Scotland. Men of talent and influence surrounded him. The amiable and learned Dr Stuart, minister of Cramond parish, gave up his charge and became a humble coadjutor with him. Henry David Inglis, an eminent pleader at the bar, exerted his great powers of eloquence in defence of Baptist principles; and the sagacious and upright William Braidwood, first of the Old Scotch Independents in Edinburgh, presented a phalanx formidable; and perhaps the concentration of talent assembled around him, elevated the church, and made them make claims which no opposition can justify. The elders were men of tried experience and great judgment. Robert Carmichael and Archibald McLea were appointed in 1768-9; Dr Walker, 1770; William Braidwood, 1771; Henry David Inglis, 1784; William Peddie, 1810; Wm. Fyfe and Henry Dickie, 1825; John Horsburgh, 1831; and Joshua Wood, 1839. Of these the last two still survive, as does Dickie in another section of the original body.

The avowal of Baptist principles by Messrs James and John Haldane in 1808, and soon after by the gentle Wm. Innes, who had been the parish minister of Stirling, and son of the parish minister of Gifford, checked the progress of the Scotch Baptists, and drew away some of their numbers. The lonely few who remained at 280 George Street, Glasgow, is a mournful contrast to the multitude who met in the Brae Kirk. Why is this? Have their distinctive principles been transferred to other bodies?—or, have the Old Scotch Baptists departed from their first love? The commands of men are opposed to the commands of God. Union with God, disunion is of the enemy, and evil upon evil insensibly. Some more perfect bond of union has yet to be presented to the world than Scotch Baptistism has given.

The Scotch Baptists are high Calvinists and strict communists. They never extend their fellowship beyond their own body. They are content with terms of brotherhood and acquiescence in their order, and submission to their doctrines. With these they are shut up. They do not to any suggestion, they advance not a step. They stand where their fathers left them. As pioneers, they paved the way to the end to be reached. But in vain for them is the 'advance'.

**BAPTISMS.**—*Pathhead, Fife.* The brethren write us that thirteen persons made the good confession last month.—*Glasgow.* Last week a young woman was immersed upon a confession of faith, at the Church meeting in Brown Street. On Lord's day 16th Jan., two young believers were baptized, and added to the Church meeting in Hutchison Street, making five since they were first baptized from Stockwell Street.—*Edinburgh.* An amiable young man was baptized in Nicolson Street Hall, on Lord's day evening, 11th Jan., and added to the church there.

## THE BIBLE ALONE.

Yes, we plead for the Bible alone ; but let it be understood in what sense and with what limitations.

We do *not* plead for an *untranslated* Bible. The Old Testament in Hebrew and the New in Greek would be of no imaginable benefit to the great mass of the human race. Translations are a necessity, if every man is to read in his own tongue wherein he was born the wonderful works of God. Hence we advocate good translations in every language spoken on the face of the earth. This further implies that we admit the necessity for all the lexicons, grammars, and &c., that are requisite for making such translations.

We do *not* plead for an *unread* Bible. We are for the Bible alone, but not for '*letting* the Bible alone.' Timothy was commended for having known the Scriptures from childhood. The perfection of a book is to reward, not supersede study. The Bible possesses no magic virtue, to penetrate through paper and binding into one's fingers, and so overcome his system ; the Bible is no talisman, as ghostly powers taught, to frighten fiends withal ; the Bible must be profitable, if at all, by being treated as books were designed to be treated, according to the laws of book-nature, *i. e.*, by being read, studied, and obeyed.

Neither do we plead for a *non-understood* Bible. The proper immediate end of reading the Bible is to understand what it says, in order then to believe, love, and obey. The statements of Holy Scripture require to be correctly apprehended, though many of its revelations cannot be fully comprehended. Many useful books have been written, adapted to assist the reader to understand what he reads. Books of geography, history, travel, of words, names, persons, and things, may all in their turn be consulted with more or less advantage. Hence, in our advocacy of the Bible alone, we do not say, Let the Bible *be* alone on the shelf. Nay, pile up the shelf as well as you honestly can with good biblical books—with dictionaries, concordances, works of Eastern travel, and if you can find commentaries filled with facts, and very illustrative of the sacred text, and not with fine-spun conceits and prosy preachments, by all means add them, not *letting* all the best translations you can collect. Indeed, we do not half-despair of rousing this trading, goosipping,

novel-reading, idling generation to its duty and privilege should make bold to add, Let classes be formed in town to aid the young and enterprising in learning Greek and Hebrew, and let savings from retrenched indulgence purchase the additional books which such a grand experiment on cleric claims would require.

Notwithstanding the above important limitations, however, there remains a significant sense in which we advocate Bible alone, viz., *The BIBLE versus HUMAN CREEDS!* A creed, in this connection, we do not mean any person's voluntary confession of faith, or summary of knowledge. Let each please, tell others what they believe of Christ, or what they understand of the Bible. What we mean by a creed is a confession of one man or set of men *made binding on men*. A man-made creed, fixed as a standard for the majority of any one's 'orthodoxy'—this is what we object to, and we object conscientiously, utterly, and universally. We thus object to the highest ground that can possibly be taken. Such a thing, fixing, and enforcing of human creeds is, in our soberest judgment, one of the directest modes of insulting the wisdom and goodness of God, and one of the directest means of assailing the freedom and responsibility of man: all this in reality, though not always in intention.

The following single quotation from the Divine Word is sufficient to consign to oblivion all the creeds that the ecclesiastics ever contrived, or pious idleness ever accepted: 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfectly furnished unto all good works.' 2 Tim. iii. 16 'This is an estimate placed on his word by Almighty God, not to be whittled down by any device of hardy criticism. It is his three-plied, triple-folded defiance to every subtle quibbling. Once ascertain what ground is covered by the four specifications, and then, upon that ground you know that the man of God is "perfect;" and if it should by any possibility be misunderstood, you know that he is "thoroughly furnished." And if desperate ingenuity should begin to say, "suppose" this and "suppose" that emergency under these specifications, it is added fulfilment "unto all good works."'

\* Charles Beecher.

tered in the common version 'doctrine,' 'reproof,' 'n,' and 'instruction.' In other words, For WHAT is of God profitable? (1) For *didaskalia*; i.e., 'instruction.' Hence the divine word is profitable teaching or instructing in divine truth. (2) For i.e., 'conviction.' Hence the Scriptures are profitable the conviction of *errorists*. The eviction of their and the defence of the truth. (3) For *epanorthosis*; tting to rights,' 'reparation,' 'restitution,' 'correc-reformation.' Hence the Sacred Oracles are profit- all the ends of *church discipline* and *mutual help-* (4) For *paideia*; i. e., 'training,' 'education' in ness. Hence the Holy Scriptures are 'profitable' ing into all the paths of Christian improvement, en- practice, and usefulness. Now, if the Bible be thus for teaching truth and extirpating error, for re- from evil practices and educating in good, where, s the room for human creeds? To introduce them are that the Holy Scriptures are *not* profitable, or iftable as God says they are, namely, so as to make of God PERFECT, thoroughly furnished unto ALL  
RS.

then, are the parties that practically reflect on the y of the Bible by the introduction of their creeds? uly the Established Church, with its Thirty-nine to which every candidate for 'holy orders' must before he can enter her 'ministry.'

uly the Wesleyan Methodists, with John Wesley's n the New Testament' and 'first four volumes of to which every preacher entering the 'Itinerancy' fess his adhesion.

uly the Calvinistic Methodists, with their sharply 'lan of Ordination, Rules of Discipleship, Ecclesias-stitution, and Confession of Faith; in the mould they evidently consider 'Divine Providence' has em to stereotype themselves; and with which, if air number disagree, he is desired quietly to leave, is under no obligation to continue in their midst.

uly the Baptists, with their skeleton of the West-ered, which they portray on the title-page of their Association Letters; and which they appear not to ourage and consistency to remove, although many ministers snap their fingers at it, and others of them

say it is very seldom used, only just now and then, on occasion, when some *great* heretic rises up among them; and indeed, the Scriptures were especially *unprofitable* for conviction of *great* heretics!!

Certainly the Presbyterians, with their 'Confession Faith,' 'Directory of Public Worship,' 'Longer and Shorter Catechisms,' regulating, as these do, their whole teaching and procedure, inclusive of their acts of Assembly, Synod, presbytery, and session.

The Independents, we incline to believe, cannot be charged with employing a creed, further than by acting upon creeds of other sectaries.

The greater pity they do not abandon the papal religion, infant baptism, appoint a plurality of pastors, break the weekly, &c., as the apostolic Scriptures teach.

Let every reader who fears God, and would be accepted of Christ the Lord, see to it that he wipe his hands of enormous evil to which his attention has thus been directed.

J. B. .

*Newtown.*

### STRIVE TO ENTER.

HAVING submitted that when the Messiah said to his disciples, *Strive to enter*, he gave them a counsel applicable to all who would enjoy the honours and felicities of his everlasting kingdom, and having suggested that the need for effort arises not from any obstacles which God has placed in the way of those who strive for the mark of the prize, from obstructions entirely human, we proceed to note the chief difficulties which obstruct the advance to glory.

The most general of these is the depravity of man—his individual love of sin—his personal dislike of God. There is no denying the fact of man's alienation from God. Even the case of those whose earliest years have been passed under the genialising influence of much christian truth, instruction and example, and whose characters thus formed present no blemish to the eye of man, the intimate friend fails not to perceive that amid all the amiability of character which such persons so happily circumstanced often evince, there is the latent heart-deep dislike to the divine Being, and his character and requirements, which the apostle so truthfully describes as alienation from the life of God. This acknowledged—any truth-seeker will deny it—we do not require to particu-

as to the extent or variety of the modes in which this dislike appears: sufficient it is for our present purpose that we note its existence. The existence of this enmity, then, is a primary obstacle with every one to the obtaining of the salvation which is in Christ Jesus with eternal glory. If by the restraints of education and example it do not lead the individual to the open rejection and detraction of the gospel, it at any rate, if not overcome, holds its slave in indifference and indecision. It was doubtless the perception of this phase of mind in man that led to the declaration of John iii. 19, 'This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.'

Closely allied to this obstacle is that which the will prevents. Man wills to do that in which he finds pleasure. Loving darkness rather than the light—sin rather than holiness—pleasure rather than God, he wills not to come to Jesus that he might have life. There is life for him in Christ, love for him in God, but his affections are set on things on the earth, and he is not willing to direct his attention to objects which he likes not to retain in his knowledge. And but for those conservative powers of conscience which God has established in the human mind, and the warnings which providence ever and anon furnishing in the fate of others, and especially the all-attractive one of the love of God as presented in Jesus, no sinner ever would be made willing. But by that gospel which is the power of God unto salvation the Messiah's people are made willing in this the day of his power, the day of man's acceptance and salvation.

Thus the inability which the Scriptures predicate of the sinner is not absolute, but relative. It is not a thing which he cannot get over, which he cannot help. Certainly he is helpless as the dead to be a saviour to himself; but God does not require him to be such. God himself proposes to save him, and that in a way consistent with the helplessness of the sinner. 'While we were yet without strength, in due time Christ died for the ungodly.' There is absolute inability in man to save himself, but there is no such inability to obey the terms of the gospel. The natural—the animal man—the man of mere appetite—of gross passion—he who only minds the flesh, is not subject to the law of God, neither indeed can he. For the law of God is spiritual, but such a one has abandoned himself to sin, and it is a simple and direct contradiction to suppose the slave of sin the freeman of right-



eousness. But this is not saying that he who minds flesh may not cease to be carnally minded, and by give heed to the law of the spirit of life in Christ Jesus become spiritually minded. We do not argue for the ability of man to deliver himself from the body of sin and death, we do contend for the power of the gospel of the grace of God to enable the most abandoned who gives heed to it become more than a conqueror.

The Saviour's much misunderstood words in John v. 'How can ye believe who receive honour one of another and seek not the honour that cometh from God only,' do mean that men have not faculties sufficient to credit God's testimony, but that so long as they have regard to the praise of their fellows, instead of seeking the approval of God, they cannot believe on Jesus. But let them have respect to divine approbation, and the inability spoken of ceases.

Thus it is that those things that are highly esteemed among men, but are abomination to God, are all so many hindrances to the entry into the kingdom of those who would go. The greatest impediment is greater than that which the religious teachers of the people interpose. Themselves the creatures of human pride and ambition, living in the adulations of the people, their approval comes to be a chief object of attainment with those over whom they exercise their theftuous lordship. 'What says the minister?' comes thus to be with the minister the determining question. His doctrine is law. He does not only to affirm as 'non-essential' any duty that the Master has enjoined to secure the disobedience of those who otherwise would follow the Lord. 'What would be thought of if we were to disregard our minister's teaching' is a stumbling block with thousands of thousands. Nor is there deliverance for any in this bondage, save in the counsel of God: Come from man, for wherein is he to be depended on?

With the ministry of these apostate days, and their demerits of human inability and non-essentiality, the great and the mighty, the rich and respectable, are for the most part allied. So that very few, if any, can turn to the Lord without finding that their relatives, companions, and employers think it strange of them that they run not with themselves to the same excess of riot, speaking evil of them. The terms of discipleship are nothing changed from the day the Saviour said: 'Whosoever shall confess me before men, him will I also confess before my Father who is in heaven; but who

: shall deny me before men, him will I also deny before Father who is in heaven. Think not that I am come to peace on earth; I came not to send peace, but a sword; I am come to set a man at variance against his father, and daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be those of his own household. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.' Therefore again, 'If any man will be my disciple, let him deny himself, take up his cross, and follow me.'

Life itself, then, must be surrendered if it stand in the way of one's following the Lord. And this, of course, includes all that life embraces; friends, position, riches, business, pleasures, and prospects. For a man to associate himself with the Lord in the fortunes of his kingdom, he must dis-sociate himself from whatever hinders. Just as those who in the sixteenth century espoused the cause of the Stuarts had to surrender everything preventive of their joining the standard of their chosen prince, so must those who would be accounted followers of the Prince Messiah yield everything that stands in the way of their following him fully—to the death if need be. These obstacles differ in number and degree in different cases; but in every case there are some such preventives, and it is for every one who would live godly in Christ Jesus to begin the march to glory with the most distinct understanding, that it is only as a victor he can wear the crown. He must be for each resolutely to face the particular difficulties that stand in his progress, realising that greater is he that is for Christ than all they that are against him. Timidity is unchristian; it is a lack of faith; all things are possible to him that believeth; there is no just cause of apprehension to the faithful, for it is the very nature of christian faith to rely on the power of omnipotence, to ascertain that this power is vouchsafed in the covenant, and to feel that it is pledged to, and is ever present to, the God-trusting soul. Distrustful of self, the believer stands in reliance on God, so that his language is, 'When I am weak, then am I strong.' 'Who is he that overcometh the world but he that believeth that Jesus is the Christ?' This is the victory that overcometh the world, even our faith.'

Thus, dear reader, 'Strive to enter'—take unto you whole armour of God, that you may be able to withstand the evil day, and having overcome every foe, still to stand when the last sound of battle fades from your ear. So that an abundant entrance be ministered to you into the ever lasting kingdom of our Lord and Saviour Jesus Christ. **E**

### HOW IS THE GOSPEL ADMINISTERED AND ENJOYED?

THIS question divides Christendom. On opposite sides ranged the two great parties that have hitherto held the world in subjection. Papists, Puseyites, and Irvingites, teach that the gospel privileges are enjoyed through ordinances; and hence we have baptismal regeneration, transubstantiation &c., while Protestants, of almost every name, teach salvation by faith alone; but if we examine the commission given to the apostles, and their acts and writings, neither doctrine is either taught or exemplified. Here is their order: the gospel preached in order to faith, and faith wrought its legitimate fruits—repentance and obedience to the gospel. The ordinance of baptism is the first act of believing obedience. In no case is salvation predicated on faith alone, nor on baptism alone, but on faith and baptism, hence the Papists are wrong who teach the first doctrine—while the Protestants are equally wrong who teach the latter. The truth lies in the middle course, through faith and ordinance. Marry the two principles together, and you accomplish what neither separately effect: you administer and enjoy salvation. It is universally admitted that Christianity is enjoyed through certain ordinances; we have prayer, teaching, the Lord's supper, &c., all which combined, form what is understood to be Christianity. What would Christianity be without these? What would it be without prayer, or teaching, or the Lord's supper? Every one would admit it was not Christianity at all. So with the gospel abstracted from the ordained ordinances of faith and baptism. In baptism the believer is assured of present salvation, while on the other hand the ordinance without faith is null and void. It can impart a renovated nature, but combine the two, and we have what is most to be desired—a present salvation and a spirit purified by the knowledge and obedience of the truth.

*Dundee.*

G

## THE ABRAHAMIC COVENANT.—Gal. iii. 17.

PERHAPS, in the experience of every intelligent Christian, there is a time in which the Old Testament scriptures are apt to be understood. That time is generally the first stages of the process through which the mind passes in obtaining clear views of the gospel. That stage passed, and the Old Testament will be as highly prized and deeply studied as the New.

Extreme fondness and exclusive regard for the New Testament are no sign of superior knowledge. They are, indeed, an indication of clearness, but it is a shallow clearness. In order to depth and comprehensiveness, the whole book must be made an object of study. Young Christians just opening their eyes, as it were, to the beauty and simplicity of the New economy, need careful teaching on this point.

It may be laid down as a maxim, that our study of the New Testament has been but artificial if it has failed to lead us to the Old. To understand in any good degree the one, we must not be ignorant of the contents of the other. Without some acquaintance with the Old Testament, how meagre, for example, would be our knowledge of the writings of Paul!

Thus many questions at first sight appearing to belong, as it were, to the one, in reality belong to both parts of revelation, what is said in the one tending to illustrate and confirm what on the same subject is said in the other. Take as an instance, what is usually called the Abrahamic Covenant. Some think this peculiarly an Old Testament name, yet Paul identifies it with the gospel. His grand argument with the Judaisers is, that he was in harmony with Abraham, but that they were not.

In illustration of the above, the following remarks on the nature and import of the 'Abrahamic covenant' are submitted to the reader. The sum of these is this, that it was an arrangement graciously given by God to Abraham, in which He promised to be his God, and the God of his seed; to make him the progenitor of the Messiah; to give him the land of Canaan, and ultimately the whole world, for an inheritance.

Observe, we have designated it *an arrangement*. This conveys a somewhat different meaning from that implied in the word *covenant*. A covenant is an agreement between two parties on mutual terms, each party having an equal share in proposing the terms which constitute the basis of the agreement. In this sense God *never* made a covenant with man. Man never had any share, either in framing or in laying down terms of agreement with God. In all the transactions recorded in the Scriptures, which God has been pleased to enter into on behalf of man, this has rested entirely with God himself. In them all God appears before us as a *Sovereign*; and, not merely *treating* with His subjects, but graciously making known to them what He is willing *to be* and *to do* to them. They may or they may not fall in with this, but they cannot *alter* it. When, therefore, we apply the word *covenant* to God's dealings with man, we must be careful to bear in mind this limitation.

As serving to confirm these remarks, it may be noticed that the Greek word answering to our word 'covenant' is *συνθήκη*, a word which is not once found in the Greek Scriptures, either of the Old or of the New Testament, *διαθήκη* being invariably used; thus giving us unquestionably to understand that the arrangements which God has given to man, in whatever respect they may resemble, are not to be esteemed as of the same nature as 'agreements on mutual terms between man and man.'

It makes it more difficult to obtain a correct conception of the distinction here referred to, from there not being an exact equivalent in English for *diatheekē*. *Will*, or *Testament*, sometimes gives the meaning; but only when *διαθήκη* has this application. Perhaps *Arrangement*, *Plan*, *Institution*, most nearly convey the proper meaning.

These remarks on the *nature* of the covenant serve to prepare the way for ascertaining its *import*—the things covenanted, the things arranged or instituted by God to Abraham. This we chiefly learn from the book of Genesis. In chap. xii., after having told him to leave his native country for one which would afterwards be shown to him, God promises to him on this wise: 'I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.' Though not specially mentioned, this promise implies all that was afterwards promised to him. God acted in this according to the plan which is observable throughout revelation, i.e., in presenting us at the outset with all that afterwards He intended to reveal. For example, the first intimation, touching salvation, made to man after the fall, contains in embryo all that afterwards is revealed regarding it. And thus God's promise to Abraham is a development and explanation of that given to Adam. When God promised to make of Abraham a great nation and bless him, it was in order to his being the progenitor of the Messiah—the seed of the woman—through whom alone he could be made a blessing to the nations.

The first part of the covenanted blessing, then, was, that Abraham should be the progenitor of the Messiah; and in harmony with this rather in order to it, the promise of making of him a great nation. The Messiah must come out of some nation; and that one behoved to be taken under God's peculiar care, educated, and made the depositary of those truths and forms of thought which, according to infinite wisdom, here seem to be necessary to the world's enlightenment and subjugation to Messiah's reign, when the time arrived that He should come. Hence a *Nation* was provided—the nation which was to spring from Abraham.

But a nation implies a *country*; hence the references to one in the intimations afterwards made to Abraham. Gen. xiii. 14-17. . . . 'Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest to thee will I give it, and to thy seed for ever,' &c. Thus the land of Canaan for an inheritance came to be regarded by the descendants of Abraham as a leading element in the covenanted blessing. It, indeed, in many respects, absorbed it all. B

le. It was most related to their bodily wants. Here everything else was lost sight of. The one object of the inheritance beyond Jordan in the land of Caanan. The promise is also referred to in chap. xv. 1-18, and in the latter passage God also promises that he would be a father to Abraham and to his seed; thus giving us to understand that the promise was not confined to temporal things, but that it in which is spiritual in its nature. This has sometimes been misunderstood. The reader will perceive that this thought, 'A father to Abraham and to his seed,' is capable of great expansion.

The reference to the *extent* of the dominion to be ruled over by Abraham. This is also brought before our notice in Gen. xii. 16, 'By myself have I sworn, saith the Lord, . . . ; I will bless thee, and in multiplying I will multiply thy stars of heaven, and as the sand which is on the sea thy seed shall possess the gate of his enemies; and in all the nations of the earth be blessed.' This passage admits of a *world-wide application*. Through Abraham, a blessing to his own nation, but *all the nations* were to be blessed. Paul, had this view before his mind when he styles him 'the father of many nations,' and 'the Heir of the world.' The blessing through him constituted him the former, and its application the latter.

As we understood the promise in this universal sense there is no doubt. Paul, in the passage referred to, spoke of it as a blessing to be believed. See also the 37th Psalm, ' . . . But upon the Lord, they shall inherit the earth. . . . They shall inherit the earth.' This latter clause is made very important and significant, from its being quoted by Messiah in his sermon on the mount.

In the covenant given to Abraham, we have, as it were, the germ of all those ideas of universal conquest which have fertilized the bosoms of both Jews and Christians. It ought before us, we can better understand those tendencies and manifestations among Christians, which have led to millenarianism. It gives us clearly to perceive that we have been wholly wrong, but, in the main, right. They naturally contradict God's covenant with Abraham. The objects toward which we have constituted part of that arrangement; and as the promise has not been fulfilled, so have we reason to believe will they never be. Were this kept in mind and suitably reflected upon, it would very much modify those despairing notions which many entertain of the world's future. The Scriptures leave us no doubt on this point. *The world is Christ's*. It belongs to Him to speak of His essential right) as being the seed of the promise was to HIM that the promise was made. Abraham was the medium. Christ is the *end of the promise* as well as of the covenant. He is not seen in our translation of Gal. iii. 17. It says, ' . . . should be toward, or with a view to Christ. Hence, in Gal. iii. 14, ' . . . until the seed should come to whom the promise was made.' See also Ps. ii., 'Thou art My Son. . . . I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

Who that rightly estimates the constitution of things here at, need wonder at the millenarian tendencies, even when man in such things as *crusades* and *state churches*? These are but indications of a great event which is yet in the future; attempts or part to bring about that which God alone can; labour-pang birth which, though delayed, is yet certain. The Son must reign a second time; not, indeed, as man to suffer, but as God to reign, having taken the kingdom to himself. The world shall not always be owned and reigned over by usurpers. He shall come whose it is to reign, and to Him it shall be given. Jehovah's promise is his purpose in order to this stand sure. No opposing power, either on earth or hell, can change them. Earthly kings and princes may indeed, take counsel together to thwart them, but He who has the heaven laughs and has them in derision. He has anointed his Son in Zion; and whatever king, or prince, or people, or nation, not to His sway, must perish. This is the great law according to which the administration of affairs is carried on. Christ has been exalted on his Father's right hand, having all power, both in earth and heaven, committed to him, is conducting things to this consummation. From his throne on high he is 'expecting' his foes to be made his footstool.'

Be encouraged, then, ye despairing ones, and you who are the world's scorn, or bowed down beneath the oppression of tyrannies! A time is in the future when the world shall be yours instead of being ruled over, ye shall be the rulers. With Christ King ye shall reign. Why be cast down with such a prospect in front? Nought can snatch it from you. Earth cannot, Hell cannot, neither life nor death can. If only you be loyal to your King, in whatever way, it is yours! 'Therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come; all are yours. And how much, think you, is this? So much of houses and of lands, that it may include something of this sort, but it certainly includes the New Testament writers speak of it as not merely something earthly, but heavenly. Our inheritance is reserved for us in heaven.'

The millenarian in his zeal sometimes overlooks this. Some are so carnal and earthly in their aspirations, that they limit their inheritance to a thing of earth; while others are so spiritual and heavenly, that theirs is all heavenly. But why may not both be right? Why may not one chief glory of the saints' inheritance be the removal of the great gulf which, since the fall, has been placed between earth and heaven!—the restoration of our place in the society of the universe? Is there any reason why it should not consist in a state of things in which, though on earth, we should feel in heaven? In short, a state in which the earthly and the heavenly be in harmony, and the material with the spiritual? Have we not an indication, rather an illustration, of the spiritual body of Christ?

Catch up and amplify the thought, ye mystic spiritualists, thou millenarian enthusiast; and, burning it into the minds of your followers, let us hear no more of the earth being essentially the one hand, or of the monstrous delusion of being re-baptized into the faith of the coming kingdom on the other.

ider, I show thee a more excellent way. If thou hast given *thy heart to Christ*, and hast been baptized INTO HIM, thou hast been led into the faith of the come and the coming kingdom, empire all. Were our inheritance limited either to what, with our powers, we know or think it to be, it would be but small. I have no view at once so truthful, so comprehensive and encouraging as we get by looking to CHRIST,—and this is the Scripture way. Look, then, on HIM. Be baptized into HIM. Serve him. Wait on HIM. He will come and restore all things. Be not troubled that the inheritance, as if participation in it depended on an intricate knowledge of it in all its parts. This is not revealed. It is not the object of the book to reveal this, but Christ; and to this object it is ever true. Rightly read, we see nought in it but HIM, and HIM on every page. Here, then, is the import of the covenant given to Abraham, the spirit and substance of all its blessings, the 'yes' and the 'all be' of its promises. He now offers himself, reader, to thee. Wilt thou have him? Say in thy heart, 'I take HIM; I am HIS; and HE is mine.' Having chosen HIM as thy portion, no good can be wanting, thy whole being shall be satisfied, all its wants supplied. Thou wilt be enough in HIM to satisfy the deepest craving and the highest and noblest ambition that can stir thy soul. Make HIM thy *study*, thy *delight*, thy *hope*, thy *all*; and in return all things are THINE. O. F.

## ADDRESS ON THE FIFTEENTH PSALM.

### PART FIRST.

DEAR BRETHREN,—Among the many sweet songs of the inspired *Scripture*, you will remember one in which he says, 'One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple; for in the time of trouble shall he hide me in his pavilion, in the secret of his tabernacle shall he hide me.' And in another place, communing with his own heaven-sent spirit, he soliloquises: 'Who shall ascend into the hill of the Lord? who shall stand in his holy place?' and his reply is, 'He that hath clean hands and a pure heart, who hath not lifted up his soul to vanity, nor sworn deceitfully.' Of a somewhat like nature are the questions asked in the first verse of this psalm: 'Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?' The qualifications are enumerated in the succeeding verses, and are eminently worthy of our notice. Let us mark them. They are of two kinds, positive and negative; the former are contained in the 2d and 4th verses, the latter in the 3d and 5th. Let us examine, first, the specifications of the 2d and 4th verses; 'He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart; in whose eyes a vile person is contemned; but he honoureth them that fear the Lord.' 'He that sweareth to his own hurt and doeth not.'

*Upright walk* stands first in this enumeration. Motion is a sign of life, and all things in creation are either progressing or retrogressing. So far as we know, there is not anything in existence formed



to be strictly motionless. From the impalpable dust which in the sunbeam to the worlds immeasurable which float in ambient ether; in the smallest and largest, the meanest and best works of God, there is motion everywhere. There is *cannot* be such a thing as righteous idleness; consequently, would dwell with God must be moving; but though there is motion with the Christian, every kind of motion is not right not right for the Christian to walk backward, nor sideways downward; it is not right to walk bending to earth and earthward. Just as man, in his physical formation, was made erect, so he who has been born again in spirit, made a new Christ Jesus, is formed to walk uprightly, looking upward and to heaven, walking uprightly before angels and perfected before his Saviour and his God. In the writings of the wise are these two remarks: 'He that walketh uprightly walketh' and 'he that walketh uprightly shall be saved.' Since the Lord is wisdom, let us more and still more reverence God safe, sure, and upright walk shall be ours, and we shall have first qualification for being guests in God's tabernacle.

*Righteous work.* God's tabernacle is a righteous institution built upon a foundation called Jesus Christ the Righteous; except for His righteousness, this tabernacle could never have been built on earth. Everything is righteous within it; nothing unrighteous can abide in it; only righteous habitants are formed in it; righteous thoughts must those righteous dwellers have, and righteous words and righteous works. Not self-righteousness, but the righteousness, 'that which is through the faith of Christ, the righteousness which is from God on account of this faith.' And remember that there is an external tabernacle, an everlasting hill, even the new Jerusalem; and if our works are not righteous we cannot enter there.

*Speaking truth in the heart.* You recollect the exhortation of the apostle to the Ephesians: 'Wherefore, putting away lying, every man truth with his neighbour;' and his argument is, 'we are members one of another.' If our ears were to deceive on our feet lie to our hands, or any member of our body to act unfaithfully one to another, what confusion and disaster would ensue there one among us who could bear the thought of being separated from the body of Christ? Not one, I am sure. Is there one among us who acts inconsistently with his or her profession? If a member does not speak the truth in his or her heart. Is there one among us whose sympathies are only partly with the brethren? That member is partly dead. Some degrees more in that unchristian direction, and that branch will become leafless, fruitless, and withered, altogether dead, and only fit to be cut off and cast away. Branches of the Vine Tree, see that you are all drawing your life and tenance from the Root! Members of Christ's body, look when you say, 'Jesus is our Head,' you are speaking the truth to your hearts; for if you do not obey him in all things, if all your sympathies meet not in him, there is a want of truth somewhere either in word or in action. Who is he that is called 'Faithful and True?' He is our God. Then let us follow the Master, let us be faithful and true; let us not merely have the truth in our

ask the truth with our lips, but let us act the truth also every moment of our lives. Let us not try to deceive ourselves. Let us not seek to deceive our fellows. And if we are dwellers in the tabernacle, we would not for all the wealth of the universe tempt to deceive God.

*tempt for villany.* Are we sure that we fully and clearly realize the altitude of our position? Just let us think for a moment of our relationship. Is there one here who does not feel within him the Spirit witnessing with his that he is a child of God? Is there one who cannot look up to God, and, speaking truth in his heart, say, 'Father?' Is there one here who cannot gladly think of heaven as his eternal home? Any in this assembly who do not read or hear the story of the life and death of the blessed Jesus? Can any be able to say, humbly yet rapturously, 'He is my brother, my Priest, and King?' there should not be. This is not the house of a stranger. It is our Father's house, and we are his dear children and daughters. Think of that transcendentally glorious position which we have been raised through the blood of the Lamb—the blood of God! His peculiar people! His royal priesthood! Joint-heirs with Christ Jesus! How high our standing! If such is our position, what should our conduct be? Should we not have pure motives, noble actions, heavenly bearing, Christ-like character? Should not the perfection of our Father and our elder Brother influence us? Let our regard be for righteousness, truth, and justice; but let us hold all uncleanness and all villany in abhorrence. The children of the world will worship mammon, and will honour the favourites of their god though they be vile; but our minds have been changed by the living, loving Spirit, and our sight is renewed, and it is expected that we shall see the ugliness of all vileness, though it should be covered with gold and embellished with gold; and that seeing it we shall re-act, condemn it, abhor it, avoid it.

*as to the god-fearing.* The command of God is, 'Honour thy father and thy mother,' and there is a sweet promise attached to the obedience of it. But there is a fearful denunciation against him who dishonour his father and despiseth to obey his mother.' Well, if we desire to enjoy the blessings promised to those that keep God's commandments, make yourselves worthy of them; and if you would dwell in the tabernacle of the Lord, and dwell in his holy hill, you must be like those that fear God. Wise men in all ages, and in all parts of the world, have been and are counted the most worthy of honour. It has been seen that true wisdom is the fear of the Lord, therefore, those who are god-fearing have a just and righteous claim to be honoured.

*of Jephthah.* In Bible history there is, as you will remember, a story specially illustrative of this beautiful principle. We have Jephthah, captain of Israel, vowing to the Lord. It was on the eve of battle, before he should lead his war hosts in array against the Ammonites. The vow was: ' whatsoever cometh forth out of the doors of my house to meet me when I return in peace, shall be the Lord's, and I will offer it up for a burnt-offering.' It seems a rash vow, and it certainly was a very painful one, when, on Jephthah's return in peace, the first to meet him was his only child, his beloved daughter;

and who shall tell the anguish of his heart in that hour! shall say how bitterly he regretted his promise! No wonder he rent his clothes; no wonder that he sorrowed for his daughter. But Jephthah was a promise-keeping man, and, notwithstanding fearful consequences of his rash vow, he had 'opened his mouth to the Lord, and could not go back.' Though the fulfilment of his promise cost him his child, aye his only child, and though, perhaps he would have been happy to die in her stead, yet that would not have paid his vow to the Lord; therefore 'he did according to the vow which he had vowed.' A man who keeps his promise, whatever may betide, is worthy of respect; the promise may be great or little, important or unimportant, affecting few or affecting many, but that does not alter it. Once made, let it be performed; but take care that no promise be made which becomes not a Christian. We are too careless of fulfilling our promises. We are apt to overlook them, and some of them we may regard as small things; but we must not forget that small stones build the mighty city, and small grains of sand form the earth. Small things make up the happiness of human life, and attention to small as well as to great accomplishments make the perfect Christian. And most surely one of the least beauties of the Christian character is an unflinching performance of all righteous promises. Brethren, accept the plain delineation of the character which that man must possess who would abide in God's tabernacle and dwell in his holy hill. Let us regulate our own conduct thereby, walking uprightly, working honestly, speaking truth in our hearts, scorning villany, honoring the God-fearing, and keeping inviolable our promise, and we shall ever dwell in our Father's house.

Edinburgh.

J. W.

### Literature.

*Christ Crucified: the one Meeting-point between God and the Sinner* by J. E. Howard. London: W. Yapp.—A sixpenny pamphlet which shews very efficiently that what the wisdom of this world and the law could not do, the gospel is the power of God to effect, namely the reconciliation of the sinner to his Maker. Several appendices supply brief and interesting notes of ancient and modern, eastern and western schemes of wisdom, morals, and religion.

*Divine Visitations. A Remarkable Sermon by Henry Ward Beecher of America. Second Edition.* Edinburgh: J. Taylor, 21 George Street.—This is really a remarkable sermon, and what is more, it is a remarkably good one; so good as well to deserve separate and a new edition. We heartily recommend its perusal. The price is only twopence.

### Intelligence.

THE NEW SCOTTISH BAPTISTS.—The ardent desire of Archibald M'Lean was to convey to posterity the unimpaired and systematic form of doctrine and first-day observances of the Old Scotch

The last effort of his pen was an attempt to stem the current had begun to flow against them, in 'Strictures on the Writings of Dr James Watt and others,' published 1812, the year of his death. Mr M'Lean's friends in Edinburgh warmly adopted his views.

The congregations of Stirling, Dunfermline, Dundee, Perth, Aberdeen, Inverness, and Glasgow, remained firm; and during the lifetime of his colleagues in office all continued quiet, but they were they deceased than the rest of the west in Glasgow, Edinburgh, extended to Edinburgh and to not a few of the country churches. Mr Peddie died June 23, 1830, Mr Braidwood on 13th of the same year, and the separation of the first Baptist church in Glasgow took place in 1833, under the eldership of Messrs Pattison and Dickie, one elder remaining, Mr Pattison, and the other, Mr Dickie, withdrawing. This was a blow to the original structure of the church with so much care, attention, and diligence, which it has since recovered. Many principles were at work in the minds of those who were seceding, but the chief were, a wider range of fellowship, and a more extensive examination of the ground of their practice of attending to the Lord's Supper only with the presence of appointed elders. A union was immediately formed with the friends in the west, and since that time to the present, the New Scotch Baptists have steadily increased in number, in activity, and in zeal. They have outstripped their old friends, and the old friends lag slowly behind. In Edinburgh, Kirkcaldy, Perth, Paisley, and Glasgow, the new connection presents a new and interesting interest, with considerable latitude in practice, though regarding all the principles which distinguish the original body.

The Glasgow congregation formed in 1810 was never more consolidated than at present. The number of members is 225, with two pastors—Archibald Watson and John Shearer. Archibald Watson is son of the much respected and consistent elder of the original Baptist church at Paisley, Mr Thomas Watson, whose memory is dear to many. They meet in their own chapel, built in 1846, in John Street, every 'first-day,' and have two services. The exhortation is practised, though in a more limited manner than formerly. The male members participate in the round of church duties, and no preference is made. Connected with the congregation is a Bible class under Mr Shearer, a Sunday morning and evening school taught by the members, and a regular week-day school of about a hundred and seventy children, by a salaried teacher. Besides the expense required to maintain this machinery, they pay their pastor a yearly income for his services to them. They hesitate not to 'seek bread' without the presence of an appointed elder—one of the elders presiding in such an emergency, and all is done in an orderly and decorous manner.

The terms of church fellowship in John Street congregation are simple and definable. They recognise all baptized believers. Four other congregations in Glasgow have mutual fellowship on the same terms. They worship and break bread together; and John Street congregation is one of the four.

The congregation in John Street has undergone many transitions since its formation. They may be considered as the collected fragments of three bodies. First, the remnant of the George Street or Kirkcaldy; second, the remnant of North Portland Street church;

and, third, the remnant under the late Mr Sheriff, who took up his charge of 35 years' standing as the minister of St 1 parish, and met with a few on Scotch Baptist principles in G for nine years before his death.

The history of the Old and New Scotch Baptists affords interesting lessons of the development of principles in the west. The most amiable and accomplished James Moncrieff, brother of Sir Henry Moncrieff, Bart., and minister of the West Church, Edinburgh; Mrs Orr, the prudent and provident grandmother of Andrew Orr, lately the Lord Provost of Glasgow; Mrs Dalrymple, the esteemed partner of the noted David Dale; the respected John Dalrymple, Thomas Watson, and the affectionate William Shanks of Park; Andrew Duncan, printer to the University of Glasgow; John Dalrymple, A. B., author of 'Travels in America,' in 1823; Bailie John Morison, Bailie William Robertson, and the talented and early deceased Robert Smith, pastor's father, the late David Smith; David Maclaren, secretary of the South Australian Company, and founder of the first Baptist in Australia; and David Buchan, manager of the British Bank, Glasgow; were among those who formed a corps, resolute, noble, and persevering, and are still appreciated in Glasgow and neighbourhood. The whole of these good men were pastors, not only gave their services to the church gratuitously, but contributed liberally to the support of their poor brethren, not one of whom was allowed to apply for parochial aid.

The New Scotch Baptists profess to differ in no doctrine from their brethren in the old body, but generally they entertain more views of the provisions of the gospel, and they have modified their observances.

It is impossible to behold on earth a more august assembly than a meeting of the Church of God—saved men and women meeting in solemn and authorised worship due to the Saviour of the sinner in the most guarded words, becomes every one present. Jehovah is glorified in his name and honour. The man of sin has defiled the law and holy commandments of the great God, and has prostituted them to the vilest purposes, and an inquiry is forced upon every worshipper in every assembly—if he be doing the Lord's will. Without faith it is impossible to please God, and without authority from him, no act of obedience can be acceptable. The awful voice that was which once issued from the throne of the almighty and dishonoured Jehovah, 'Thou art weighed in the scales and found wanting.' A union was attempted between the holy and the profane, between the true and the false, and the omniscient eye pierced into the wickedness, and avenged the dishonour of I, 'will be sanctified in them that come near me, and before all the people I will be glorified.' Strange fire, lowered service, defiled hands, and impure hearts, can never be received on his altar.

To vast numbers of the professing world, the least revolutionary change to disturb the settlement of routine in religious observances subjects the disturber to every kind of obloquy. People are satisfied, and they are contented. But before the latter day gloryful

will run to and fro, knowledge shall be increased, even know-  
 the will of him who alone is worthy to be feared; and every  
 old hail the morning light which begins to dispel the dark-  
 If Archibald M'Leau, his coadjutors, and successors, were  
 reakers, they were also light-breakers. They sowed the seed  
 since has grown abundantly. But they only opened the  
 door into the divine treasury a little, and it is but honest and  
 l for those who have got farther insight into the precious re-  
 y to open it still wider. An expanse of vision is required. A  
 g out of impurities is indispensable. Let every one have a  
 conviction, that no act of Christian worship is left to the dis-  
 or caprice of man. The New Testament contains a complete  
 f laws for the public and private obligations of believers, and  
 dition to them, no diminution of them, can be made without  
 ce to the divine authority of the word of Jesus. 'Blessed are  
 hat do his commandments, that they may have right to the  
 f life, and may enter in through the gates into the city.' What  
 clamatory note is that found in the divine approving words :  
 are they that keep the commandments of God, and the faith  
 us.' Let the children of God honour their King, glory in his  
 and submit to his sway, and prove themselves worthy of the  
 and character of those who follow the Lamb whithersoever he

J. B.

**WV STREET CHURCH, GLASGOW.**—The church meeting in 41 Brown  
 , Glasgow, having had before it for some time past the subject  
 roch order, with the view to the establishment of the order  
 in the Scriptures of truth, after much consideration, and in the  
 f christian spirit, almost unanimously, came to the conclusion  
 iting six of their number to take office, three of the six as over-  
 and three as deacons; and those brethren being thus invited  
 considerable majority, and with the willing consent of the  
 ity, they, after considering the matter among themselves,  
 i to consent to the wish thus expressed. Accordingly the  
 h met for the purpose of setting them apart, with fasting,  
 r, and the right hand of fellowship, on first-day morning, 16th  
 l last, when about 50 of the brethren were present. Brother  
 Gray presided, and after reading a few portions of Scripture,  
 delivering a short address appropriate for the occasion, and  
 ing in prayer to Almighty God, to guide, direct, and bless, and  
 g upon two others of the brethren to engage also, he, in the  
 of the church, and in the most solemn manner, gave the right  
 of fellowship, first to brethren William Linn, John Brown, and  
 Clark, as overseers, and second to brethren Robert Lambie,  
 Wood, and Thomas Millie, as deacons, after which the brethren  
 it did the same, and thus ended the duties of the morning in  
 ost agreeable manner, all seemingly gratified with what had  
 lone. After this the brethren retired to the hall adjoining the  
 l, and partook of breakfast, and enjoyed themselves in social,  
 christian intercourse.

J. Brown.

a procedure indicated above appears to us less unscriptural as  
 ts the overseers, than the common practice of election. Still  
 t altogether free from the element of division. The church

has not been 'perfectly joined together in the same mind, and same judgment,' and though the christian spirit of the minor induced them to give a 'willing consent,' yet it should be recollect that entire unanimity is the expressed will of the Lord (Rom 6; 1 Cor. i. 10; Eph. iv. 1-6; Phil. ii. 2), and therefore that action should be taken of a nature to cause division. And notwithstanding the happy avoidance of division in this instance, the question still remains with us—Are the other seniors in the church absolved from oversight duty because of this appointment? Peter the Saviour gives a general charge to the elders and the flock to feed his sheep, overseeing, not constrainedly, but willingly, not for dishonourable gain, but of a ready mind, not as lords of heritage, but as examples to the flock, how can any church or man confine the duty to two or three, or relieve others who are included in the charge from the obligation it implies? Is there anything against the three brethren named doing oversight duty, but we do ask if they are the only brethren in the church who are chief Shepherd requires to feed the flock, and if not, how the will answer when they 'must give account?'—Ed.)

**A PHASE OF THE SYSTEM OF MODERN PREACHING.**—Our fraternal neighbours are as go-ahead in their religious developments as they are in some other of their peculiar social institutions. The following from an American paper as an illustration of the progress of the apostacy, spoken of by Paul, going on among the gents, and as being very near akin to the sale of indulgences, as traded in by the false teachers of the Romish hierarchy when he raised his powerful voice against such Simony:—*N. Y. Post*. The Rev. Dr Chapin preached twice on Sunday, in his church to immense audiences. During the week he is engaged in lecturing, having last week visited Salem, Portland, Chelsea, and other places, and is announced to lecture shortly at Racine, and other places in the extreme west. He generally delivers four lectures, receiving 50 dollars apiece, exclusive of expenses. Each of his day services is rewarded with 125 dollars, making together 325 dollars per week, or at the rate of about £1430 a-year.

**BAPTISMS.**—*Dunbar*. On Lord's day, Feb. 6, the little church of Dunbar was gladdened with the addition of ten disciples to its membership, who that morning had put on Christ in immersion. Five from Nicolson Street Hall, Edinburgh, have visited this place the last December, for the purpose of preaching the gospel, and the first-fruits of their labours, with those of the brethren who were baptised. Considerable enquiry has been awakened, and it is hoped others will shortly follow. May it be so, and may all be blessed by the Lord in peace at his appearing and kingdom.—*Edinburgh*. Believers were buried with Christ in immersion in Nicolson Street Hall, last month.—*Glasgow*. Three young women having recently confessed Jesus as their Saviour were baptized last month, and added to the church meeting in Hutcheson Street.

## THE COMMUNION QUESTION.

response to the desire of a number of brethren, we  
 it the following thoughts on the question, *Why restrict  
 the fellowship to immersed believers?*

our principal answer is, that the law of Christ makes this  
 decision. This law, as recorded in Matt. xxviii. 18-20,  
 is immersion a middle term, between that instruction  
 which is in order to baptism and the teaching which is to  
 follow it. The order is disciple, baptise, teach, and the  
 nature of the language proves that the first is not without  
 the second, nor the second without the first—that the first  
 and second are to be followed by the third, insomuch that  
 the second depends upon the first, so the third depends  
 upon the second. Briefly and manifestly it is only those who  
 have been immersed into the name of the Father and of  
 the Son and of the Holy Spirit, who are to be taught to  
 observe the all things which the Messiah commanded his  
 disciples to enjoin upon his disciples.

Accordingly, we never find the apostles enjoining a single  
 Christian observance upon the unbaptized. All Christian  
 legal dates from baptism. Alike in apostolic practice  
 and doctrine, we find conversion terminate in baptism, and  
 unity and obligation follow it. On pentecost, those who  
 had received the apostles' word were immersed, and the  
 next day were added about three thousand souls, and they  
 continued stedfastly in the apostles' doctrine, and in the  
 washing, and in the breaking of the bread and in the  
 services. This procedure was exactly according to the law  
 recorded; any different action would not have accorded with  
 the immersion.

It follows, therefore, that every church which retains this  
 rule—which holds immersion into the Divine name as  
 a condition to the fellowship, is according to the Scriptures, so  
 far as this matter is concerned. And it likewise follows,  
 that every community which deviates from this rule, is in  
 respect unscriptural. Thus it comes that just as an  
 assembly of believers, baptism is, in argument, compelled  
 to limit that those who practise the immersion of believers,  
 undoubtedly scriptural, so the advocate of what is called  
 a communion, must candidly confess that the requirement  
 of baptism as a term of church fellowship is accordant with  
 the law.



scripture. He cannot say that any unimmersed believer participated in the Christian Communion in the Apostolic Churches. He cannot help the admission that his communion is without scripture precept or example. He cannot prove it by scripture statement.

It thus partakes of the essential element of an apostasy. It is an admitted deviation from the faith once delivered to the saints. It is an omission of what is commanded, and a doing of what is not commanded. It is the making void of a command of God, by a tradition of man. It has no higher authority than human reason or opinion. It is a setting up the wisdom of man above that of God.

It is a desertion of the great protestant principle, that the Bible and the Bible alone contains our religion. Christian communion is not in the volume of the book. The New Testament gives no countenance to it. The stern injunction of the apostle is, '*Keep the ordinances as I delivered them to you.*' Who can deviate from this charge without sin?

Intended as a means of consolidation, open communion is essentially a cause of division. The union of Christians cannot be consummated so long as it obtains. There will always be those who must conscientiously refrain from making of the fellowship of the church a single step easier than the Lord determined it. They cannot, without doing violence to their dearest convictions, acknowledge fellowship those who will not enter it in the Lord's way. Nor can they be satisfied with the utmost excellence of character in the applicant, as an atonement for deficiency in respect to one of the first and plainest commands in the statute book. And they cannot admit the professed sincerity of the party, as any valid plea for his admission unimpaired. Another, equally sincere, might come and say, he did not regard the observance of the Lord's feast to be binding upon him. The 'Friends,' so called, are as sincere as the 'Pseudo-baptists' and have as good reasons for disobedience to God as any body of men could have. They verily think with themselves they ought to do many things contrary to the name of Jesus of Nazareth. They do not do what they admit the apostle enjoined upon the first disciples. Such is human opinion. We say then that open communion, being a human-ism, is, so long as it exists, a cause of division.

And like all human improvements on what is divine and perfect, it only increases the evil it is intended to heal.

t been, so must it be, with all humanly imposed creeds usages. But when it is said, 'We hold by the Messiah's mission and by the apostolic teaching and practice under a most definite, simple, and recognisable principle is ad. When it is agreed to keep things exactly where we them in the book—to require faith first, baptism second, worship third, a perfectly distinct rule is submitted. when it is said, 'No, no! Let us throw open the doors somewhat—let us make the terms of admission somewhat looser'—the question immediately arises, '*How much?*' and the reign of confusion begins. One says, 'Let us dispense with baptism altogether. 'Shocking,' says a bad; 'Sit with the unbaptised!' 'Why not?' asks a bad, 'infant affusion is no baptism in the scripture sense of term?' 'But is it not by universal consent an initiatory ordinance?' enquires a fifth. 'Initiatory to what?' ask if not to the church, the kingdom, the family, the fellowship, to what? Then again, suppose it be 'a nonessential,' question still remains for answer, How wide is the door to be opened? Are the candidates for fellowship to pass first before minister and elders or deputation? Or is the administrator at the table to invite all who consider themselves Christians to come forward? Or is the church to be a nominal one, and all pretension to conversion to be given up and all to be bidden as many as shall be found both good and bad? All these schemes obtain. They are the legitimate offspring of free communion. Admit the principle of deviation from apostolic rule, and the question becomes one of interminable degree. There is no end to it—no hesitating where the end shall be.

The present and immediate effect of open communion practice, is the weakening of the hands and efforts of those who plead and strive for an unqualified adherence to the blessed will of Christ. Immersed believers are found in many churches, by communion, giving their influence and support to a variety of unscriptural organisation and practice. Their strength, which, if united in scriptural union, would be indeed the power of God, is frittered away in the maintenance of schemes that hold back the truth. Not only is the one ordinance regarded as a mere thing of conscience, but every word that has proceeded out of the mouth of God suffers with it. And consentaneous with this laxity, the standard of professedly Christian morals, worship, and

piety falls to that distressingly low ebb which the religion those days exhibits. 'To your tents, O Israel, to your tents. Come out and be separate, saith the Lord, and touch not the unclean, and I will receive you.'

For our part we know not a single redeeming consideration in favour of open communion, of the weight of a feather on the balances of the sanctuary. We know, indeed, the arguments set forth in its support, but to us they seem utterly worthless, for not one of them is a *thus saith the Lord*. This, in the gospel of the Messiah, is the only deterring authority. But to these defences, weak and beggarly regard them, we purpose to direct attention next month.

### JUSTIFICATION.—No. 1.

*Justification is by faith, but not by 'faith alone.'*

is one of the greatest potencies of the moral creation. Faith alone is a dead, inoperative, powerless, useless thing. That faith which 'avails' in Christ Jesus, is not faith alone, but 'faith which worketh by love.' The martyr list of the eleventh of Hebrews tells what this faith has done; it declares what faith alone cannot do. Says he, 'What shall I say to my brethren, though a man say he hath faith and it doth not work? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Be ye warmed and filled; notwithstanding ye see them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead, being alone. Yea, a man may say, Thou hast faith and it doth not work; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God, thou dost well; the demons also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Thou seest that by works faith was made perfect, and by the law the curse is, whosoever doeth not the law shall be cursed. The scripture saith, Abraham believed God and it was imputed unto him for righteousness, and he was called the friend of God. Thou seest, then, how that by works a man is justified, and not by faith only.' 'For as the body without the spirit is dead, so faith without works is dead also.'

*Justification is by faith without the deeds of the law, but without the deeds of the gospel.* Paul explains, in the third and fourth of Romans, that the 'deeds' or 'works' out of which men are justified by God, are those of law—which would entitle the doer to justification—those which would give him a personal right to acquittal. This is a title no law-breaker can have; and the apostle being before proved both Jews and Gentiles, that they are under sin—that there is none righteous no not one, therefore concludes that by deeds of law no flesh shall be justified in God's sight, since by law is the knowledge of sin. What the law did was to prove that men are sinners. It shewed them what they ought to have done, and convicted them of having done their duty. The law never proposed to save a sinner. If there had been a law given which could have given life, verily, righteousness should have been by law; but if righteousness were by law, then Christ has died in vain. But it was not in the power or nature of law to give life to a sinner. Just law cannot justify the unjust. The law cannot make the unrighteous righteous. But what the law could not do, in that it was weak through the flesh, God has accomplished in sending his own Son in the likeness of sinful flesh, and by a sin-offering condemning sin in the world, that the righteousness of the law might be fulfilled in those who walk not after the flesh but after the Spirit. Therefore, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the grace of Christ and not by the works of the law, for by the deeds of the law shall no flesh be justified. But if while we seek to be justified by Christ we ourselves are found sinners, therefore, Christ the minister of sin? Impossible. For to build again the things which I destroyed, I make myself an aggressor; for I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

*Justification is by faith without antecedent good works, but not without succedent good works.* Previous to faith in Christ, no human action is good in God's sight. All acts without faith are deeds of sin. Whatever is not of faith is sin; without faith it is impossible to please God. Before

faith man is ungodly, and his works are like himself. 'that doeth righteousness is righteous.' Now what God poses in the gospel is to justify the ungodly—to make those who have not been just, right, or righteous. As is written, 'To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness;' even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, 'Blessed are they whose iniquities are forgiven and whose sins are covered; blessed is the man to whom the Lord will not impute sin.' This imputation of righteousness and non-imputation of sin implies past sinfulness, but it also implies a present transition, turning, or conversion from unrighteous works to the service of the living God. It is spoken only of that faith which 'works effectually,' that which is perfected in works—that which issues in 'the obedience of faith'—that which is 'unto righteousness.' Therefore, the testimony, 'For by grace are ye saved through the faith, and that (salvation) is not of yourselves, it is the gift of God, not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in.' Grace saves not *of*, but *unto* works.

*Justification is by faith without works of righteousness which we have done, but not without works of righteousness which God has ordained for our doing.* God has ordained a certain order of things in Christ Jesus. These things that are determined are right, and being solely of God, they are called 'the righteousness of God—the righteousness of faith—the righteousness which is of God by the faith.' They are put in contrast with all and sundry schemes of human righteousness—with every kind and order of self-righteousness. The Jews, being ignorant of this righteousness of God, went about to establish their own righteousness, and seeking to establish their own, did not, of course, submit themselves to the righteousness of God. They did not see Christ to be the end of the law for righteousness to all the believing, and therefore did not obey the word of the faith, which says, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart one believeth unto righteousness, and with the mouth confession is made unto salvation.'

Reader, if you would be justified by God, do as he

in the gospel of his grace. Hope not for justification in his sight by any human plan. Seek not for it by attempt to establish your own righteousness. Possess yourself submitting to the righteousness of God. Understand that this justifying righteousness is in Christ. So that you shall be able to say with Paul, What things were to me those I counted loss for Christ. Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered loss of all things, and do count them but refuse that I may win Christ and be found *in him*, not having mine own righteousness which is of the law, but *that which is through faith in Christ*—the righteousness which is of God *by the*  
Ed.

### THOSE WHO KNOW THE LORD'S WILL AND DO IT NOT.

DEAR READER,—If you are one of this class, permit me to remind you that the word of the Lord contains most solemn warnings and examples of punishment, which (unless your conscience is seared past all feeling) are well suited to induce you to submit to the whole will of God. The displeasure of God against disobedience is strikingly seen in the calamitous judgments of our first parents, of the antediluvians, of Lot's wife, of Sodom and Abihu, of Aaron on Mount Hor, and Moses on Mount Sinai, of Uzzah, of the man of God at Bethel, and of a vast number besides too numerous to name.

These punishments, which were inflicted upon the disobedient in the former dispensations, are recorded for *our* benefit who live under Christ; for thus it is written, 'Now these things were our examples, to the intent we should not do after evil things, as they also lusted.' Again, 'Now all these things happened unto them for ensamples, and *they are written for our admonition*, upon whom the ends of the world come.' It must be plain to every mind that the man who is informed respecting the various judgments which God has executed upon the disobedient under the former economies, who, after all, refuses to listen to him who speaks from the Lord, must stand *exceedingly obnoxious* in his sight. Under the *gospel* dispensation it is manifest that disobedience in the church, and special crimes of 'them that are without,' have

been punished with *fearful calamities* and with *death*. see this in the case of Sapphira and Ananias, in the case of the disciples at Corinth, in the case of Herod, in the case of the Jewish nation which perished by seditions, wars, famines, and pestilence, which nation is still under the wrath of God who sitteth in the heavens.

The above facts teach us that God is the *same* 'yesterday, and for ever.' Hence the warning, 'Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.' It is our duty to speak the truth—to do so not with a view to magnify our wisdom and piety at the expense of disparaging other religionists, but to speak in love and in the fear of God for the benefit of our fellow-travellers to eternity. Now, with these views and feelings, and with our eye upon 'This glorious and fearful name, LORD THY GOD,' we solemnly affirm that human creeds, that denominational appellations and divisions—that the man system of ministering to congregations—that sprinkling—that bazaars and renting of pews as in the case of the Lord's death—that monthly, quarterly, and half-yearly celebrations—that the sacrifices of the unconverted in assemblies of the saints, are *all destitute* of divine authority and stand *opposed* to the will of God in Christ. The many obstacles to the union of Christians, the woe of Zion, the triumphs of the Cross, and the honour of God! have reason to believe that there are many who are quite with us in our statement upon the denominationalism of this day; yet might they say, each one to himself,—

'I see the better way, and I approve it too,  
Detest the worse, and still the worse pursue.'

Why should Jesus, who sacrificed *all that was dear* to him to secure eternal life for us, be treated thus? Is it the fear of man—the fear of being cast out of beautiful chapels—the fear of losing a livelihood—a fear of losing popularity and reputation, that induces some to 'still the worse pursue?' think it is some fear of this sort that binds them from seeing certain neglected truths of heaven! And what is the worse, some will even dare to 'call evil good, and good to prop the rotten elements and traditions of this world 'yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us.' Let such seriously contemplate the important contents of this paper, and be

at the following is upon the faithful record of God: 'He that taketh not his cross, and followeth not after me, shall lose it, and I will leave my life for his sake, and he shall find it.' Therefore, I desire—

'Be thou like the first apostles—  
Be thou like heroic Paul;  
If a free thought seek expression,  
Speak it boldly—speak it all.

Face thine enemies—accusers;  
Scorn the prison, rack, or rod;  
And if thou hast a truth to utter,  
Speak! and leave the rest to God.'

Ut, near Llanidloes.

E. EVANS.

## ADDRESS ON THE FIFTEENTH PSALM.

### PART SECOND.

We have noticed the Psalmist's question, and that part of his reply which describes the *positive* accomplishments of the man who may enter God's tabernacle, &c., let us now give our attention to the *negative* part of the answer, namely, the *negative* qualifications which are mentioned in the 3rd and 5th verses.

'That man backbiteth not with his tongue.' That man had a larger number and more obedient subjects once than now, we all know. His mighty power is scarcely the shadow of what it must have been, and amid Edenic bowers he stood viewing, with eyes which never looked on sin's effects, his God-given subjects as they passed him receiving each one that name which he, their king, thought fit to give. Vast was his dominion then. Not a beast browsed in the peaceful glades of those primeval forests that did not own him as their rightful lord, not a bird swept over sea or land that would not obey him in his willing and ready messenger. But things are changed. He has transferred that magnificent possession for an apple! He is not content with the enjoyment of such an extensive dominion, yet he is still man, and he has lost the mental greatness of that being he still is in some measure.

Most of the inferior creation have felt the power of his command, from the serpent in the swamp to the wild horse of the prairie, from the lion in his lair to the eagle in his eyrie. And not only are these subject to him, but even the winds have been turned to his service, and the lightnings speed swiftly on his errand! Still, his subduing and taming faculties man has never yet entirely overcome in his own members. Not a very large organ is the tongue, but it has baffled the efforts of its possessor. Ungovernable, untractable member! to what evils has it not prompted! what evils has it accomplished! It has flattered with its much fair speech, deceived and seduced the simple, calumniated the innocent, and lied to the despicable, spoken falsely of the just, praised the evil, and lied, dissembled, blasphemed, and backbitten. Well



might the Psalmist regard this latter sin as sufficient to prevent from dwelling in God's holy hill. It is so cowardly, so exceeding dastardly, for any man to stab when the back is turned; but thus to stab a friend, a brother, is one of the most shameful and cruel of crimes. Yet, alas! brethren, are we not compelled to say that this is sometimes done by those who consider themselves followers of him who said: 'Love your enemies; bless them that curse you; do good to them that hate you, and pray for them who despitefully use you.' We do not need to be told that backbiting is not one of the characteristics of the new man, how then should it be found among professors, new creatures? Sweet and bitter waters come not from the same fountain, neither should backbiting be found amongst those who profess to have the Spirit of Christ, and that wisdom which is from above, 'pure, peaceable, gentle, and full of good fruits.' It is a dangerous symptom in individual and church when whispers of backbiting are heard; I hope it has no place among us, brethren. Because, though we could not tame our own tongues, Jesus has done this for us. By the power of his love, and gentleness, and meekness the language of blasphemy has been changed to blessing, the murmur that cursed have been made to pray, the voice of murmuring has been changed to gratitude, and the scorner turned to sing God's praise. Let us not forget that anger, and malice, and backbiting have been taken away by the grace of Jesus, and replaced with gentleness, forbearance, and meekness. O, brethren, guard the tongue! guard the tongue! for if we offend not in word we are able to restrain the whole body, and thus we shall be able to love, and work, and rejoice together with pure hearts and fervently.

*'Nor doeth evil to his neighbour.'* Brethren, one very dear to us, one, who, being perfect, we copy from as our model, one, who, though he left earth long ago, is now present with us, had, amongst the infinite perfections of his spotless character, eminently this particular qualification, of 'doing no evil to his neighbour.' When he was conspired against, falsely accused, and put to the lash by his creatures he might have smitten them with fatal severity, and justly, but he did not. When he was mocked and buffeted, crowned with thorns, and crucified as a malefactor, could he not have commanded the avenging legions of heaven against his murderers? But he did not. O how free from evil was the life of our Jesus! He went about ever doing good; he was physician to the sick, and oculist to the blind; he gave hearing to the deaf, speech to the dumb, and food to the hungry; he made the lame to walk, cleansed the leper, and gave life to the dead, and when the dread consummation of sin's punishment was made to meet upon him, he said regarding his betrayer and tormentors, 'Father, forgive them!' What a sublime example is there for us, dear brethren; let us see that we follow it. We are not like the unreconciled; we know that the unconverted man says regarding his neighbour, 'he hates me, how can I love him? he abuses me, how can I be kind to him? he persecutes, wrongs, and despitefully treats me, and is it to be expected that I shall act friendly, charitably, and peaceably towards him?' and our reply to him is, No, man of the world, no servant of the flesh, no friend of the enemy, it is not to be expected that you either will or can do these so long as you remain in your present condition; but open your ears to Christ's

1, unveil your eyes to behold his love and goodness, put out hand and take God's hand held out to you by Jesus the friend and, and then war a good warfare against the flesh, the world, the adversary; then, *then* you shall be able to love him who hates to be kind to him who is unkind to you, and to act friendly and graciously to him who wrongs and abuses you. It is thus we would speak to the unconverted regarding this matter, but the same usage is not applicable to us. We profess to be already in Christ; things having passed away and all things become new. We say we are the temples of the living God, for, as God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' What then? Shall we who have such a worship continue to do evil? What evidence is there of our genuine adoption, if we are not only free from doing evil to our neighbour, but also 'zealous of good works? If we are separated from the godless let there be a broad, clearly defined, distinct mark between our conduct and theirs, and that line of distinction, that evidence of conversion, that mark of regeneration, can only be seen in faithfulness to Christ, in our sanctified deportment, in our living pure, holy, harmless, blameless life.

*For taketh up (receiveth) a reproach against his neighbour.* 'The of the wise seeketh knowledge,' says the sage: let us remember that 'swift to hear and slow to speak' is an alliterative which conveys sound advice. But I am sure every one of us must have felt that neither pleasant nor profitable to listen to *all* that is spoken. True wisdom speaks the attentive listener shall receive instruction of great value, 'it is life; riches and honour come of it, yea, durability and righteousness. Its fruit is better than gold, yea, than gold, and its revenue than choice silver.' But there is 'an instruction which causeth to err from the words of knowledge,' that is instruction to which every godly man and woman should turn a deaf ear. For a professing Christian to talk unkindly of his brother, to magnify his imperfections, and to slander his character in the minutest particular, is most un-Christ-like. Now there are many ways of doing this: one calls attention to the white robes of another's character, and hopes (?) significantly that they are not borrowed, creating doubt in the mind of his listeners. A second spies rents or stains them, which lessen the value of the wearer's love or labour, and third suggests that they do not fit gracefully. That is to say, the finders must see something wrong, and if they cannot say such of such a brother is a hypocrite or an inconsistent professor, they must needs fancy, and hint to their confidants, that his manner is disagreeable, his bearing unbecoming, or something else equally disparaging. Every one sees such conduct is not charitable. For even were it hinted correct, 'charity covers the multitude of transgressions,' revealeth all things (good), hopeth all things.' Every one sees there is no wisdom in such a course, for 'he that hideth hatred with lying lips, and he that uttereth slander, is a fool.' There is no peace-making in such behaviour, for 'the words of a tale-bearer are as wounds, and a whisper separateth chief friends.' If, then, such disgraceful offences are mentioned in our hearing, dear brethren, let us shut our ears to them, remembering that 'he that beareth false witness against his neighbour is a sword and a sharp arrow.' Let it be far

from us to raise or listen to a reproach against our neighbours; let us, if possible, live at peace with all men, and walk holily, for 'with out holiness no man shall see the Lord.'

'*He that putteth not out his money to usury.*' The apostle in writing to Timothy (1 Tim. vi. 9, 10,) says, 'they that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil,' and Solomon says, 'he that by usury and unjust gain increaseth his substance, shall gather it for him that will give to the poor,' and 'he that maketh haste to be rich shall not be innocent; and so it is, beloved brethren. Just as the glorious gospel of the blessed Jesus is either the savour of life unto life, or of death unto death to all who hear it, so all the gifts which a bountiful God has given mankind, become to them either blessings or curses. God intends them all for blessings, but man often turns them into curses. Used aright they are blessings and comforts, abused they are curses and miseries. Is not reason a priceless gift? yet we can pervert it and lead ourselves into error and unhappiness. Are we not blessed with spirits fitted for the purest and holiest enjoyment? yet, if we refuse the direction of the Great Spirit for our salvation, then the greatest of all our many gifts becomes to us an eternal, incurable, infinite curse. So money is one of the blessings which God has given man, and though it may and should be made a blessing, it is too frequently made a curse. Money was given *not* to be hoarded up and gloated over and worshipped, *not* that its possessors might ruin others to fill their own coffers, *not* that the rich might lord it over; despise, and oppress the poor. O, no! if God's people have money, let them recollect that they are only stewards, and that the Father will require a balance-sheet when the account is finished. He will not that it should be made the instrument of extortion and unjust gains; his will is rather that it be used in such a way as shall best further the cause of his beloved Son. His will is that want and destitution may be banished from the commonwealth of Israel; his command is that it be put to interest in the greatest of all enterprises, and thus return him a revenue of glory as the first and only giver.

'*Nor taketh reward (bribe) against the innocent.*' There is always something in innocence which fills one with a desire to assist and protect instead of to oppress, and many and awful are the denunciations of judgment against the false witness and the oppressor. For example, Job. xx. 19 to end. If, brethren, that man is cruel who would needlessly set foot upon a worm, if he is hard-hearted who would put the knife into the tiny lamb as it frisks upon a grassy lea, if he is a monster who would destroy the little babe who knows no good nor evil; he is surely no less depraved who would take a bribe against the innocent or oppress the unprotected. 'Believe the oppressed, judge the fatherless, plead for the widow,' is the command of Isaiah by the command of Jehovah, and the apostle James speaks thus: 'pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.' Surely, brethren, no temptations could succeed in making any of us oppressors of the innocent! Can any allurements make us so far forget ourselves as to omit

in behalf of the fatherless and unprotected? If it is so, we expect that the great Advocate now seated at his right hand, pleading the cause of his people by his presence, will any longer plead our cause? We trust it shall never be so that we have given indulgence to backbiting, nor to lying to our neighbour, nor to receiving reproaches against our persons, nor that we have unjustly sought after money, nor taken advantage against the innocent.

In conclusion, please mark the confidence with which the psalmist closes the closing verse of the psalm. After drawing the portrait of the righteous man who shall 'abide in God's tabernacle and dwell in his holy land' most emphatically, 'he shall never be moved.' What a gloriously glorious position for the child of God! 'Though the mountains be carried into the midst of the sea, though the waters roar and be troubled, though the mountains quake with the swellings thereof,' God is the refuge of his people. Therefore, O christian brother, fear not, thou shalt *never be moved*. Jehovah is thy friend, thy rock, thy fortress, and thy high tower. What evil can succeed against thee? The Lord of hosts is thy protector, and what arm so impious as dare to cope with him? Only be steadfast in the graces of the man of God, and thou shalt *never be moved*. O, brethren, let us set the Lord before our face, let us have him also at our right hand, and he shall *never be moved*. Then shall we joyously exclaim with David,

*I walk through the valley of the shadow of death I will not fear, for thou art with me, thy rod and thy staff they comfort me; thou preparest a table for me in the presence of mine enemies; thou fillest my head with oil; my cup runneth over. Surely thy love and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.*

argh.

J. W. S.

## APOSTOLIC EXHORTATIONS.

*of peace with all men, and holiness, without which no man shall see God,' Heb. xii. 14.*

's prosperity and well-being, whether temporal or spiritual, depend on the nature of his pursuits. Sinners pursue whatever evil hearts lust after, but saints must follow after things that make for peace, and constantly seek for conformity to the character of God. So this apostle says elsewhere, 'If it be as much as lieth in you live peaceably with all men.' And he adds, 'Be of good comfort, be of one mind, live in peace, and the love and of peace shall be with you.' An Israelite indeed is one who loves peace and purity. Perfect peace can never be enjoyed but in the Holy Spirit, and the fruits of righteousness are only sown in them that make peace. Follow peace, therefore, brethren, with friends, but as far as possible with all men. Leave off contention; meddle not with it. Let nothing be done through strife, but whatever has a tendency to gender that foe to happiness. Remember that its beginning is like the letting out of water, small

indeed, but afterwards it comes in like a flood. Beware of prying one another. Let your words be pleasant, for a soft answer away wrath, but grievous words stir up anger. Be not tale-bearers; for their words are as wounds that go down into the inwards of the belly. Be courteous in your demeanour. Let your actions be always kind and gracious,—your countenance be not sullen. Be gentle, meek, forbearing, and ready to forgive. Such are some of the things which make for peace, and should be followed after if we are to escape wars and fightings, strifes, contentions, and tumults, which are not Christ-like, but earthly, carnal, and devilish. Whatever occasions had feeling or inquietude should be strictly guarded against by brethren, for if we fail to do so they shall be the worse, rather than the better of our influence.

The exhortation of the apostle is to follow peace and holiness. We well know that we ought to be holy, for God is holy, but the deceitfulness of the human heart, and the wiles of the devil are too apt to forget this. Could we not, brethren, be more diligent in seeking after God-like perfection? Is it not lamentably true of us that we are disposed to content ourselves with a mere profession of godliness—a profession of Christianity, attending to the ordinances of the church of Christ more as matters of routine, as if they were tasks imposed upon us, rather than with pure, grateful, and adoring hearts, yielding sweet submission to our good Lord and Master? Could we not exercise more of the Spirit of Christ in our deportment and dealings one with another? Are there no vain looks we may bring low? no vain, sinful thoughts we could exclude from our minds? Is there no lust to crucify? no rebel passions? no might chain? Are we withdrawing from the friendship of the Lord, seeking to have no fellowship with the unfruitful works of darkness? Is it our increasing delight to live uprightly, providing for our honest not only in the sight of God, but also in the sight of men? Do those in business grow in detestation of unjust, fraudulent dealings, knowing that we are commanded not to go beyond our duty to our brother in any matter, for God is the avenger of all such? Does our hatred likewise wax stronger against the froward man, whose perverse lips, at the same time keeping our own tongue from speaking and our lips from speaking guile? Are we conscious, brethren, of departing from all iniquity, and pursuing holiness? Are we continually walking with God, experiencing more and more of the interrupted fellowship with the Father, and with his Son Jesus Christ? If not, we have forgotten this apostolic exhortation, for it is which severs us from the Deity: our iniquities cause him to turn his face from us here, and if unrepented of, and not forsaken, they shall ever be as a great gulf fixed between us and his holy Spirit. Without holiness no man shall see the Lord. Let these words be deep into every heart, and where would be our confidence in our words and ceremonies? What reliance could we place in religious observances apart from a holy life? How should then the thoughtful professor consider, the giddy become sober-minded, the pleasure-seeker cherish the joys of a pure heart, the proud become lowly, the contentious grow peaceable, and foolish talkers, tattlers, and busybodies study to be quiet and mind their own business. We should strive more to exhibit such traits of character as God will

behaviour acting in a manner becoming the gospel, adorn the doctrine of God our Saviour by holy and blameless should we be able to look with far more confidence on each fellow-heirs of eternal life and glory. It is not alone that we meet one another at the table of the Lord. Pure filed religion consists infinitely more in keeping oneself from the world, than in merely observing rites and cere- It is possible to deceive our brethren. Lord's day after y we may come to the meeting of the saints, and sit there people sit, and yet after all be nothing better than whited s, full of all uncleanness. But the Lord knoweth them is. 'The churches shall know,' says Jesus, 'that I am he sheth the reins and hearts, and I will give unto every one ; to his work.' Let us then examine ourselves whether the faith, for none shall ascend unto the hill of the Lord who have clean hands and a pure heart. When once this ll be baptized in flaming fire, and from its ashes shall arise orn earth, when from above the New Jerusalem shall de- d the tabernacle of God shall be with men, and he shall th them, and be their God, there shall in no wise enter nything that defileth, neither whosoever worketh abomina- aketh a lie, but they only who are written in the Lamb's fe.

A. D.

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## THE BABE OF HEAVEN.

you love God ?'

question came from a sweet pair of lips. Opposite sat a n of a striking exterior. The man and the child were tra- i a stage-coach. The latter sat on her mother's knee ; her , beautiful beyond description, looking out from a frame of ace-work. For four hours the coach had been toiling on nequal road, and the child had been very winning in her s, lisping songs, lifting her bright blue eyes often to her face, then falling back, in a little old-fashioned contented ar mother's arms, saying, by the mute action, 'I am happy

re than an hour the dear babe, scarcely yet entering her , had been answering the smiles of the young man, who had sed with her beauty. He had nodded his head to her little e had offered her his penknife to play with ; and at last his it over to her as every glance of a holy love and a trusting le his pulses leap with a purer joy ; and as the coach rati- se began to wish the end of the journey were not so very

ld had been sitting for the last fifteen minutes regarding ; man with a glance that seemed almost solemn, neither ; his caresses, nor smiling in the dear face that bent above houghtfulness seemed to spread over the young brow that ; yet been shadowed by care ; and as the coach stopped at loor, and the passengers moved uneasily preparatory to

leaving, she bent towards the young man, and lisped in her voice these words,—

‘Does you love God?’

He did not understand, at first, in the confusion, and became nearer—and the voice asked again, clearly, almost eagerly you love God?—the thoughtful, inquiring eyes meantime looked into his own.

The young man drew back hastily, blushing up to the roots of his hair. He looked in a sort of confused, abrupt way, the child, who, frightened at his manner, had hidden her face in her mother’s bosom, turned to the coach door, gave another look as if he longed to see her face, and then he left the coach.

He hurried to his hotel, but the little voice went with him. It seemed an echo in his heart constantly repeating the question—‘Does you love God?’

Several gay young men met him at his hotel. They appeared to have been waiting for him, and welcomed him with mirth that was almost boisterous. They had prepared an elegant supper, and when he had been to his room, escorted him to the table. The fulgour of the gas fell upon the glittering furniture; red wines threw a glow of a luminous hue athwart the snowy linen; there were wit, faces light with pleasure, everything to charm the eye and please the palate; but the young man was conscious of a void he had never experienced before. His heart ached to see the child again, and anon he seemed to hear her words,—

‘Does you love God?’

It came to him when he held the red wine to his lips—he heard amid the clatter of the billiard balls, the shout of merriment that filled the wide room—everywhere. Whichever he turned he saw the earnest glance of that blue-eyed child, the low voice singing, the low voice laughing, the low voice asking—

‘Does you love God?’

It followed him to his bedside. He tried to drown it in a song, in careless levity; he strove to sleep it away, but he had his dreams. The next night he met a fashionable friend, who took her to some place of pleasure. She was very beautiful, dazzling in her robes. The gleam of pearls, and the lustre of sables, vied with each other to enhance her loveliness; but even as she came sailing into the room, with smiles upon her young, red lips, a welcome in her words, there came, too, floating noiselessly beside, the presence of that angel-child. The better feelings his recent presence had awakened were warm yet; and, before he knew it, the young man said quickly and earnestly,—

‘Does you love God?’

‘What do you mean?’ exclaimed the young girl, with a look of surprise.

‘I was thinking, as you came in, of a lovely child I saw yesterday,’ he replied. ‘As I was in the act of leaving the coach, she looked up and asked me that question.’

‘And what, pray, put it into the child’s head? What is the answer?’

‘I am ashamed to say I was not prepared with an answer,’ said the young man, casting down his eyes.

at pleasure had no gratification for him. His feet trod the mazes of the dance, his smiles were forced, and more than was said of him,—He does not seem himself.

It was not like the gay, thoughtless self of former years. A still pool lying in his bosom, the waters of which had never been disturbed.

The little child had dropped a pebble in, and the vibration shall reach eternity.

Worn and travel-weary, a thoughtful man walked through the principal street of a large city. As he went on, apparently absorbed in his own meditations, his eye accidentally encountered a young girl coming down from the window of a handsome house. His countenance suddenly changed—he paused an instant—looked at the window—and in another moment his hand was on the latch. He was ushered into the very room where sat the lady.

“Will you pardon my intrusion,” he said, “but I could not pass by you accidentally at the window. I have never forgotten our little girl, who, five years ago, in a stage-coach, put to me the question: “Does you love God?” Do you remember?” “Yes, I do,” said the lady, smiling, “from the circumstance that I much startled and confused; but my dear child asked every person with whom we met that or similar questions.” “The innocent face is engraven on my heart,” said the young man in emotion. “Never, since that day, have I been tempted to do which my conscience would not sanction, but the earnest gaze with which she regarded me before she asked the question came to my mind. Would she remember me, do you think?” “I thought! of course she would not. But I should remember her here—under any circumstances. Can I not see her, mother, as she is at home with you? I long to take her in my arms, and once more the voice that God has used to draw my heart

to her, that in his eagerness he did not notice the paling cheek—the tremor of the mother’s lip—the sudden placing of her hand on her heart. Strange, also, that he did not mark the absence of the little feet, of little gentle indications that a child’s fingers had been in the room about him!

As he ceased speaking, there came over him a startling consciousness. He saw the tear-stained cheek turned towards the door; he noticed the garments of sombre hue; *he heard the silence within.*

“*She is—the child—*”

“*in heaven,*” came low and broken from the trembling lips. The young man sank back on his seat, agitated, dumb; sorrowful and with so rude a touch torn open the still bleeding wound of his manly heart.

“*Sad tidings,*” he said, after a long pause, and his voice was “*dear little angel! she is then speaking to me from the*

“*Sheer*” she arose and beckoned him to follow her. Into a little chamber she went, where, in a case, were the books her father’s, her Bible, her beautiful rewards, her childish toys.



'There,' said the mother, now quite broken down, and so she spoke, 'there is all that is left on earth of precious Net

'No madam, that is not all that is left; I am a monument of mercy, made so through her holy influence. Before she asked that question on that eventful day, my mind was a chaos of bewildering and conflicting errors. I had dared to question the existence of an Almighty Creator. I had defyingly thrown my arms at Him, who in great forbearance has forgiven me. My sin for evil was unlimited, because men looked up to me and called me for their leader. I was going the downward path—groping in a great labyrinth of error, and dragging others with me. Up to this time I might have been a debauchee, a libertine, a profligate wretch, but for her unlooked-for question, 'Does *you* love God?' O! that voice! that look! that almost infinite sympathy that divine pity, that through her glanced into my soul. My tears these tears bear witness that your child left more than precious and perishing toys!

Utterly broken down, the strong man wept like a child. What he had said was true; for he held the hearts of men in his grasp, a genius he was now one of the strong ones of the earth, his powerful mind was engaged in spreading the tidings of man's redemption through Jesus Christ.

O, little children, do a mighty work!

Reader, in the sweet accents of that babe of heaven, is the voice in your heart asking,—

'Does *you* love God?'

*The A*

## Correspondence.

### FASTING.

DEAR BROTHER MILNER,—It was my privilege recently to sit at the tea-table with a small company of esteemed christian friends when the important subject of devotionality of spirit was agitated and, I trust, profitably discussed; and just as the time drew near for parting, the subject was changed to that of fasting, when a brother expressed his wish that I would give him a thought thereon. This I hasten cheerfully to do, but prefer doing so through the medium of the *Advocate*, so that the brethren generally have the advantage, if any is to be derived therefrom, at their desire to do, not dogmatically, but rather suggestively and in a good measure of that love which is, especially in seasons of distress and deep religious anxiety and grief, a sweet and comfortable assurance to my soul that I have passed from death unto life.

The chief point presented for consideration was upon what or by what authority we can recognise fasting as having a connexion in or connexion with the Christian religion—an act acceptable to God and beneficial to the Christian. If one should say, we find in the New Testament any direct command to fast, another might say with equal truth, neither have we any such direct command to break bread on the first of every week, or if one should say I

stians, with the approbation of the apostles, observed the Lord's *per every* first of the week, and that this is one of the things which *ired* apostolic tradition has handed down to us, another might that a similar remark would apply to fasting.

The disciples of John once said to Jesus, 'why do we and the *rices* fast oft, but thy disciples fast not?' and our Lord replied, *in* the children of the bridechamber mourn so long as the bride-*om* is with them? But the days will come when the bridegroom *ll* be taken from them, and then shall they fast.' In which the *riour* recognises that fasting would exist among his disciples sub-*iently* to his sojourn on earth, while the fact of his being taken *ay* from them was spoken of as the cause, or one of the causes of *ir* fasting, considering that they fasted not while he was with *em* would make it appear that fasting is not an act to be observed *ntated* seasons, days, or months, but rather an extraordinary *ncise* for special occasions. That the disciples did fast upon other *asions* is seen by reference to Acts xiii.: 'As the Church *minis-* *ed* to the Lord and *fasted*, the Holy Ghost said, separate me Bar-*has* and Saul, &c. And when they had *fasted* and prayed, and laid *uds* on them, they sent them away.' And again, Acts xiv. 23, *nd* when they had ordained them elders, and had prayed with *ing*, &c. The thought naturally suggests itself, if we earnestly *ntend* for the Breaking of Bread *weekly* because it was so observed *the* first churches, should we not pay some attention to fasting *em*, at least, we are attending to some of the important affairs in *nection* with which we find the Church associating *fasting* with *eyer*, &c.?

That the breaking of bread is a divine institution delivered by the *rd* himself is admitted by nearly all, (the observance of it every *st* of the week being the point on which we are regulated by the *proved* example of the primitive church) and that we do not read *fasting* being thus ordained by the Saviour is also admitted, but it *ty* be said by some that this was unnecessary as it had existed for *as* as a religious usage, hence the surprise expressed by the *cles* of John that the followers of Jesus fasted not. Jesus himself *nd* also instructed others how to do so in an acceptable *enor*. We find but little said of fasting in the apostolic epistles, *that* Paul recognised its existence among the saints is evident *in* the fact that in one instance, at least, he gave instructions *cerning* it, 1 Cor. vii. 5.

*From* these considerations it appears to me that while fasting is *a* divine ordinance peculiar to Christianity, (for, like prayer, *ice*, &c., it existed ages previously) it is an exercise suitable for *lliar* occasions, and, when devoutly attended to, is acceptable to *l* and beneficial to man—that it may be acceptably observed by *ndividual* believers, by Christian households or by the church in its *ctive* capacity, when extraordinary circumstances render it *ossible*—what those circumstances are must be determined by *ndividual* Christian, the head of the Christian household or the *sch* as the case may be; that the Christian Scriptures give us an *ample* of some of the circumstances that would justify the church *fasting*, such as setting apart of elders or separating brethren for *missionary* enterprise, and that circumstance will sometimes occur

in christian households, which legitimately calls for  
tion before, and devotion to God in fasting and pray

Please, dear brother, give us a hint or two in t  
believe me with christian love,—ever faithfully you  
*London.*

We entirely coincide with our brother's conclus  
disciples more like the Master, had they more of l  
zeal of their Father's house consume them, they wo  
oft. There is abundant cause for fasting in the de  
faith, and the low state of the church's piety. W  
earth, he would again exclaim, 'Oh that my head  
mine eyes a fountain of tears, that I might weep d  
the slain of the daughter of my people.' Alike o  
occasions as our brother points out, and in seasons  
fasting and prayer doubtless become the childr  
chamber.

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**Intelligence.**

## CONNECTION BETWEEN FAITH AND BAPTISM.

r beautiful connection has been divinely instituted  
aith and baptism. As soul is to body, as love is to  
as life is to birth, so faith is to baptism.

in its most important element, is confidence—  
both a profession and an expression of confidence.  
the hidden principle through which the soul is  
submit to Jesus—baptism is the overt act of sub-  
him.

said the Redeemer, 'Go ye into all the world, and  
gospel to every creature. He that believeth *and*  
shall be saved, but he that believeth not, shall be  
l.' Mark xvi. 15, 16. This 'believeth *AND* is  
must ever puzzle those who are bent on putting  
hat God has joined together. They make compar-  
ing of baptism—so did not Jesus.

nection between faith and baptism, expressed in  
16, is *implied* in Acts ii. 38, 39. Let us bring  
plication.

writers have noticed the absence of any express  
faith in the celebrated reply of the apostle Peter  
raising inquiry which his sermon had elicited. The  
cried out, 'Men and brethren, what must we do?'  
e answered, 'Repent, and be baptised every one  
ON\* the name of Jesus Christ, for the remission of  
e shall receive the gift of the Holy Spirit. For  
e is to you, and to your children, and to all that  
; as many as the Lord our God shall call.' Faith  
named—how comes this to pass?

wer we have generally met with has been to the  
as the inquirers did already believe, it was un-  
or Peter to command them to believe, and that  
believe their very distress and inquiry bear testi-  
e it was their crediting the resurrection, ascension,

tedly the original preposition should be translated, which is not  
'into,' but *epi*, the primary meaning of which is 'on,' 'upon;' and  
Robinson is figuratively applied, among other things, to 'that upon  
g rests as a basis, foundation, or support.' With a like beautiful  
is construed with *name* in Matt. xviii. 5, Luke ix. 49, xxiv. 47,  
3. Luke xxiv. 47 finely suggests that as, there, the apostles were  
proclamations of repentance and remission upon the name of the  
so, here, their converts were to *found* their obedience in actual  
immersion *upon* the same immutable basis.

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messiahship, and lordship of him whom they had crucified which so terrified them.

Without denying that there is a measure of truth in what we are bold to term it insufficient as an answer to the inquiry, Why did not Peter mention faith in his directions to the alarmed hearers?

It is insufficient, because when those hearers asked what they should do, they really did not possess the faith which saves. We admit they believed what they had heard. But then, they had not, up to that point, heard the complete gospel. They had not heard of pardon, except indirectly and as far back in Peter's discourse as verse 21. And how could they suppose there was pardon for *them*, the crucifiers of their own Messiah! Hence, at present, the name of Jesus was to them a name of terror—not of trust. This Jesus, whom we crucified, indeed our Messiah; and He now enthroned in heavenly glory—crowned Lord of Alas! miserable men that we are! how can we escape the pending wrath?'—Such would be the fears *their* faith excluded!

But faith includes both credence and confidence—the latter we have termed its most important element. According to the New Testament, no man can be saved without confidence in Jesus as his Redeemer. Now we ask, What ground for confidence in Jesus as their Redeemer had they in his sermon given the murderers of Christ? We find none—none that men in their circumstances could find to hold upon. The name of terror must be converted into a name of trust. The Sovereign's prerogative of power must be associated with his proclamation of pardon. The inquiry into credence in facts must be supplemented by confidence in promises. And these promises have not yet, in Peter's sermon, been given!

The solution of the difficulty, from which we thus discover is therefore unsatisfactory for two reasons, closely related to each other. (1) Peter's proclamation of the glad-tidings was incomplete when he closed his sermon, or, as we prefer to put it, when he was *interrupted* in it. (2) The hearers' faith was imperfect—it entirely lacked the confidence element. Hence, notwithstanding any faith they might have, he might still have enjoined it,—quite as appropriately as repentance—and the question remains unanswered, Why *he not* enjoin it?

reply is, He *did* enjoin it, as strongly as if he had said it by name. If not expressed, it is so essentially that, practically, its indispensableness could not be ignored or overlooked. For, observe, the Apostle directs the name of Jesus as the *foundation* of faith; he calls for repentance and baptism as the *outcome* of faith; he offers forgiveness of sins and the gift of the Spirit as the *enticements* of faith, and he confirms all with the all-including promise of the Gospel as the *warrant* for faith. Peter virtually says, 'Accept this self-same Jesus Christ as the foundation of your confidence. Repentance and baptism exercise your confidence, step forth upon the foundation, and you shall be safe.' We all know that thousands of souls, in lowly, loving obedience did thus lay their feet upon the rock of our salvation; and they were blessed!

O ye perverters of the right ways of the Lord, did not the apostle Peter complete his development of the good news to that conscience-stricken crowd, by requiring repentance and baptism? And did not that innumerable multitude call out confidence in Jesus' name in three thousand voices? What mean ye then by evading and changing and denying the Lord's own love-telling and faith-evoking ordinance?

O ye, dear anxious inquirer, have you not the inspired promise of the way to enjoy salvation now before you? Have you not the name to trust in—the way to plant your feet upon—the salvation to be thenceforth enjoyed—the promise confirming all. The call reaches you; oh! obey it! Do not be admonished to save yourself from this untoward day.

J. B. R.

### JUSTIFICATION.—No. 2.

We have already said that justification is by faith but not alone—by faith without the deeds of the law, but not without the deeds of the gospel—by faith without works of righteousness which we had done, but not without works of righteousness which God requires us to do—by faith without antecedent good works, but not without succeeding good works; and though in stating this, we evidenced each point by Scripture quotation, we purpose here to make

sure, doubly sure, and what is plain still more so. We shall do by an examination of the principal terms in question. These are *justification* and *faith*. It is no intention to show that both words are *terms of character*, that *faith* is a term denoting character, and that *justification* is a term denoting character, that the character indicated by the word *justification*, is developed through the possession of that *faith* which the gospel requires, and, therefore, that it is not a mere arbitrary condition on which *justification* is made to depend, but an appropriate means to a given end, and also that it is only where this character which the *justification* indicates is possessed, that a man is entitled to regard himself a believer in the full scriptural sense of the term.

In attempting to establish this position, we might content ourselves with reference to the words under review, so far as their use in English terminology is concerned. We shall shew in regard to the word *faith*, that while in common day language it means *belief*, it also implies *trust*, and, therefore, that its import is not exhausted by a *mere intellectual act*, but that while it begins with the simple exercise of mental faculties, it truly ends in that state of soul which we call *confidence* or *trustfulness*. And this done we might further trace the expressiveness of the term, by following its lineage through the closely related words, *faithful, faithfulness, faithlessness; trusty, trustful, trustfulness, trusting, trustworthy, trustworthiness, trust, truster, trustee, trusteeship*. Then passing on to the word *justification*, we shall shew its genealogy to be quite as honourable. We shall establish a most intimate family relation. It would be as if that to *justify* is not only to 'declare,' but to 'make' just; that *justification* is the act or process not merely of declaring, but of *making just*. We should, of course, begin with the head of the family, the truly and right reverend name *just*, and doing this the family likeness would appear in every member and generation. It would come out that the affix '*fy*' signifies 'to make,' and that the next final '*c*' denotes 'the act or process of making,' so that we shall have first *just*, then *justi-fy* to make just, and then *justification*, the act or process of making just. And thus we could establish that to be just is to be right; that right is to be righteous, and that in being righteous *doing of righteousness* is the thing meant; for not only

ostle John, but the human conscience, say, 'he that righteousness is righteous.' Then in the last place, we easily shew the nearness of the genealogical relation on these two great branches of this most ancient and venerable stock of words. It would not be difficult to prove from the first the two families had been linked in the indissoluble bonds of holy wedlock. Who can separate the unrighteous from the faithful? What trustee is righteous who is not

What unjust steward or judge could enjoy the confidence of the righteous? Who could believe in the justice of the unrighteous? How comes it that the just regard the unfaithfulness of the faithless as unrighteousness? Who does not see that as belief merges into trustfulness, trustfulness is developed only in righteousness?

With this, and much more to the same effect, we are able to harmonize and explain the words spoken by the holy Spirit, and the use made of them by the holy men who spoke by inspiration.

For proof whereof we submit what follows:—

In the New Testament we have *pistuo*, to believe, to trust, 105 times; *pistis*, belief, faith, or trust, 242 times; *pistos*, believing, faithful, trustworthy, 67 times; then twice we have *pistikos*, faith-causing, *i. e.*, genuine, and once *pistoo*, to make trust-worthy. Now, while *pistuo* is commonly rendered *believe*, and *pistis*, *faith*, yet *trust* is always involved, in some passages as the following our translators have expressed the idea: Luke xvi. 11, 'If ye have not been faithful in the unrighteous mammon, who will *commit* to *trust* the true riches?' Jo. ii. 24, 'Jesus did not *commit* himself to them.' Rom. iii. 2, 'Unto them were *committed* (literally they were *intrusted* with) the oracles of God.' 1 Cor. ix. 17, 'A dispensation of the gospel is *committed* unto me' (literally, I am *intrusted* with a dispensation of the gospel). Gal. ii. 2, 'The gospel was *committed* to me' (literally, I was *intrusted* with the gospel). 1 Thess. ii. 4, 'We were allowed of God to be *put in trust* with the gospel.' Tim. i. 11, and Tit. i. 3; and just as the Saviour counted the apostle faithful and made him his trustee with the gospel, so the apostle says for himself respecting his gracious Lord, 'I am *whom* I have believed, and am persuaded that he is able to *keep* that which I have committed to him against all *day*.' And so were the believers exhorted to shew all *fidelity*. In more passages than this, *fidelity* rather



than *faith* would better shew the meaning. Then, when come to *pistos* always rendered *faithful*, excepting the instances in which it is represented by the terms *sure*, *believe*, *believer*, no one can dispute that character is meant. Let the following examples tell:—

Matt. xxv. 23, 'Well done, good and *faithful* servant.' Luke xvi. 10, 'He that is *faithful* in that which is least, *faithful* also in much.' Acts xvi. 15, 'If ye have judged to be *faithful* to the Lord.' 1 Cor. i. 9, 'God is *faithful* to us.' 1 Tim. iv. 2, 'It is required of stewards that they be found *faithful*.' 1 Tim. iii. 17, 'Timothy, my beloved son, and *faithful* in the Lord.' Gal. iii. 19, 'So then, they who be of faith are blessed through the *faithful* Abraham.' Eph. i. 1, 'To the *faithful* in Christ Jesus.' Col. i. 2, 'To the saints and *faithful* brethren.' 1 Thim. ii. 10, 'Be thou *faithful* unto death;' xvii. 14, 'Those who are with (the true and *faithful* Witness) are called and chosen, and *faithful*.' Besides, all this the grammatical form of many passages in which we have the word '*believeth*' is as undeniably to mark out character. Of this class are 1 Tim. i. 16, and iii. 22: 'I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one who *believeth*;' literally, 'to all the believing' (*panti to pistu*). 'Even the righteousness of God by faith of Jesus Christ is manifested all and upon all them that *believe*;' literally, 'into all upon all the believing' (*eis pantas kai epi pantas tous pisteuontas*). That is to say, all those possessing the character specified, experience the gospel to be the power of God unto salvation; into them as a mighty operating principle upon them as an all-covering panoply, is that righteousness of God which is by the faith of Jesus the Messiah. F

### THE CAMBRIC HANDKERCHIEF.

In one of the busiest streets of a busy city walked an elderly gentleman accompanied by a gentleman who had lately completed his education. Being engaged in conversation, neither of them seemed to attend to anything besides, until the crowd pressing against them caused the gentleman to look round, when he perceived some boys, of a suspicious appearance, following their path. 'Ah, I watch my pockets,' he said; 'I had a warning when last here of what I may expect in your city.'

'What was it?' enquired the lady.

'Probably what is only a common occurrence. My Indian handkerchief was picked from my pocket. "Sir, your handkerchief stolen," said a woman. I looked behind, and there was a young

off with it at full speed; I followed, and if my fingers were ght as his, my feet were. When he saw that I was likely he race, he dropt his spoils, so I recovered my property; and a rogue might have got off better than he deserved, had not nan witnessed the transaction, and provided him with lodg- tis; yet not quite so, for he had to pay by hard labour for d lodging while he remained.'

doubtless he came out of that lodging better qualified and isposed to pick your pocket than when he went in.'

is no affair of mine, Mrs Harman. My business is to a thief when I catch him. Let the chaplain reform him if

d by the society to which the poor culprit will be condemned his imprisonment!' answered Mrs Harman. 'Ah, my dear d Mrs Harman, 'how different is the end man proposes in the an offender against himself, from that which our heavenly designs in dealing with far worse offenders! Man aims only sh; God seeks to convert.'

you hardly expect me to stand preaching in the street to ittle thief whose hand I may find in my pocket.'

I do not. But as we are all interested in the suppression of would have you and all others alive to the importance of ; use of the means by which these poor outcasts may become able members of society, and instead of handing them over y occasion to the tender mercies of the law, endeavour to em where their evil habits may be checked, and their intellect ed.'

perfectly utopian, Mrs Harman, believe me. Show me a instance in which any good fruit has ever been found on one ; crab-stocks, and then I may try to act as you desire the next y pocket is picked.'

I promise me that, do you?' said Mrs Harman, looking up ly in his face.

ay very safely,' he replied, laughing.

ll, when we arrive at the cottage, I will tell you a tale that I ill interest you.'

cottage (Mrs Harman's residence) lay at the outskirts of the nd was soon reached; and when she and her young friend ated, she began as follows:—'You may have heard from your , that I was once in a situation different from that which I copy; that it was, in fact, what many would call wealthy. h this portion of my history I am not going to trouble you, save mention that it was then the circumstance took place which the groundwork of my present story. I had driven out one an open carriage to make purchases in the city, and was re- g home, when I had occasion to stop in a crowded thorough- speak to a person whom I employed. While doing so, I for- t at the other side of the open carriage lay a basket containing aluable articles, and out of which hung a *cambric handkerchief*. ; finished my business, I turned round just in time to see a parently about ten years of age, draw the handkerchief out; was on the point of making off with it when my servant him by the ragged collar of a miserable coat, and applying to

him some not very complimentary epithets, was about handing him over to a policeman, when something in the boy's countenance struck me with compassion. He had not only the appearance of extreme want, but when detected in the theft hung his head with shame, a burning blush spreading over his wasted and pallid features. "No, John," I cried, "do not give him up to the police. Let us try if we cannot do something better for him than that."

'It was in vain that John declared the little vagabond desired nothing but the jail. I resolved to have my own way, and to make an experiment with this unfortunate child. I told him where I lived, promising him a good dinner and a coat if he would come to my house that evening. It would have amused you had you seen a servant's face when he heard me inviting a thief to my house, and promising him a reward for coming; predicting that I should have a visit from a gang of housebreakers, and that this "little vagabond" would show them the way. I promised him to be cautious, and not to let the boy see any of the house until we had proved him. He came an hour after, and had I not been myself watching for him, he should never have known of his arrival, for he hung about the door without courage to knock. Most unwillingly the cook sent him out a plentiful dinner, and I stood by while he ate it, or rather part of it, as he did not finish what he got: when I urged him to do so, he asked leave to take the rest home. As yet I had asked him no questions, but now enquired where was his home? Whether he had parents, or any family living? Where his home was he would not tell; but he had no father, no mother, no brother nor sister; and with much difficulty I gathered from his lips the following tale:-

'His father had been a labourer, and was killed by a fall from a scaffolding the preceding year. His mother went out to work, and earned a miserable pittance, which just preserved them from starvation. She had died about three months before I met him (probably from want), and he had not any one to look to for a meal but the owners of the lodging-house, one corner of a wretched garret which he and his mother had occupied. These people would allow him to remain only on one condition, namely, that he would do "something" for his own support. What that something was you can easily guess, and he soon learned the necessity of attending to the requirements. Becoming a regular street pilferer, if he returned home in the evening empty-handed he was beaten and sent supperless to bed; and such had been his life from the time his mother died until I learned his melancholy story.

I was encouraged in my desire to take some steps to rescue him from destruction, by perceiving that he was not yet hardened to crime; and I was still further encouraged by seeing a glow of pleasure on his countenance at my proposal to give him a bed in my out-office, and breakfast and dinner every day, provided he would give up his wicked practices, of which I tried to show him the evil, and after he had done some errands, and what he was capable of doing in our farm-yard, attend a school every day. Well washed, well clad, and looking fresh and strong after even one week of his new life, Ned C—— went to the school, where he did full justice both to himself and his master. There was nothing which the master was capable of teaching that Ned did not show he should, after a while.

of learning. There was one branch of knowledge in which it gave me by far the greatest satisfaction—I mean the which maketh wise unto salvation. He attended a Sunday, and quickly evinced a deep interest in the lessons there. His behaviour became marked by so much propriety, that I, I may say, even the respect of those who had known instances of his early life. Still, as he grew up, I could perceive symptoms of an uneasy and unsettled mind; and on mentioning him about it one day when he was just eighteen, he told me that the one thing he desired more than any other was to get away from the scene of his juvenile wickedness, and to fortune in some foreign land. I could not blame him, and as I valued him as a useful and trusty servant, I resolved to do his wishes by every means in my power.

I then sent some friends abroad, and to them I recommended Edward. He had laid by some money while in my service, and I was glad to make such an addition as would provide him with a respectable outfit. The morning on which he went I said he had a favour to beg of me; I saw his lips tremble, and he looked flush as he told me what the favour was. It was only if I still had the remains of the *cambric handkerchief* which he had used as the means of introducing him to me, I would allow him to take it with him. It would be of use to him in two ways, he said; it would remind him of what he once was, and keep him humble; it would also remind him of her who had rescued him from his condition, and keep him grateful. It was with many tears that I gave him the handkerchief; it had my name embroidered on the reverse; he gazed on the letters, and folding it up in paper, he said his prayers and blessing, and departed. I heard from him in about a year. He had got a situation in a counting-house. He could write frequently, and in about a year I had the joy of receiving a letter from his master, informing me that Edward was every day standing higher in his confidence, and he had little doubt that he would one day do well in business for himself.

Some years elapsed, and then the change in my circumstances occurred, by which I was plunged from affluence into comparative poverty. I had to part with everything except what would enable me to live in the simplest style two humble apartments, into which I moved when I left my house. I could not bear to inform Edward of the reverse I had undergone, and when I wrote to him I mentioned that I had changed my abode; but this would not do. He begged to know why I had left my pleasant home, and he asked his questions till I could evade them no longer, for he was full of want of confidence in him, and of keeping back something he ought to know. I then told him all, at the same time telling him that I was very happy, as happy as ever, and that one of my pleasantest thoughts was that I had been the means of his good fortune and prosperity.

Some several months before I heard from him again, and one day, when I began to wonder at his silence, I was told that a gentleman wished to see me. Not feeling well, I was unwilling to admit him, and sent to request that he would send up his name. The messenger brought in reply, not a card, but a small parcel, which, when

I opened it, I found to contain *the cambric handkerchief!* It was ward C—. After the receipt of my last letter he had been prevented from coming home at once by the necessity of arranging a large amount of business in the concern, of which he was my junior partner! The moment he was free, he set out for his native land that he might see me. I need only add, there was nothing which he could offer that he did not warmly and affectionately offer upon me, but the utmost he could prevail upon me to accept was the long lease of this pretty little cottage, with the adjoining garden and field, where I live with every needful comfort, and possess the ability to show kindness to the poor and the afflicted. Edward returned to his adopted home, taking *the cambric handkerchief* with him, and he does not allow me to forget him!

'Well, Mrs Harman, your's is really a very interesting story,' said her young guest, 'and it has made me feel that if I could see the poor boy whom I handed over to the police, I should be disposed to see if some means could not be adopted for endeavoring to reclaim him.'

*Pennsylvania J.*

### THE LIBERTY OF CHURCHES.—No. 1.

In an article entitled 'The Field of Enquiry,' contained in the number, we laid down the following proposition, among others—'That every scripturally organized christian congregation is competent and in duty bound to manage its own affairs, free from external control.'

To unfold this subject a little now, in order to an after consideration of it, let us look at some of the scriptural facts on the *congregational constitution* (as, for the present, we name it) of the apostolic churches.

We premise only that the original word *ecclesia*, commonly translated 'church' in King James' Version, is not fully represented either 'church' or 'congregation,' but that we employ the terms interchangeably to denote it in the absence of a better name. *Ecclesia* strictly signifies a body of persons *called out* from the world. We now direct attention to the churches, congregations, or assemblies, called out from the mass of Jews and Gentiles by the presence of the apostles and their fellow-labourers.

Opening the New Testament,—

1. We find that 'the church' in Jerusalem consisted of the body of 'the saved' who 'were together,' and 'continued in the apostles' doctrine, and in the fellowship, and in the breaking of the loaf, and in the prayers.' Acts ii. 42, 44, 47. It requires more than the believers meeting together in Jerusalem to constitute that particular church.

2. We find 'the church' in Antioch of Syria meeting and assembling together, and Paul and Barnabas 'assembling themselves in the church' for the space of 'a whole year.' 'The discipline that is, the whole body of them in Antioch, formed the church that is, the one church or congregation there. An inspection of Acts xi. 25-30 will satisfy of this. When brother Agab

Jerusalem and prophesied of the approaching famine, he did give *orders* to the church in Antioch to send relief to the poor stricken ones in Judea. But the disciples in Antioch freely and rationally 'determined to send' such relief, 'which also they committed to the hands of Barnabas and Saul.'

We find the first mission tour of the apostle Paul resulting in the conversion of individuals in Antioch of Pisidia, in Iconium, in Lystra, and in Derbe, Acts xiii. and xiv. And these individuals, being converts, were not formed into mere societies, collectively constituting one church, but into distinct churches. Hence, says the apostle, chap. xiv. 23, 'And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.'

We find these devoted missionaries, on their return to Antioch, reuniting *the church* together, and rehearsing all that God had done through them, and how he had opened the door of faith unto the Gentiles, chap. xiv. 26, 27. This confirms what was said above about the nature of the church. Here we have further evidence that it was a church which could be *convened* to hear a report of evangelical labours. We next find the two congregations of Antioch and Jerusalem being brought into a most interesting relation, chap. xv. The well-known controversy respecting circumcision had arisen in the former, and was referred for settlement to the latter. Now any one may see at a glance that there was no assumption of authority over the church in Antioch by that in Jerusalem. The latter had not been constituted a court of appeal; but the apostles being resident in Jerusalem, and the elders and brethren there being more firmly established and more fully instructed than themselves, the brethren at Antioch voluntarily sent a deputation to Jerusalem about the question in dispute. The fact that there were inspired men in the elder church certainly gave their decision an authority to which no other church, destitute of such men, can lay claim. And yet, apostles being there were in Jerusalem, the entire manner in which this controversy was referred to that city, fully vindicates the sisterly dignity and liberty of the Antiochian community.

We find, at the close of the same chapter, Paul, accompanied by Barnabas, passing 'through Syria and Cilicia, confirming *the churches*;' and, in the commencement of the next chapter, the same apostle, visiting *the cities* before evangelized, and, as the result of his visits, churches were established in the faith and increased in number.

How obvious that these churches, instead of being huge congregations or imposing hierarchies, were simple and distinct societies.

We find, in chapter xx., the interesting incidents connected with Paul's charge to the Ephesian elders. The elders are mentioned in the plural, the church in the singular.

The disciples in Ephesus formed a complete church. They formed *a church*.

There was a plurality of elders, who were the overseers of the one church.

These facts are clearly brought out in verses 17 and 28. In this portion of apostolic history places before us neither one bishop over many churches, nor one bishop over one church, nor many bishops over many or several churches, but simply many

bishops over one church or one flock. We say 'bishops,' every one, in the least acquainted with the Greek, knows that in this passage, where 'overseers' occurs, we have the word (*episcopos*) generally rendered 'bishop.'

The above are the principal facts, named in 'The Acts Apostles,' relating to the local individuality, completeness, a dom of the churches in the first era.

In dismissing the subject for the present, we ask one only,—How is it that in all the memorials of the first church served in this book, we meet with nothing like 'the church of the church of Syria,' 'the church of Asia,' or 'the Petrine the Pauline church,' 'the Jamesonian church'? In other how comes it to pass that in the 'Acts' we find nothing in style to 'The Church of England,' 'The Church of Scotland Lutheran Church,' 'The Wesleyan Church,' &c., &c.? Sure must be some *reason* for this marked difference of names? \ it, think you, dear reader? J.

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### Literature.

*The Greek Article in relation to the Holy Spirit, and his presence in the Christian Church.* By Joseph B. Rotherham. Ne S. Owen; London: Grattan, Amen Corner; Edinr.: J. T. We have just had time before going to press to give this work a perusal as enables us to give it our most hearty recommendation. Once it is known it will need no letter of commendation. It fail to bespeak for itself in a little while a place in the corner of every brother who earnestly desires to understand the oracles. Such is its character. Brother Rotherham has availed himself of the best authorities in the determining of the critical question he had proposed for solution. But though he does not for a moment forget his own individual responsibility certainly, after laying a good foundation, he rears after his own a not less goodly structure. We must not allow our readers pose that this is a pamphlet which has just to be once, twice, thrice read, and done with. It is no such thing. It is a And to all, whether possessed of the larger works referred to it cannot fail to prove a most valuable handbook and aid to the understanding of the living oracles. For this most important we do right earnestly recommend the brethren to procure this

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### Cloud of Witnesses.

**MINISTERIAL AUTHORITY.**—We believe that the time has gone when in Non-conformist churches at least any doctrinal *authority* can be sustained. We do not believe in the order of priesthood, nor do we hold a dissenting apostolic succession. A christian minister we hold to be but a brother amongst brethren.

rd over God's heritage, but a servant of the Church for sake; wielding no personal or official *authority*, but simply inistrator of God's law; a president, but not a master; a but not a priest.

*The Freeman.*

upper of the Lord became an essential part of the Sunday , as it appears in Justin Martyr, and the whole congregation (b) took part in the communion. It was held necessary the Christians resident in the town should constantly con- union with the Lord and with his church, by partaking of munion.

*Neander.*

the accounts in 1 Cor. xi. 20, and Acts xx. 7, two things to be evident:—First, that the celebration of the Lord's was the *specific object* of the coming together both of the at Corinth, and of that at Troas: the former came together edly) to eat the Lord's Supper; the latter are said to have gether to break bread.

*Andrew Fuller.*

king of bread, or commemorating the death of Christ in the st, was one chief end of their assembling; this ordinance o have been constantly administered every Lord's day, and y no professed Christians absented themselves from it, after ad been admitted into the church; unless they lay under nsure, or had some real hindrance.

*Scott.*

notorious that during the first three centuries of the christian nmunions were held, with the frequency of which among us e neither example nor resemblance. It is also notorious that ginal frequency of communions declined as carnality and ion gained ground. And it is no less notorious, that it has rged as a weighty duty by the best of men, and the best s, in the best of times.

*Dr Mason of New York.*

y week, at least, the table of the Lord should have been for christian assemblies, and the promises declared, by which, king of it, we might be spiritually fed.

*Calvin.*

are not obliged to communicate *constantly*, by what argument be proved that we are obliged to communicate *frequently*? ore than once a year? or once in seven years? or once before ? And in a letter to America he writes—'I also advise the o administer the supper of the Lord on every Lord's day.'

*John Wesley.*

manifest that if it be not our own faults, we may have an nity every Lord's day when we meet together; and therefore rch is guilty of laying aside the command, whose order and doth not require and provide for this practice.

*Archbishop King.*

### Pearls of Truth.

want of leisure is often only the want of inclination. onger the saw of contention is drawn, the hotter it grows. open their ears to flattery, and shut their eyes to truth.



The best way to condemn bad traits is by practising good ones.  
The reproaches of a friend should be strictly just, and not frequent.

There cannot be a greater treachery than first to raise a confidence and then betray it.

Modesty and humility make up the brightest crown of great performances.

A life of full and constant employment is the only safe and one.

The rose has its thorns, the diamond its specs, and the best man has his failings.

Honour yourself and you will be honoured; despise yourself and you will be despised.

Love is a weapon that will conquer men when all other weapons fail.

There is no joy like that which springs from a kind act or a pleasant word.

A faithful friend is he who will give me one loaf when he has two.

The steel edges of a purse may be kept from rusting by charity.

Nothing elevates us so much as the presence of a spirit superior, to our own.

Honour the good that they may love thee; be civil to the bad that they may not hurt thee.

Distrust the sincerity of that man's friendship who is very kind to everybody.

Idleness is the Dead Sea that swallows all virtues, and that has made sepulchre of a living man.

Graceful manners are the outward form of refinement in the conduct and good affections in the heart.

Parents who are ignorant of their duty, will be taught by the conduct of their children what they ought to have done.

Be not angry that you cannot make others as you wish, since you cannot make yourself what you wish to be.

Our sorrows are like thunder-clouds which seem black in the distance, but grow lighter as they approach.

Opportunities to do good create obligations to do it; he that neglects the means must answer for the end.

An avaricious man is like a sandy desert that sucks in the rain, but yields no fruitful herbs.

*Family Fr.*

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## P o e t r y.

### THE SCENE AT THE GATE OF NAIN.

Luke vii. 11-17.

In Judah's land in ancient times stood Nain,  
Near Ender, where abandoned Saul the witch  
Consulted, and invoked the seer.\* Not far

\* 1 Samuel, chap. xxviii.

Remote was seen mount Tabor, where the son  
Of Abinoam, with Deborah, and  
The host of Israel stood, before they put  
To flight Sisera and his charioteers.\*

Once Jesus entered Nain, and as he drew  
Nigh to the city gate, out thence was brought  
A man, whose spirit fled, had left the dust  
To mingle with the cold, yet kindred earth.  
Death came to him in ardent youth, and reft  
Him from a mother's love, and she was left  
Alone, bereaved of husband and of child,  
To mourn in solitude her hapless lot.  
The weeping mother followed to the grave  
Her only son, many of the city  
With her, who seemed to share her sorrow, but  
Their grief could not avail the dead, nor stay  
The bitter anguish of the mother's soul.

This mournful scene divine compassion moved ;  
For Jesus passing knew the woes of her,  
Who sought in tears a resting-place for him  
Who was her solace in declining years.  
He bade the mother wipe her tearful eyes :  
Then to the bier approached whereon the youth  
Was stretched. He touched it, and the bearers stood.  
Then from his guileless lips in sweetest tones  
Of love, there fell these words, ' Young man, arise.'  
He who was dead forthwith arose and spake ;  
His heart, that ceased to pour life's crimson stream  
Along the channels of his mortal frame,  
Began to beat. His pallid features felt  
The living flame, and blushed. His eyes, in gloom  
Of midnight closed, with strange surprise re-opened  
Upon the world, to see the equipage  
Of mourners, and his mother still in tears.  
Transported, she beheld the change, and leaped  
For joy as Jesus from the bier conveyed  
Him to her side fresh with the bloom of youth.

What joy, O woman, must have filled thy heart,  
When to thy fond embrace thy son, most dear,  
The Lord of life and glory did restore,  
Whom strangers carried to the lonesome grave !  
Didst thou discern this sympathising friend  
To be thy Saviour, not from present grief  
Alone, but future woe ? O didst thou see  
In him the brightness of the glory, and  
The character divine ? Of him it was  
That Moses and the holy prophets spake,  
Who should redeem from death and hell ; and life  
And immortality reveal to men  
Lost and undone, ripe for eternal woe.

\* Judges, chap. iv.

Methinks the truth was dawning on thy mind,  
 And those around thee, when with pious fear  
 They said, 'A prophet hath arisen amongst  
 Us,' and 'God hath visited his people.'

A theme this worthy of an angel's song,  
 And even angels could not sing so sweet,  
 Or praise so loud, as magnify his name  
 Complete,—the widow and the orphan's Friend,  
 Whom sorrow touched with sympathetic grief.

O let me this remember oft, that he  
 Who raised the widow's son, again shall speak ;  
 His voice all in the graves shall hear, and shall  
 Come forth, they that are good to endless life,  
 The rest to pine in never-ending woe.

29th March 1859.

ALEX. DAN

'MY GOD, MY GOD, WHY HAST THOU FORSAKEN

Matt. xxvii. 46.

WHY dost thou so forsake him? Oh, my God!  
 When on him rests such weight of agony,  
 Why must thy best-belov'd forsaken be?

Why so forsake him, when his spotless soul  
 Has passed, unscathed, through life's temptations ;  
 Why so forsake him—harmless, undefiled?

Why so forsake, when ingrate hands have twined  
 The crown of torture round his peerless brow ;  
 Why, oh, my God, is he forsaken *now*?

Now, when the hands whose touch was purity,  
 And life, and healing, with his blood are dyed—  
 His blood, that fain the sin-driven nails would hid

Now, when they mock him whom he sought to ble  
 Blaspheming thee, when they despise thy Son ;  
 Dost thou, too, frown upon thy holiest One?

Why, when all earth deserts him, should thy face  
 Be shrouded from his sight, while from thy throne  
 Comes Ephraim's curse? Why leave him thus *al*

Why, when he merits heaven's eternal praise,  
 When he suns earth with his incarnate love,  
 Why, *now*, thy favour from his soul remove?

Ah, Christ-bought soul! let God from heaven repl  
 HE was forsaken that *thou* mightst not be!  
 Oh, wonder deep and high! Oh, solemn mystery

He was forsaken—he, the Christ of God,  
 The equal with the Father, that thy sin  
 Might thee forsake, and thou his glory win.

He was forsaken, that the awful stroke  
The sword of justice gives might turn from thee,  
And thou no more of law the bond-slave be.

He was forsaken of the Father's smile,  
That awful grief upon the cross he bore,  
To purchase *thee* that smile for evermore.

Thy sin upon his breast he laid, whose sight  
The eye that cannot look on sin abhorred,  
Thy curse was laid upon creation's Lord.

He was forsaken; melt, oh, heart within!  
That God before high heaven this oath might take—  
'Thee, Christ-bought soul, *thee* will I ne'er forsake!'  
*The Appeal.*

## Correspondence.

### AVOIDANCE OF EVIL—QUERY AND REPLY.

MR BROTHER MILNER,—Are professed disciples of the Lord Jesus  
of the breach of any christian law, by going into a public house  
e *Lord's day and purchasing intoxicating drink*? Can it be said  
ch that they are 'avoiding the very appearance of evil.' By  
ring the above questions in the Christian Advocate you will  
s, yours in the one hope,  
mchester.

HENRY MERRITE.

injunction, 'abstain from all appearance of evil,' should certainly  
nt Christians doing what even the world regards as evil. If  
ntiment of Christians be not in advance of that of the world,  
rmer cannot reform the latter. If, on a question of public  
s that is agitating the whole civilized world, Christians lag  
d, not only will they lose the transforming power they ought  
ness, but their good will be evil spoken of. It is no justification  
e question before us to say that no evil is done, for the apostle's  
ction goes quite beyond the prohibition of evil doing; he calls  
s avoidance of the very appearance of it—all appearance of it.  
, though it be said that in such a case evil is avoided, it can-  
s said that the appearance of it is shunned. Ed.

### CHURCH FELLOWSHIP—QUERY AND REPLY.

a sister in the faith, I request answer to a question that  
les me much. What is the duty of a sister, or sisters, out off  
the means of apostolic church worship? In regard to the sects  
which we are surrounded, are we to keep entirely aloof, so that  
my not avail ourselves, occasionally at least, of the opportunity  
memorating the Saviour's dying love, even with those of them  
in the practice of believer's baptism come nearest to the stan-  
of truth?

S. S. C.

Nothing is plainer than that the apostle enjoined the withdraw from those who do not keep the ordinances as he them, Rom. xvi. 17; 1 Cor. xi. 1, 2; 2 Thess. iii. 6. We hesitate in saying that the call of 2 Cor. vi. 14-18 is im binding in these days of laxity and indifference. Yet in churches there were things wanting, Titus i. 5. But the was to set in order such things. While, then, we are far ing that in instances where there is a readiness to do the of God, the faithful should hold no fellowship, nevertheless does require that where there is a persistent ad human usage in the face of divine teaching to the contrar tion is the rule. Churches that maintain believer's ba immensely in advance of all that practise infant affusion, only one item of the faith, and in the case of such church cognize the unbaptized and unconverted in their offerings worship and fellowship, we find no warrant in the statut communion with them. If they hold that baptism is believers, they ought, in consistency, to hold all christian and privilege to be sacred to the baptized. A sister plac circumstances of S. S. C. will have more fellowship with her Father in her separation, than she can have in any comm fellowships the unconverted; for she will then realize th 'Come out and be separate, and I will receive you, and Father to you, and ye shall be my daughter, saith the Almighty.'

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### Intelligence.

**THE LATE DISCUSSION.**—Our first public discussion Though it is not likely we shall ever again meet Mr Bowe debate, we do not regret having challenged and met him for three nights in Dundee, and three thereafter in Edinburgh a man recognised by many as a christian teacher should to print and publish gratuitously such serious charges a misquoting and garbling Scripture (not against us perso against those whom we know to be most anxiously desiro known the whole counsel of God), without being called it was not to be thought of. For the detractor himself, course the proper feeling, but for those who unwittingly words—who regard him as a reliable teacher, and are ther conclude, as he would have them, quite another regard n tertained. For their sake, as well as for the truth's sake, it needful to challenge as we did. Hence the discussion.

The whole arrangements of the committees were most co satisfactory. In Dundee the interest and attendance we to give ample expectation of much fruit arising from spoken. In Edinburgh, where Mr Bowes is little known, clericism holds her throne, the interest was not so gener the attendance so great. All passed off with due decor last evening in Edinburgh, when Mr Bowes attempted t us into an acknowledgment, that we had chastised him t

one night, in charging him, as we did, with 'wilful misrepresentation,' and with using 'impious language.' That our charges we do not deny: that they were merited we contend. In reply to Mr Bowes' demand for an apology, we rose prepared to defend all we had said, he instantly assumed prerogatives of the chair, and wrathfully declared he had no defence. This brought upon him a universal and storm of hisses, which having partially subsided, the chairman the only word we had used which he thought too strong the word 'wilful.' Our answer was, that in Dundee we charged Mr Bowes with 'misrepresentation;' but, that, we pointed out and repudiated the doctrine imputed to us, and did not permit Mr Bowes repeat his offensive misrepresentations, nor believed that the misrepresentation was wilful, and would not retract the word, and were quite willing to let the report of the Dundee debate settle the question. This was what Mr Bowes got for his wrath.

It is an error of enmity we used to think that the wild beasts with which the apostle at Ephesus were quadrupeds, now we suppose them to be bipeds. We used to think it a mistake for the challenger to name a well accredited opponent; now, however, we are the object of the society of this. With the single exception that Mr Bowes did not mix the discussion with anything like logical or christian reasoning we have no regret concerning it. That he never answered our arguments we leave the report to show. Instead of following up induction and examination of passages, he came loaded with trumped-up inferential accusations of his own, or under cover of passages that do not bear on the questions at issue, together, after the manner of the popular clergy, who go on recumcision to determine the law of baptism, he ran on and on the terms in dispute were not to be found. He achieved however, at Edinburgh, that it suited him to go to Glasgow! It may be proper to state that the occasion of his coming to him in Queen Street Hall with the use of impious language was his exclaiming, 'Will the Omnipotent tie himself to a law of ordinance?' If this be not the language of impiety we do not know what is. If God were a man that he should lie, or that he should repent, but on no other hypothesis was his exclamation justifiable.

These and many such drawbacks, we are glad the discipline of the church—the attention of thousands has been directed to many more will doubtless read, learn, and obey. We think that public discussion must be resorted to in order to draw attention to the all-important matters of the faith of the public life of the Saviour and his apostles (as well as of the reformers of the sixteenth, and indeed of all other ages) as a life of discussion with the established ecclesiastics. Our mode of attack on entering a town or city as an old rule should be at once to challenge the clergy to a public deposition. If they responded, well; if they declined, it would be made apparent. Either way public attention would be aroused. Will brethren King, Rotherham, and Chew, Ed.

**BAPTISMS.**—*Berwick-on-Tweed.* The second Baptised Church was encouraged by the sight of ten believers being immersed into the sacred name on Lord's day, 27th March, though there have been ninety and nine baptised at the same within three years, the desire to see the ordinance administered so great, that the large square, in which there is standing for upwards of a thousand, was filled, and as many more on the outside by Mr Lees for convenience. The spectators paid great attention and respect, as on former occasions, and were able to state that the spirit of inquiry regarding this ordinance abroad both in town and country.—*Glasgow.* Two believers were baptised according to the Saviour's law, and added to the church in Hutchison Street, since last month's report.—*Dundee.* Two young women have confessed with the mouth the Lord Jesus, and were immersed into his name, April 5th, and added to the church in Hammerman's Hall.—*Pathhead, Fife.* The church was gladdened by the addition of two to its number by baptism on Lord's day, April 17th.

**OBITUARY.**—On Monday, the 11th April, our aged and dear sister Barry fell asleep in Jesus in the blessed hope of a joyful reversion to glory, honour, immortality, and eternal life. She was exemplarily punctual in attending to the ordinances of the church, and even in all her weakness was present with the church on Lord's day, two weeks before she died, to break bread in remembrance of that Jesus who saved us, and gave himself for us from all iniquity, and purify a peculiar people to himself, without having spot, or wrinkle, or any such thing. She made her profession on 13th Feby. 1840, and was buried with Christianism, and rose to newness of life. This was effected by the apostolic gospel by our late esteemed Bro. Reid, whose name is ever dear to us. Her mind was richly stored with sacred truths, and the blessed gospel was her favourite theme. She was always at conversation on religious subjects, having known the blessed truths from her youth, which made her wise unto salvation, and the faith that is in Christ Jesus. The sufferings our sister was borne with the resignation of a Christian, the hope of immortality supported her in the last moments of her life, by a joyful exalted Saviour her end was peace. She went down to the grave like a sheaf of corn fully ripe, and has gone into the presence of the Lord.

'Where the saints of all ages in harmony meet  
There the Saviour and brethren transported to greet  
Where the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul.'

*Dundee, 8th April 1859.*

JAMES A.

### WHAT IS CHRISTIANITY?

CHRISTIANITY is not a system of human opinions or speculations: it does not consist in any merely theoretic doctrines; from first to last, in *facts*, that is, in *things done*—in reliable historical verities—in things that are true whether we believe them or not—in things that are to be believed and acted upon just because they are true. The gospel frees men to believe and obey, not to make its testimony, but because it is true.

The facts of Christianity constitute 'the dispensation of grace of God;' in other words, they form the administration of the favour of God to a guilty world. Christianity is essentially a *divine institution*; so much so, indeed, that we know nothing of it certainly or authoritatively, except through the inspired writings called *the Bible*. We do not know what is in the mind of a fellow-creature, except he express his thoughts; so, much less do we know the mind of God except by the verbal revelation of his will. Hence it is that men of wisdom, reason, science, and philosophy, are and ever have been utterly incompetent to answer the questions—What is God of man? How feels he towards him? What is his purpose concerning him? Is he disposed to be gracious? Will he forgive? How can man be just with God? What must he do to be saved? Hence it is that God has spoken of all these topics of sublimest interest; and hence it is that we plead for a direct appeal to the inspired scriptures on every religious subject.

On appealing to this tribunal for a deliverance on the question, What is Christianity? we find the dispensation of the grace of God not only represented as a matter of fact, but of divine will—we find that it is 'the doing of the Lord'—that it is God who is said to have acted—that he is represented as the sole author of the plan of salvation, alike in its conception, execution, and termination. It is in respect to this point in which sin is taken away, that the apostle exclaims, 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again? For of him and through him and to him are all things, to whom be glory for ever, Amen.' Here all



things connected with the economy of mercy are said to be of God, as to authorship, *through* him, as to means, and of him, as to end. So entirely is this the truth that the divine Being is declared not merely to have had no counsellor in the gracious conception, but that no one knew the mind of the Lord; that, on the contrary (save for the revelation of his purpose), his decisions were unsearchable, and his way beyond discovery. It is expressly on this account that the apostle ascribes the entire glory to God; for it is manifest that were he not the sole author of salvation, the glory should not be his alone; and it is equally certain that, but for the assurance of the divinity of the scheme of mercy, the man could have no well-grounded confidence in committing himself to it. Both, then, in order to the glory of God and the confidence of man, his religion must consist in facts of divine authorship and accomplishment. Such are the facts of Christianity; they are God-effected verities.

But these facts are summed up in the love of God manifested in the gift of his only begotten Son. To love is to do; love manifested is the most potent of facts; the love exhibited in the gift of the only begotten of the Father is the sum of Christian fact as respects its divine Author. Hence the testimonies of Jo. iii. 16, and 1 Jo. iv. 9, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' 'In this,' emphatically 'in this was manifested the love of God towards us, because that God sent his Son that we might live through him; herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' On this account, all the facts of Christianity centre in Christ.

The truth as it is in Jesus is thus the centre and circumference of Christian truth. It is the knowledge of God in Christ—of God as revealed in Christ—of God's love as manifested in Christ, which forms that peerless knowledge respecting which the apostle says, I have suffered the loss of all things for the excellency of the knowledge of Christ Jesus my Lord.

Given as the pledge of God's love to man, Jesus came as the ambassador of the Father to the world. He thus appeared as *the Christ*—the Messiah—the Anointed of God for all the high purposes of the salvation of the world, and the glory of the divine Being. As the Christ of God, he is presented

his acceptance as the prophet, the priest, and the king of the Christian economy.

As *Prophet* he claims regard as the one divine and supreme vector of men. 'Hear ye him,' are the emphatic words the voice from the excellent glory concerning him, while the warning of the prophetic scriptures is, 'Him shall ye hear all things whatsoever he shall say unto you, and it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from among the people.' To *hear*, in the sense of these passages, is to *attend*—to *give heed*—to *obey*, when a disciple respects or obeys his master. In a word, the action given by the Messiah is alike for the information and guidance of men. Therefore, the Saviour's complaint of his professed adherents—why *call ye me Lord, Lord, and do not the things I say* ?

While the prophetic office provides for the instruction of men in his ignorance, the *priestly relation* of the Messiah is in his case as a sinner. Had ignorance been all that was required of our race respecting God, a priest had not been necessary ; a prophet had been all that was required. But man is equally ignorant as ignorant, and for this reason the God of all grace provided in his Son a priest as well as a prophet. A man is one ordained of God to offer for sin. No man takes honour to himself ; man cannot constitute a priest ; it is God's prerogative to do so ; humanly ordained priests have no divine sanction ; they can give no assurance to those who come to God through them, that themselves or offerings are accepted. So of Jesus it is written, that he glorified not himself to be made a high priest, but he that said to him, 'I have art my Son, this day have I begotten thee,' said also, 'I have art a priest for ever.' But most worthy of remark is that this wonderful Counsellor is both priest and victim—priest and offering. As the victim he died, 'Behold the Son of God bearing away the sin of the world.' In the days of the Jewish age he appeared to put away sin by the sacrifice of himself. But while as the sin-bearer he died, as a priest he lives. To this end he rose from the dead and sat on high. As the high priest with his offering he is the true holy of holies. He has not entered into the sanctuary made with hands, but into heaven itself, now to appear in the presence of God for his people. There he is the acknowledged mediator between God and men, able to save unto the uttermost all who come unto God by him.

But this ability to save arises not solely from the fact of acceptance of his offering. Certainly, except for his having offered one sacrifice for sins, and except for the acceptance that one offering by God, the disciples of Jesus never could have drawn near with a true heart and in full assurance of faith. But for the knowledge of the acceptance of their high priest and his offering, they could have no conviction of the acceptance through him. Yet it is in view of his possession of all 'authority in heaven and on earth,' that the proof of acceptance culminates, and that the confidence of the shipper through him is established. When we see that God is so satisfied with the mediation of his Son, as not only to have constituted him a priest for ever, but to have invested him with universal power—to have committed all jurisdiction into his hands—to have made and proclaimed him *Lord*, *Heavenly Sovereign* of all, and to have set him at his own right hand saying, *Sit there until I make thy foes thy footstool*—then it is that the utmost assurance is given us of our safety and acceptance in approaching through him.

The kingly relation of the Messiah is, therefore, the complement of his prophetic and priestly offices. The former were incomplete without the third. A saviour without power to save, were indeed no saviour. And here it is that the personal salvation of so many professed believers. Not a few there are who admit the prophetic office of the Messiah—they admit he is a teacher come from God, though as such, his teaching goes directly to the leading men to trust themselves implicitly to him, and so doing, to his every injunction, these persons do not so commit themselves to the Saviour as to leave no doubt of their safety, nor do they so obey him as to realise the idea that they have placed themselves under his immediate government. Now, not more certain than this, that it is just as a man obeys a Saviour, that he is saved by him. He is become the Author of eternal salvation to all those who obey him. Salvation is deliverance from sin; but disobedience is sin; therefore disobedient are unsaved.

The Messiah therefore, in the administration of the will of God, has wisely appointed an ordinance, in which the subject to his government openly avows his subjection, and formally receives the acknowledgment of his divine reign. We refer to the ordinance of immersion. The Mosaic law reads: 'He that believeth and is baptised, shall

It is not said, he that is baptised and believeth, but at believeth and is baptised. Faith goes first; for man or any act, and especially one of the nature of a covenant or oath of allegiance, without faith is sin. In baptism, then, the believer is immersed into the name of the Father, and of the Son, and of the Holy Spirit, that is, he is fully introduced into the relationship which these names denote. He stands thenceforth an accredited disciple of the Messiah. In his immersion he has been baptised into Christ—brought into a vowed relationship to him in all the duties of his high calling. He has put on Christ—assumed his prophetic, priestly, and kingly office—and therefore is endowed with him in all the ineffable benefits of his mediation. Thus Rom. iii. 26, 27, 'Ye are all the children of God by the grace of Christ Jesus, for as many as have been baptised into Christ have put on Christ.'

Under, is it so with you? If not, why neglect the great blessing? If so, be thou faithful unto death, that thy God and Saviour may give thee the crown of life. T. H. M.

### JUSTIFICATION.—No. 3.

UNDERSTANDING now that character is thus indicated by the plainness of gospel terms, let us next note how the closely related words that follow bear out this most important position. Once in Rom. ii. 5, we find *dikaiokrisia*, the Hebrew *judgment* of God. In 81 instances we have *dikaiois*, which signifies *even, straight, right, just*; thus Matt. v. 45, 'Let it rain on the just and on the unjust'; ix. 13, 'Jesus came not to call the righteous, but sinners to repentance'; x. 12, 'Whoever is right, I will give you'; Jo. v. 30, 'My judgment is just'; xvii. 25, 'O righteous Father'; Rom. iii. 14, 'Ye have denied the Holy One and the Just'; Rom. vii. 12, 'Whether it be right in the sight of God to obey men rather than God, judge ye'; Rom. i. 17, 'The just shall live by faith'; Rom. iii. 10, 'There is none righteous, no not one; that he might be just, and the justifier of those who believe on Jesus'; Eph. vi. 1, 'Children, obey your parents in the Lord, for this is right'; Phil. i. 7, 'It is meet for me to stand thus of you'; 1 Jo. iii. 7, 'He that doeth righteousness is righteous, even as God is righteous.' In the third place, the word *dikaiois* occurs 92 times always, rendered *righteousness*

Matt. iii. 15, 'Thus it becometh us to fulfill all *righteousness*;' vi. 33, 'Seek first the kingdom of God and his *righteousness*;' Rom. i. 17, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all that believe, for therein is the *righteousness* of God revealed from faith to faith, as it is written, The just shall live by faith;' iii. 21, 'Now the *righteousness* of God is manifest being witnessed by the law and the prophets, even the *righteousness* of God, which is by faith of Jesus Christ to all and upon all the believing;' ix. 30, 31, 'The Gentiles who followed not after *righteousness*, have attained to *righteousness*, even the *righteousness* which is of faith; but the Jews which followed after the law of *righteousness*, have not attained to the law of *righteousness*. Why? Because they sought it not by faith;' x. 3, 'They being ignorant of *righteousness*, and going about to establish their own *righteousness*, have not submitted themselves unto the *righteousness* of God, for Christ is the end of the law for *righteousness* to all the believing.' Then, for 40 times we have the *dikaioo* to justify, *i. e.*, to make just, by actual character, or by acknowledgment of a just character as possessed. Thus it is that justification is predicated of Luke vii. 29, says the publicans *justified* God, being baptized with the baptism of John; but the Pharisees and Jews rejected the counsel of God against themselves, not baptized of him. So in Rom. iii. 4 it is written of God, 'That thou mightest be *justified* in thy sayings, and might overcome when thou art judged;' the meaning being, what God has said, whether in the way of requiring promise, or threatening, he might be acknowledged as true. These passages are a standing rebuke of the misconception that justification is one with forgiveness. Men justify—they acknowledge him to be just in submitting to his requirements, but to speak of forgiving the Deity were blasphemy. Justification is not forgiveness. Justification is more than forgiveness. In the gospel it is that change of character which follows on forgiveness. The gospel makes the ungodly godly, the unrighteous righteous, the unholy holy, the unjust just, and this is justification. Rev. xxii. 11, 'He that is righteous, let him be righteous still,' we have first the noun *dikaioo*—righteous, and the verb *dikaioo*—elsewhere rendered *justify*: here it can doubt its denoting character. Next we have *dikaioo*

mes rendered as follows:—Luke i. 6, ‘Commandments and ordinances of the Lord;’ Rom. i. 32, ‘The judgment of’ ii. 26, ‘The righteousness of the law;’ v. 16, ‘The gift is of many offences unto justification;’ 18, ‘By the righteousness of one the free gift came upon all;’ Heb. ix. 1, ‘ordinances of divine service;’ Rev. xv. 4, ‘Thy judgments were made manifest;’ xix. 8, ‘The fine linen is the righteousness of saints.’ Then there is the adverb, *dikaios*, five times used in Luke xxiii. 41, ‘We indeed justly;’ 1 Cor. xv. ‘Awake to righteousness;’ 1 Thess. ii. 10, ‘How holily, justly, and unblameably we behaved;’ Tit. ii. 12, ‘We should live soberly, righteously, and godly;’ 1 Pet. ii. 23, ‘that judgeth righteously.’ In the seventh place, we find *dikaiosis* twice—Rom. iv. 25, ‘He was delivered for our offences, and raised again for our justification;’ v. 18, ‘The gift came upon all men unto justification of life.’ Further there is *dikastees* thrice; rendered *judge*, as in Luke 4. And lastly, *dikee*, four times; rendered *judgment* Acts xxv. 15, *vengeance* in xxviii. 4, *punished* in 2 Thess. and *vengeance* in Jude 7.

Now, while by this examination of all these related terms appears manifest, beyond the possibility of successful dispute—that justification, in scripture style of speech, has reference to character; and while we have instituted this examination for the express purpose of shewing that it is quite alike to suppose that justification is only another word for righteousness, we certainly do not wish to have it understood that the term justify is not employed forensically. That its forensic use is not disputed by its being argued for as a descriptive of character, but rather the reverse; for it is the function of a judge—a *dikastees*—to judge according to character. We do not, therefore, otherwise than rejoice to acknowledge, that in the justification of the ungodly through redemption that is in Christ Jesus, the term is used forensically. But we do hold that even when, as in Rom. iii. we are said to be justified freely by the grace of God through this redemption, the idea of character in the justified is never lost sight of. Ungodly, indeed, are the parties before evangelical justification; but that they are so after, is dictated by the entire tenor, spirit, and language of the text. Christ is of God made unto his people wisdom, righteousness, sanctification, and redemption—really so.

T. H. M.

### THE COMMUNION QUESTION.

THE defendents of open communion tell us we ought to receive those whom the Lord has received, to which we say Amen. But since there is an ordinance in which he formally receives those who believe and turn to the Lord, and since that ordinance is baptism, it follows that we must receive through it, and not without it, any more than the bridegroom ought to receive his bride as his wife without the ordinance of marriage as by law required. How preposterous it would be for any party to upbraid a man for the non-reception of his lady-elect simply because he desired to receive her according to the law! So in respect of that divine institute wherein the believer is immersed into Christ, and wherein he puts his life on. It is simply egregious to argue that the faithful observance of it in the place and for the intents that its author instituted it, amounts to the rejection of those whom the Lord has received. Suppose that when Ananias came to Saul and said, 'Brother Saul, why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord,' the response had been not an immediate and a willing acquiescence, but some such objection, as that some one had told Saul that baptism had come in the room of circumcision and he having been circumcised needed not to be baptized, would Saul have had occasion to go off complaining that Ananias would not receive him? Yet, forsooth, when we quote the words of this messenger of the Lord to ourself in the transition state of Saul, we must bear the reproach of rejecting those whom the Lord has received! The true sense of the case, however, is entirely the reverse of what the friends would make it. When we say to any one, 'Arise and be baptised,' we do not reject him; we, on the contrary, desire to receive him: such is the purport of our so addressing him, and if he be not received, it is because of his own declining to be received as the Lord has received us.

In respect, then, to the often misquoted words of Romans xv. 7, 'Receive ye one another as Christ also received us to the glory of God,' we have to observe, *first*, that the command implies *manner* as well as *reason* of reception; it is not meant that any ordinance of the Saviour's appointment was to be thrown aside, displaced or disregarded; so far from this, the phrase, 'As Christ also received us,' carries back the mind to the manner of that reception, and baptism is included there.

ly, the parties addressed were immersed persons; it is a perversion of the language of the apostle to refer his words to an ordinance which was not in dispute when he wrote. *Secondly*, he does not authorize the reception of any professed communicants in violation of the terms of the law of Christ. What is the reception of all whom the Lord has received in reference to their 'doubtful thoughts,' not on matters of faith, but on matters of mere opinion, such as eating of unclean things and observance of holidays; and *thirdly*, that to leave a question out of sight, and to transfer the question from matters of faith to things that are written, so as to make the commandments of Jesus subjects of debate, is to act not to the glory but to the dishonour of God. To admit that any of the commandments of Jesus, especially one that stands at the very foundation of the divine life, and which affects so entirely the constitution of the Church of Christ, is not clearly ascertained from the written word, or may be dispensed with in whole or in part, is a reflection on the wisdom of the author of the gospel of the most serious character. We could not suffer a greater dishonour to the author of any institution than to say that the initial requirements were either indefinitely stated as to be capable of being honestly misunderstood, or so trivial as to be warrantably treated as in respect non-essential.

It is no relief to the objector to say that the Pædo-baptist supposes he has been baptized; it is enough to any intelligent listener that we simply read the law of Christianity to convey to the honest mind the conviction that he has not been baptized since he believed, has not been baptized at all according to gospel law.

Whether there is any validity in the argument that the unity of the people of God is or may be attained by open communion. No human device, however well conceived, or more seriously purposed, can at all secure that divine union, for which the Saviour prayed, was that his people should be one even as the Father and he are one. This does not consist in an agreement to differ. It is not a compromise; it is a perfect unanimity. Said Jesus, 'I in you and thou in me, that they may be made perfect in one.' Being short of the truth of God in Christ can thus sanctify. Doubtless the apostle perceived this when he wrote, saying, 'I beseech you, brethren, mark those who cause divisions and offences contrary to the doctrine which you have learned,



and avoid them.' And again, 'I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment.' How these entreaties are to be obeyed, how the union consequent on their obedience is to be effected, by the recognition of *two baptisms*, one the sprinkling of babes and the other the immersion of believers, has never been shown or can show. In truth, Christian union is an impossibility where open communion obtains. 'One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, are not and cannot be the subject presented to the view of the world; seeing two baptisms discovers two spirits, and instead of one body it finds the Church in the position of the possessed Gadarene, whose name was Legion. Open Communion has not united the people to God; it has scattered them among all the sects and heresies. Apostacy. But for it there might have been such a united phalanx of the faithful gathered together in the unity of the faith, and contending earnestly for it against all for all delivered by the Apostles, as should speedily have flight all the armies of the aliens.

And lastly, there is no absence of charity in the most strict adherence to the truth of God; for this is the love which that we keep his commandments, and his commandments are not grievous.

Charity vaunteth not itself, but open communion is nothing but self-praise to commend it. Therefore, open communion is not charity. The truest charity is faithful adherence on our own part to the will of God as revealed in Scripture and our no less faithful warning of every one who is a brother against any even the slightest deviation therefrom.

### ARE PUBLIC DISCUSSIONS SCRIPTURAL?

We deem it opportune, just now, to raise the question, *Are Public Discussions scriptural?*

That they *are*, a few considerations will prove.

*First:* Our great Exemplar, the Lord Jesus Christ, engaged in public discussions. Publicly he was questioned, and publicly he answered. Publicly he was accused, pub-

he refute and put to shame his accusers. Nor did he on the defensive merely in this matter. Finding corruptions in existence, he volunteered their condemnation. He urged those corruptions on their chief abettors, whom he named, singled out, and exposed. These things he did everywhere—by the sea-shore, in the temple-courts, ‘in the chief places of concourse.’ No real Bible reader needs proof of this. Those who are not such, we refer to Matthew xxi., li., and xxiii., and *John* vi., viii., and x.

*Second*: The Apostles and first Christians imitated the example of their Lord and Master. The Apostles Peter and Paul nobly debated their cause with the Jewish Sanhedrim. Stephen discussed the Lord’s claims most effectively: ‘Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, DISPUTING with Stephen. And they were not able to RESIST the wisdom and the spirit which he spake,’ Acts vi. 9; 10. So with the apostle Paul: ‘But Saul increased the more in strength, and CONQUERED the Jews which dwelt in Damascus, proving that Jesus is the Christ,’ ix. 22. So again in Antioch of Pisidia, When the Jews saw the multitudes, they were filled with envy, and SPAKE AGAINST those things which were spoken by Paul, CONTRADICTING and blaspheming (REPROACHING). Then Paul and Barnabas WAXED BOLD and SAID, It was necessary,’ Acts xiii. 45, 46. Again, in Antioch of Syria, before the teaching of the Judaizers was referred to the Apostles and Elders in Jerusalem, ‘Paul and Barnabas had no small MENTION and DISPUTATION with’ those errorists, xv. 2. We have Paul, again, in the Jewish synagogue at Thessalonica. Paul, as his manner was, went in unto them, and three Sabbath days REASONED (*dialego*—“to speak to and fro, i. e., alternately; to dispute, to discuss;” *Robinson*) with them out of the scriptures, opening and alleging (opening it up, and laying it down) that the Christ behaved to suffer and to rise again from the dead, &c.’ xvii. 2, 3. See the same brave champion of the cross in Athens!—‘Therefore DISPUTED Paul in the synagogue with the Jews, and with the devout persons, and in the market DAILY with them that met with him.’ xvii. 17. Further on, in Corinth: ‘And he REASONED (*dialego*—to discuss, or dispute) in the synagogue every Sabbath, and persuaded the Jews and the Greeks,’ xviii. 4. Precisely similar was the conduct of the eloquent Apollos:

'And he mightily convinced the Jews, and that pu shewing by the scriptures that Jesus was Christ;' a p which may be more exactly rendered thus—'for he pow CONFUTED the Jews IN PUBLIC DISPUTATION through the tures exhibiting Jesus to be the Christ!' xviii. 28. F we have Paul's example in Ephesus: 'And he went in synagogue, and spake boldly for the space of three m DISPUTING and persuading the things concerning the ki of God!' Subsequently, 'he departed from them separated the disciples, DISPUTING DAILY in the school Tyrannus. And THIS CONTINUED by the space of two so THAT all they which dwelt in Asia heard the word Lord Jesus, both Jews and Greeks!' xix. 8, 10.

With these facts before us, we may ask,—Where the christian faith have been, had it not been for the rep protracted, persevering discussions of its first promulg So far as we can discover, would it, otherwise, have though Asia, or penetrated Europe?

*Third:* Let the insubmissive mind add to the examples the following commands:—

'Prove all things: hold fast that which is good.' 1 v. 21.

'Sanctify the Lord God in your hearts, and be ALWAYS to give an answer to EVERY man that asketh REASON of the hope that is in you with meekness and 1 Peter iii. 15.

'It was needful for me to write unto you, and exho that ye should HARNESTLY CONTEND for the faith whic once delivered unto the saints,' Jude 3.

We might add the example of the noble Reformers sixteenth century, and name some of their numero cussions. Every student of ecclesiastical history know greatly those discussions assisted in throwing off the y the Papacy.

But we may safely pause here. For, if those w alarmed at the prospect of discussions, 'hear not Chr his Apostles, neither would they be persuaded, thou rose from the dead,' though that one were Martin himself.

We have only to say in conclusion, let the read consider the scriptural evidence in favour of public disc now submitted, and then he will know how to estim policy of those who do anything, even to the breaking

misses, rather than pass this time-honoured, heaven-approved, people-enlightening ordeal. Are 'the Watchmen of the wall' no longer *upon*, but rather *behind*, her walls?  
*Newtown.*

J. B. B.

### CREED-MAKING.

HILARY, bishop of Poitiers, who flourished in the fourth century, speaks as follows of the spirit of creed-making in his time, which was but a few years after its rise :—

It is a thing equally deplorable and dangerous, that there be as many creeds as there are opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us ; because we make creeds arbitrarily, and explain them as arbitrarily. And as there is but one faith, so there is but one only God, one Lord, and one Christ. We remove this one faith when we make so many different creeds ; and that diversity is the reason why we have no true faith among us. We cannot be ignorant, that *since the Council of Nice we have done nothing but made creeds.* And while we fight against words, litigate about new questions, dispute about equivocal terms, complain of authors, that every man may make his own party triumph ; while we cannot see, while we anathematize one another, there is hardly one that adheres to Jesus Christ. What change was there not in the creed last year ! The first Council ordained a silence against the *homousion* ; the second established it, and would not let us speak ; the third excuses the fathers of the Council, and pretends they took the word *ousia* simply ; the fourth condemns them, instead of excusing them. With respect to the likeness of the Son of God to the Father, which is the chief of our deplorable times, they dispute whether he is like the Father whole or in part. These are rare folks to unravel the secrets of Heaven ! Nevertheless it is for these creeds about the Bible mysteries, that we calumniate each other, and not our belief in God. We make creeds every year ; nay, every moon we repent of what we have done ; we defend those that repent of what we have done ; we defend those that pretend ; we anathematize those that we defended. So we condemn either the doctrine of others in ourselves, or our own in that of others ; and reciprocally tearing one another to pieces, we have been *the cause of each other's ruin.*

## Cloud of Witnesses.

THEY then met together to break bread, which phrase doth the sacred action performed in celebration of the Holy Sa which 'twas the custom of the primitive Christians to recei their church assemblies on the Lord's day. This the apo mates when he complains of his Corinthians, 1 Cor. xi., t came together not for the better, but for the worse. W

It plainly appears from the most credible accounts of the church that the Lord's supper was used much more frequen with us; and that it made a part of their public worship ever day. Dr Dod

The word translated, *as often as*, in 1 Cor. xi. 26, so far fro rising a latitudinarian discretion in men to fix the time at t pleasure, does in reality determine the precise reverse. T meaning of the word refers to some *well-known, acknowle* established rule of frequency, which can be no other than above stated, viz., weekly communion. Dr

From the New Testament there is the very same evidenc weekly observance of the supper, as for the weekly obser the Sabbath. And when referring to Mr Brock's intention bread every Lord's day in Bloomsbury Chapel, he thus v This is a circumstance to which we attach no small mome this step we exceedingly honour him. We hope the ex upon the principle and piety of those who shall adhere to be successful, for undoubtedly, beyond all controversy, such apostolic plan, such was the practice of the church for sever turies, and such, when truth and love have recovered their power, will be the practice yet again in the churches o throughout all lands. Dr Cas

Though the brethren in the first age paid no regard to the day Sabbath, they set apart the first day of the week for pul ship, and for commemorating the death and resurrection Master by eating his supper on that day; also for private e of devotion. Dr Maci

The main end of their meeting upon the Lord's day, wa hear sermons, but to break bread. Bishop Bev

The early church appears, from a vast preponderance of e to have practised communion weekly, on the Lord's day.

*Dr F. R. Lees (in Kitto's Cyclop*

From whence we may gather that the Lord's day was t time for the *whole church* to assemble: and that one princip of their assembling, on that day, was to celebrate the Lord's

Dr I

The Christians at Jerusalem were accustomed to hold a solemn assemblies of their own, in which, agreeably to institution, they joined in offering up general prayers, and memorating the death and passion of our Lord by partakin

oper. It may be considered as not merely probable but certain the day of the week on which our Saviour arose from the tomb expressly set apart for the holding of these solemn assemblies.

*Mosheim.*

Means by which the *unfrequent* administration of this ordinance appears to me to have been introduced into the church, do not offend the God of truth. The causes that occasioned its introduction appear to have been pride, superstition, covetousness, and complaisance.

*John Brown, of Haddington.*

First day of the week, that is, the Lord's day; on this day is used to have their solemn assemblies, for public prayer, and administration of the Lord's supper.

*Annotations of the Assembly of Divines.*

It should be every Lord's day, for we have no reason to prove that the Lord's example and appointment in this case, were proper to be followed, any more than that praise and thanksgiving daily are to be performed: and we may as well deny the obligation of other ordinances, or apostolical orders as that. It is a part of the settled worship of the Lord's day; and omitting it, maimeth and weakeneth the worship of the day; and occasioneth the omission of the singing and praise, and lively commemoration of Christ, which are then most performed; and so Christians, by use, grow hardened to sadness, and a mourning, melancholy religion, and acquainted with much of the worship and spirit of the gospel. The Lord's day is no oftener than Christians need it.

*Baxter.*

Primitive Christians did very frequently use it, partaking of it as it seems, at every time of their meeting for God's service: which indeed was always esteemed the principal office in God's temple, the being deprived whereof was also deemed the greatest punishment and infelicity that could arrive to a Christian. If we value our Lord's displeasure; If we value our Lord and his benefits; If we value our life, health, and welfare of our souls, we shall not be so foolish as to see for how can we but extremely offend God by so extreme a neglect: that when he kindly invites us to his table, we are averse to go thither, or utterly refuse it? That when he calleth us to his presence we run from him? That when he, with his own hands, sendeth us inestimable mercies and blessings, we reject them? Only the breach of God's command, who enjoined us to do so, is a direct contempt of his favour and goodness, most clearly exhibited in this office.

*Dr Isaac Barrow.*

Primitive Christians celebrated both these institutions on the first day of the week, that is, the christian Sabbath, and the Lord's day.

*Dr Watts.*

The apostle had instructed them in the nature and ends of gospel ordinances, and continued at Corinth, constantly labouring in the doctrine for a long while, no less than a year and six months; may well suppose, administered the Lord's supper among them every Lord's day; for the apostle speaks of it as the manner of the church to communicate at the Lord's table with such frequency.

*Jonathan Edwards.*

An incidental allusion in Scripture to apostolic practice, shows

the ordinance to have been frequently administered; and viewed in connection with the practice of the church during the three first centuries of its history, the hints of the apostle would seem to indicate that the service was celebrated every Lord's day. The consecration of the Lord's day is, in itself, almost a proof of this. All the evidence, therefore, seems to encourage a weekly observance of the rite, and to condemn the infrequent use of it, to which many of our brethren seem to have been reconciled. In some cases it has become almost neglected altogether: and the monthly communion is proved to be perfectly inadequate to meet our wants. It would be of great advantage to restore the weekly communion in every church.

*Steed.*

The reading of the narrative leaves no doubt upon the mind that the disciples in Troas came together in their customary manner. The expression intimates that the breaking of bread was the avowed object of their meeting on that day. If it was so, that first day was especially appointed to a celebration of the Lord's supper.

*Dr Halley.*

The book of the Acts appears to have been finished in the year 64. The last declaration (Acts xx. 7) assures us that the celebration of the Lord's supper continued to be a weekly practice of Christians until that time.

*Dr Dwight.*

This was so general a custom in the ancient church, that the Sunday was called 'the day of bread,' as we find it in St Chrysostom: and in consonancy to this, the Church of England commands that the priests resident in collegiate or cathedral churches should do so.

*Jeremy Taylor.*

That it was every Lord's day is out of all question, by the ancient writings declaring the custom of the church.

*Charnock.*

Acts xx. 7. From this place and that which is written, 1 Cor. xvi. 2, is gathered that the Christians did then use upon the first day of the week to keep solemn meetings.—All understood it as this holy rite by which the Lord Jesus would have the memory of his bitter death to be celebrated by his disciples.

*Dunkin.*

Eccelesiastical history exhibits evident traces of the observance of the Lord's day, on the christian Sabbath, very early in the second century, and of the celebration of the Lord's supper regularly on the day. At the Reformation the celebration of the Eucharist on every Lord's day was earnestly recommended.

*Riddle (Christian Antiquities).*

### Pearls of Truth.

It is better to have a clear conscience and be censured, than to have a bad one and be flattered.

It is the foolishness of preaching that saves souls, but not selfish preaching.

What is written in the books of men with what is written of God.

Ministers that come nearest to Christ, and the Protestants.

It is more honour to live like a pauper for Christ's cause, than to live in luxury for self.

They should seek God's poor, before they seek your charity.

That time which will be yours but for a time.

Opportunities are for eternity, but opportunities will not last.

Time is great—your time is short.

It is not of living any better, till they think of not living

It is better than two to-morrow's.

1) you lose your reason, you lose your soul.

It makes a man like an angel, and, for want of it, angels are made.

Be so humble on earth as those that live highest in heaven.

It is now for ever, now or never, up and be doing, lest you are undone.

*Family Friend.*

## Correspondence.

### FIAN STEWARDSHIP—QUERY AND REPLY.

THE MILNER.—What is the law respecting the dispensation of means by Christians? Is it lawful for Christians to have a large amount of means which they will never require for family use, and instead of giving it for the furtherance of the Gospel, leave it at death to those who will not use it to the best advantage?

PHILANTHROPOS.

This is a question of great practical importance, and one which in our day we have had frequently before our attention. The answer to which we have come, as those dictated by the word of God, is the following: first, wealth, whether great or little, is an Christian's stewardship, for the proper dispensation of which the Lord will call him to account. Hence it is that the Lord rebukes the rich as he does, warning the disobedient rich, but promising the faithful that the Father himself will reward him. Matt. vi. 1-4. But, second, so entirely should we represent this element of christian stewardry as a trust between himself and the disciple, that he requires it to be done in secret, so as to be beyond so much as the eyes of men. The truth is, they have no business in the matter, they have no right of inquiry, much less of interference or control.

All that is competent between Christians, is that they should be faithful in this as in other christian duties. Even the rich should not go beyond simple exhortation with the churches. In the case of Ananias, it was said to him by Peter, 'While the land was thine own, and after it was sold, was it not thine own power?' The apostle thus gave this hypocritical



professor to understand, that though the brethren had acted the unexampled liberality of parting with all they had, there was no law binding him to this against his will, but that, on the contrary, his property and its proceeds were his own and at his own disposal. In accordance with this, Paul, addressing the church in Corinth, said, 'I speak not by commandment,' 'I give advice.' He did not make an assessment upon the Lord's freemen; he was no ecclesiastical tax-gatherer. But, third, he urged the mightiest of motives for spontaneous liberality that shall ever move the heart of man, 'Ye know the grace of our Lord Jesus, that though he was yet for your sakes he became poor, that ye through his poverty might be rich.' Under the potency of this brightest of all prophetic examples, he desired the disciples of Jesus to act cheerful unasked bestowments of those whose hearts were open and whose minds became willing by the grace of the Lord Jesus alone those offerings which the Lord loveth. Therefore, ye who professing to know this grace and to feel its power, act by his means in little or nothing different from what he would have done had he not known the grace of God, is indisputably an unwise steward. For while the Lord liberates his people from the seeking grasp of priestcraft, and brings them, in respect to giving and receiving, into the most direct relationship to himself, and upon them the recognition of his own self-denying charity as motive and type of theirs; it cannot, in the nature of things, be pleasing to him to know that his own gifts, instead of being wisely consecrated during the stewardship of the recipient to his use, are hoarded up till they can be no longer retained, to be then dispensed not in any respect according to his sovereign will, but solely in the example of an alien world. There is not a shred of scripture to justify a Christian in hoarding his substance till death, and then devoting it for religious purposes, and as little is there any authority for its being then conveyed to the ungodly. Let the following testimonies be heard by all to whom the Lord has entrusted benefactions: 1 Pet. iv. 10, 'As every man has received (some of one kind and some of another), minister the same another as good stewards of the manifold grace of God;' Hebr. xiii. 16, 'To do good and to communicate (share with others) for ye shall with such sacrifices God is well pleased;' Gal. vi. 10, 'Therefore have opportunity (the possession of the means given you), let us do good unto all, especially unto them who are of the household of faith.'

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### Intelligence.

DISCUSSION IN NEWTOWN, WALES.—A large gathering of the inhabitants of Newtown listened, on the evening of April 28, to a discussion between a gentleman of the name of Bevan and Brother Rotherham, on the subject of Sectarianism. The proposition for discussion was—'That Sectarianism, as such, is essentially wrong.'

This proposition, Brother Rotherham affirmed, and Mr. Bevan denied.

which cause divisions and offences, contrary to the doctrine ye have learned, and avoid them. For they that are such, not our Lord Jesus Christ, but their own belly, and by good and fair speeches deceive the hearts of the simple.'

Titus iii. 10, 11, 'A man that is an heretic (*haireticos*—maker, a factionist, a promoter of sectarianism) after the first second admonition, reject; knowing that he that is such, perverted, and sinneth, being condemned of himself.'

The second fact transpired at the close of the meeting. A stipulated speeches had been delivered, Mr Evans, brother ham's Moderator, rose and said,—'I rise to say that [according to the rules of this meeting] the discussion has now come to an end. I trust we will all retire to our homes with our hearts glowing with most tender regards for each other's welfare. And with the disposition "let us search the scriptures daily—prove all things, and hold fast that which is good." And let us bear in mind the words of our exalted Jesus, which say—"Heaven and earth shall pass away, but my words shall not pass away." "The word that I have spoken, the same shall judge him in the last day," John xii.

Immediately, Mr Bevan arose, and complained that one of the Moderators was endeavouring to prejudice the meeting. Mr Evans protested against such a reflection, and, in self-vindication, read the above remarks, which, fortunately, he had in writing before him, asking the hearers whether *that* was seeking to prejudice their minds! After a remark or two from the other Moderator, Mr Stephens,—Brother Rotherham arose and said, in effect, 'I, though our worthy opponent was out of order in his complaint, he felt greatly obliged to him for saying that sending the matter to be judged by the Holy Scriptures was prejudicial to their minds!!!'

Thus the discussion closed.

OPEN COMMUNION.—'In this matter,' says Dr Campbell of London, 'we have ever viewed Mr Kinghorn as entirely correct, and Mr Bevan as entirely wrong. Never, perhaps, was there such an example of argument, the most seductive and eloquent, the most overwhelming, in defence of a point so utterly untenable. The Spirit of God, noble and generous, but we have ever thought that he fills these attributes at the expense of inspiration. We should have thanked Mr Hall for his generosity and his catholicity, in allowing us to admit us 'unbaptized' to the table of the Lord; but we, at the same time, have declined to be admitted on such terms, considering it an indignity, if not an insult, rather than a condescension or ecclesiastical courtesy. We should have, however, disputed his broad principle, that 'nothing is to be considered as a condition of fellowship below, that is not equally a condition of fellowship above.' We should promptly have entered our protest against discussing the subject on the celestial altitude, and descending to the earth, have hastened to institute an inquiry as the apostles proceeded.'—*Quo Warranto*.

## WHAT IS THE GOSPEL ?

Gospel is the *good-news* of God's FAVOR. (Acts xx. any sinful being hear this with indifference ? reader, of the character of the Almighty ; contem- pore and insufferable glories that surround His n bring into contrast your own fearful rebellion— d sins against His sovereign Majesty, and say, ears be greeted with more joyful intelligence than *favor towards you ?*

Gospel is the *good-news* about JESUS. (Acts viii. there is no grace—no favor for man but through is the beginning, middle, and end of the gladdening Erase his name out of the Gospel, and there is t. Still Jesus cannot constitute the substance of ews, unless in some character, as standing in some God and man, as sustaining some office on man's e must therefore pursue our theme ; we must come n, office, and work of Jesus, before we can disbur- nds of the heavenly word of peace.

Gospel is the *good-news* of Jesus' BIRTH. (Luke ii. ong, long had he been foreshadowed by significant ibed in prophetic diction, extolled in sacred song. d righteous men had often languished with consum- o see David's righteous Branch sprouting forth, ed without the sight. But hark ! angelic voices is appearance, and chant his natal song. " The 1 ; the son is given ! " " Glory to God in the highest l on earth peace, and good will among men ! "

Gospel is the *good-news* that Jesus is the MESSIAH, the living GOD. (Matt. xvi. 16 ; Acts v. 42.) Is

He has no form or comeliness. What beauty im that we should desire him ? He is clothed with owed down with sorrow. What can he do ? It is —" Is not this the carpenter's son ? Yea, may be, handles the vulgar tools ! Are we to look to him n ? " Foolish reasoners ! he, though lowly in form, s anointed ; His elect, in whom His soul delighteth. h he be in human weakness, yet is there hid in him ght. The divine word in flesh he is,—Immanuel, s !

ILL.—July, 1887.

5.—The Gospel is the *good-news* of Jesus' DEATH, and RESURRECTION. (1 Cor. xv. 1—4.) But how can death be joyful? When is it so, but in the case of murderers, and other pests of society? "*For our sin*verts the solemn funeral dirge to joyful rapturous Who could have conceived the plan, but the infinitely Immanuel bearing our sins *in his own body on ti* Behold the Lamb of God, and wonder at divine Mercy.

The *burial* attests the reality of the death, and besie being generally granted to the victims of the Cross, b the completeness of the Sacrifice—the law wants no m

Can it be!—O ye Jews, what confusion must now your cheeks.—Where are the "little ones" of the s flock? Collect them! The tomb has been burst—tell Jesus has triumphed! The Lord is risen indeed appears to the women—to Simon—to the two wayfa the ten—to the eleven—to above five hundred at once bear testimony to the unparalleled fact, forthwith, same land. They are opposed, but they cannot be c They are persecuted, but nothing can hush their intre unanimous testimony, save death. Good, then, as the we are constrained to admit that it is not "too goo true." We can sooner believe the stupendous miracle c resurrection, than credit all the absurdities that woul from rejecting the testimony of the apostles to th Behold, then, the glory following the sufferings of Chri rises to give the fullest possible evidence of his Mes and divinity, and to leave every unbeliever without He rises! but it is in an official capacity; it is "for our cation." He rises, as "the first fruits of them that He rises to reign, to save, to judge!

6.—The Gospel is the *good-news* of the KINGDOM (Luke viii. 1.; Acts viii. 12.) Man had long tried to himself, but without success. The conclusions of his wanted clearness and certainty; the dictates of his con efficiency. Tyrants could not compel the exercise o righteousness, and self-control, by fear; nor could philo by love. The celebrated political kingdom of the Jews, it served its immediate purposes, failed to purify and l the moral nature of man. But good-news is proc The God of heaven has set up a kingdom, under the a tration of His well-beloved, whom he has constituted L

- ! Every human being is privileged to enter that
1. Its King is supremely worthy of universal reverence
  2. Its laws are easy and equitable. Its prominent
  3. Its laws are easy and equitable. Its prominent

are "righteousness, and peace, and joy in the Holy Spirit." In proportion as the Messiah's reign is appreciated, loved, and extended, the discordant elements of politics are adjusted; the poor of the people will be judged; the oppressed of the needy, saved; the rod of the oppressor,

"In his days shall the righteous flourish, and the peace of peace so long as the moon endureth." This shall be fulfilled, "for the mouth of the Lord hath spoken

The Gospel is the *good-news* of Jesus' NAME. (Acts viii. 12. ii. 9, 10.) Though there is salvation in no other name here assuredly is in this; for it has been given under the name of Jesus among men for this very purpose. Every believer in Jesus' name, may obtain forgiveness through his name. By the ordinance of christian immersion he (and no other) is blessed with all its righteousness and strength. His sins are forgiven him for Jesus' name's sake. (Acts ii. 38.; 1 Cor. 12.) But has the believer then done with this precious name? Oh no! it is, through life, his tower and hiding-place. His constant plea, with which, as a prince, he has power and prevails.

The Gospel is the *good-news* of PEACE. (Acts x. 36.; 17.) How enchanting the sound of peace when the horrors of war have been fully realized. Suppose a given nation had risen up in rebellion against her sovereign; and the cream of Britain's power and wealth, virtue and valor had surrounded her on every side, in dread array. Her ally, the allied district, now alive to her position, is convulsed with agony at the prospect of merciless devastation. Let us go to its frontier. The inhabitants on the border know what to do. To approach the royal forces were instant death. We understand those forces are making active preparations to close in upon them. But see! the white flag from the head-quarters of the Commander-in-chief! The chosen herald bears it across the plain. The intelligence is spread along the rebel ranks—"he comes to bring peace!" Resound the news through every nook and crevice till every palpitating heart is quieted, and every

guilty conscience appeased by the bright hope of  
Such is the Gospel.

9.—The Gospel is the *good-news* of REPENTANCE. (Luk. 13. 31.; xi. 18.) The all-prevailing motives to repentance have been supplied; time and room to change our minds have been afforded; the connection between repentance and life has been established. These things naturally betoken the long-suffering, the unfathomable mercy of the redeeming God. Hear! O sinner; you are under the necessity to sin on and die. You may change your course towards God, believe in the Lord Jesus Christ, of the good-gospel, be pardoned, and live!

10.—The Gospel is the *good-news* of REMISSION. (Luk. 13. 47.) Remission or forgiveness, through Jesus' blood, is the very burden of the word of reconciliation. In this respect the superiority of the Christian over the Jew and the heathen religion shines forth most brightly. The conscience is purified, by being effectually pacified. When we remember the precious blood by which our pardon was secured, and make the full and complete surrender of ourselves to Jesus by which it is received, how unspeakably valuable does it then appear in our estimation.

11.—The Gospel is the *good-news* of the "REST that is in Christ for the people of God." (Heb. iv. 2, 9). Of what comparative consequence would it be whether Jesus had lived, died, arisen and ascended,—whether we spent our few days of "the life that now is" in a pardoned or an unpardoned state, if there were no "life to come." A little while hence these things, however great in themselves, would be to us nothing! Justly, then, may we regard it as the chief point, that life and immortality are brought to light through the Gospel. This throws an unearthly glory over every discovery that it makes, and forms an eloquent conclusion to the evangelic message.

Reviewing the various yet harmonious aspects in which the good-news have presented themselves to our view, may we not well speak of "*the glorious gospel of the blessed God?*" Is there anything so glorious ever heard before? or has anything like it, ever been listened to since? Oh how comprehensible, how adapted to man's ruin; how God-like! Well may we be desirous of looking into it with their most inquisitive eyes. Well might it be termed the word of reconciliation. It is a wonder is, not that sinners, with all their alienation, y

re *conquered* by it, but that they can and do *resist* its transforming power! We are not surprised that Paul felt wonderful things when contemplating the Gospel—*s* too big for utterance, or finding egress only in such rous expressions as—“THE UNSEARCHABLE RICHES OF ST;” “THE LOVE OF CHRIST THAT PASSETH KNOWLEDGE;” “THE FULNESS OF THE BLESSING OF THE GOSPEL OF CHRIST.”

J. B. R.

### THE PRECIOUS BLOOD OF CHRIST.

THE God of heaven set the greatest possible merit upon the precious blood of Christ, and foretold by Isaiah that “if he should make his soul an offering for sin he should see a seed, and should celebrate his praises.” Paul says of those who believe upon this blood, that “it is a fearful thing to fall into the hands of the living God.” The Holy Spirit tells us that the blood shed from the beginning of the world in sacrifice is merely a shadowy type of the blood of the Son of God; and although “without the shedding of blood there was no remission,” yet the blood of animals never could cleanse the conscience; that Christ's precious sacrifice alone reached that end in man, which indeed is a main point, for it is in the conscience that the sense of guilt resides; so that while knowledge purifies the understanding, pardon by the blood of Christ, alone, can cleanse the conscience and deliver it from troubled awakenings and dire whisperings and forebodings of punishment.

Suppose a man were in prison for a capital crime, his blood shed, and under condemnation, and his fellows without power to call in at the prison window that he might take the place of a sheep, that a sheep was to be offered in his stead. What might we in reason suppose his answer to be? “How much more is a man than a sheep, you mock me. The law does not permit of the less suffering for the greater.” But suppose he were told him that his fellow prisoner was to be taken for him. What might we suppose his answer to be? Would he not say, “The guilty cannot suffer in law for the guilty, the innocent must suffer for himself, my fellow prisoner is already innocent in law, and cannot become my substitute.” But suppose he were told him that the king's son had assumed his responsi-

bility and would take his place in law, what then? I then say, "Now I am encouraged, this is admissible, greater for the less, the just for the unjust. My conscience is cleansed, I shall be pardoned, I shall live."

The reason why the blood of a beast could not cleanse the conscience, is that it was impossible in law a beast for a man. This would be to take the less greater, which is not admissible in such a case; the irrational for the rational, the brute for the man. Men, therefore, when they fell, came to the altar of God, carrying their cups of blood merely to show or to keep in remembrance, that the blood or life, for the blood is the life, had been forfeited on account of original infraction of law, till the greater, the just one, should appear, to take the place of the less and unjust. No man, with his senses, could possibly think that the infraction of law could be redeemed by the blood of a beast. No man, therefore, could attain to any thing like a conscious sense of pardon by an animal offering.—If they had, "then," as the apostle says, the worshippers being once cleansed would have ceased to offer, but this they did not, but continued to sacrifice year by year. When Christ came, who by the one offering of himself, for ever perfected them that are sanctified; that is, his dignity, excellence, majesty, honor, and matchless grandeur, as God, inspired us with perfect assurance that as the Lord for the less, the just for the unjust, the Lord of all for a man, was accepted by God; the substitution of his blood for our blood to be honorable in law, glorious to God, and saving to mankind in this offering has something to rest upon, the offering of one infinitely excellent in behalf of worms of the dust. We are conscious by his resurrection that his offering is accepted, and we are conscious by the word of God that we are pardoned, and therefore our conscience is absolutely at rest. "Peace with God through our Lord Jesus Christ." The terrors of conscience are now dissipated by the light which has arisen from the tomb of Jesus and by the cruel suffering and death which brought him to the tomb.

Let us then rejoice in our Saviour, the Prince of the world, the King of the earth. Let us exult and be glad, for salvation has been brought nigh. Let us give glory to God and sing praises. Let us sing of his love, his salvation, and wisdom, and of his power. Hallelujah. Amen.

W. Sc



## PARTIAL VIEWS OF GOD'S CHARACTER.

Our inability to comprehend the infinite nature of God makes inevitable that our conceptions of it are partial. Our views, so far as they are positively clear at one point, fade into shadow at another, and beyond are lost in darkness. Our minds deal with the subject on one theme, as our eyes do with objects whose dimensions are too great to be taken in all at once; we endeavour to get a view from various and varying points of view, and to make up, by combining the details, the best possible substitute for that comprehensive perception which is beyond finite capacity. Looking first at one, and then to another manifestation of the divine character, at the word and works of God, and at the life and death of the Son, who is the radiance of his glory, we learn to know in some degree what God is.

In doing this, however, we are liable to certain errors, of a pernicious consequence, against which we must guard. One is, the notion that the attributes of God oppose and limit each other, so that the assertion of one of them in its fulness implies the denial or limitation of another. We do not say that men hold this in theory, knowing what they do, but such is the practical character and effect of their beliefs. For example, God is benevolent; he is also just. But his goodness and justice, men say, are infinite, unbounded, extending to all his creatures, no matter how sinful and degraded, and all the more so, sympathizingly *because* they are sinful and degraded. Men, therefore, need fear that he will be angry, finally and forever, for that would imply a limit to his goodness. That there would be a limit to the exercise of his justice, gives such objections no trouble. The truth is, that God has nowhere allowed us to understand that his benevolence is indiscriminately universal and unending. He loves in one sense infinitely; his love has a depth and energy corresponding with the infinite extent of his nature. But it is not a blind instinct, acting without regard to the quality of the object. He loves what is lovely—what it is possible for *such* a being to love. He loves righteousness, and hates iniquity; and he hates iniquity in proportion to his love for righteousness. It would have been impossible for him to love the apostate world, but for the possibility of a recovery to holiness, by a method which gives new lustre to his own righteousness, so that he

may be just, and yet justify the sinner who believes. Every act of mercy, in salvation, is also an act of divine judgment.

We have no right to pick and choose among the attributes of God, and say, *This* is what makes the conception of God glorious, and precious to me; this is to me the one most like quality, and all others are subordinate and accessories to this. For what one may do, another has an equal right for himself, and there will be as many gods worshipped as there are theories of perfection. God is not just what we choose to think him. He is what he has authentically revealed himself to be. And we must humbly study *all* his revelations, and not choose out one, and throw the rest away. One picks up this text: "Every one that loveth is born of God, and knoweth God—for God is love." Ah, he cries, this is what we want. Knowing this, we do not need to know anything more. Let us look again: "The *fear* of the Lord is the beginning of wisdom." "If any man will do his will, he shall know the doctrine." It would seem, then, that reverence and obedience are means of knowing his character, as well as love. The truth that God reveals himself to the heart, is not the whole truth, unless the heart is understood as including the moral nature. But then, we know God by the sense of awe as well as by the sense of gratitude—by fear as well as by joy—by godly sorrow as well as by joy and gladness. And the only safe teaching which sets forth the character and nature of God as a complex force, applicable to the whole nature of man.

It is wonderful how men get in a way of repeating what they have heard others say, without stopping to see for themselves whether it is true or not. It has often been said, and has passed into a commonplace, that the power and justice of God are prominently made known in the Old Testament, and that his love and mercy are first clearly and prominently exhibited in the New Testament. But let any one test the matter by actual examination, he will find that, of pre-aching the goodness and mercy of God, the Old Testament numbers far more than the New. In fact, so far as the didactic communication of God's character is concerned, there is little of it in the Bible out of the Old Testament. The New Testament *assumes* the character of God as already revealed. The gospel does indeed, present a view of divine love in its fullness, compared with the lustre of which all our other light is

But the same gospel, in the great sacrifice of redemption equally magnifies the justice of God. And, as if to give living warning against attempting to sever what in God is joined unchangeably together, the offices of Redeemer and Father are united in the person of the Son of God. He whose name is so wondrously unveiled to us the divine benignity, is the same who will utter the final sentence of justice on the wicked. The climax of penal misery is "the wrath of THE LORD."

It has been said, that what the world needs of religion is to feel the love of God more fully proclaimed. True; but a religion "from which all ideas of holiness, justice, and truth are excluded—an infinite good nature, a sublime free-and-easy—too soft-hearted to do right, if doing right will give pain to the people of us—is not the love of God, nor anything like it. We seriously fear that much popular teaching, by its defective and one-sidedness, is in effect causing men to cry peace where there is no peace.—*Examiner*.

#### DISCRIMINATION.

The want of due discrimination in things of Christ has led to most evils which now paralyse the religious world.

A monster mistake,—which like a baneful root sends up its stems of seed-choking errors,—is, the supposition that in answer to every prayer the Holy Spirit is given to and received by the praying and disobedient, to produce in them conviction, regeneration, faith and love.

It is, indeed, marvellous that this supposition should so generally prevail in religious bodies; seeing there is, in the Divine book, neither command nor example of such prayer; nor a single promise of a heavenly gift to any but the believing and obedient.

Even being the case, it ought to be strongly remarked that the contents of prayers periodically offered up for "an out-pouring of the Holy Spirit" upon unbelieving Jews, Mahomedans, Pagans, and even nominal christians, are as entirely unavailing as prayers to the Virgin Mary.

Roman Saints: and that the most fervent petitions for that our dearest disobedient friends are, for the same reason, wholly ineffectual.

In order that Divine certainties may supersede human suppositions on this all-important subject, let it be noticed that in the unerring Scriptures the division of mankind into the two classes—of saved and damned;—children of wrath and children of God;—those *without Christ* *within*—is exhibited on every page; and the Divine promises with the one and the other distinctly expressed and strongly contrasted: and as obedient believers are never called 'darkness,' but disobedient 'light in the Lord;' so the blessings bestowed

upon the church are distinct and different from those *gr* the world.

The first distinction to be made is—between the *Holy testimony* concerning Christ, and the *Holy Spirit himself*.

That the former is to be received by the world, all admit: i gospel to be preached to every creature.

That the Holy Spirit himself is never received by the wo Lord has plainly declared, "Even the Spirit of truth *whom th cannot receive.*" John xiv. 17.

That the Holy Spirit himself is given to obedient belie Jesus, is declared by St. Peter, Acts v. 32, "Whom God hat to them that obey him."

That the believer, when called to obey the Lord, is assured blessing, is evident from Acts ii. 38, "Repent, and be every you immersed—and *you shall receive* the Gift of the Holy Sp

The Holy Spirit *speaks* to the world, and His wonderful i for its conviction: Acts ii. 4, 1 Cor. xiv. 22; but He *dwells* Church and abides in each of its members. 1 Cor. iii. 16.

former He is a *Reprover* by his miraculously attested Wor xvi. 8: To the latter He is himself an indwelling Coi John xiv. 16, 17.

The Holy Spirit's *testimony* is 'made known to all nations obedience of faith;' so that faith and obedience come by and receiving it. The Holy Spirit *itself*, given to the obed liever, so sheds in his heart the love of God that he cries 'Ab produces the heavenly fruit of love, joy and peace, to the glory

The judicious will carry out these instructive contrasts mu ther than our time and space allow.

To illustrate these truths, two scriptural pictures may be co The oneness of Christ and his church, is set forth, first, a Body" of which He is the head and his people the members: as "One flesh"—Christ the Bridegroom; His people the Brid

If I wish to induce another person to do a certain thing, to use words and motives: if I desire my own hand to do tl thing, I have merely to will it: if I wish my affectionate wife I have only to name my wish.

So, to "those that are without" in whom the Holy Spiri not, the words and motives of His testimony concerning Chr to be addressed as divinely appointed inducements to 'the ol of faith:' but to "those within" the Church, in whom th Spirit does dwell, the will of the Living Head, when named o produces the desired action: for each member of his Brid Body is, simply by HIS WILL, moved to loving obedience.

The dislocated limb and the disobedient wife, are, of cour out of the picture.

Mollington.

#### SCRIPTURE CRITICISMS.

Genesis iv. 13, 14. "And Cain said unto the Lord, my ment is greater than I can bear. Behold thou hast driven this day from the face of the earth; and from thy face sh hid; and I shall be a fugitive and a vagabond in the earth

*e to pass that every one that findeth me shall slay me.*"  
 rent contradiction is involved in this version of Cain's  
 : How could Cain be, at once, 'driven from the face of the  
 d yet 'a vagabond in the earth?'—while yet remaining in the  
 could scarcely have been driven from the surface of the  
 'his difficulty at once vanishes on discovering that the origi-  
 ys two words which are merged into one in our translation.  
 original terms are *adamah* primarily signifying *the ground,*  
*ruddy,* hence tilled soil—the *adamed* earth; and *erets,* the  
 opposed to heaven &c. The former confines our thoughts to  
 ; the latter sends them forth into the wide world. This  
 n understood, all is plain. 'Behold, thou hast driven me  
 lay from the face of the *cultivated, inhabited ground*; and  
 face I shall be hid; and I shall be a fugitive and a vagabond  
*ie earth*; and it shall come to pass that every one finding me,  
 dering far from the home of man, shall slay me.' This dis-  
 s preserved in the 12th verse; and might have been in others  
 ifest advantage. The passage before us, being thus relieved  
 lty, becomes highly suggestive. The principal suggestion  
 ed to those previously lying on the face of the narrative is  
 merciful presence of Yahveh was *locally* manifested. By  
 iven from the cultivated, inhabited, ground, Cain knew he  
 hid from Yahveh's face; and this, even, *he* realized as a dis-  
 addition to his punishment. The fact was according to the  
 And Cain went out from the presence of Yahveh, and dwelt  
 nd of Nod (exile,) on the east of Eden." Ver. 16.  
 ew xviii. 20. "*For where two or three are gathered together*  
*me, there am I in the midst.*" The reader of the Greek  
 tament will observe with interest that *eis* not *en* is employed  
 my name" in this passage, which consequently should read  
 y name" not "in" it. This modification, small as it may  
 ll deserves notice. The coming together to which our Lord  
 s generally supposed to apply to the gathering of the two or  
 ithful ones to the prayer-meeting. But this is not the  
 of the promise. These words refer to something still more  
 it. *Church formation* is the thing spoken of by the Master,  
 usual meeting of those belonging to a church on a particular  
 . To come into the name of Christ is to come out of the  
 to the church of Christ, to enter into a new relationship to  
 d to his people. For two or three to come *together* into the  
 Christ, is for those two or three to *form a church*, thence-  
 stand and act in church capacity. This sense well agrees  
 enlarged view of the whole context. The prospective  
 —its power and privileges, is the subject of the Saviour's fur-  
 words. The key of discipline should belong to the ecclesia.  
 few could constitute an ecclesia? 'Where two or three are  
 together into my name, there am I in the midst to answer  
 ited petitions and to confirm *their disciplinary acts.*'  
 ians iv. 8. "*Endeavoring to keep the unity of the Spirit in*  
*of peace.*" Dean Trench, in his work 'on the Authorized  
 ' when pointing out how certain English words have changed  
 aning, specifies the word 'endeavor' in this passage. He  
 'Endeavor,' it has been well said, 'once denoted all possible  
 the highest energy that could be directed to an object.

With us it means the last feeble hopeless attempt of a person who knows he cannot accomplish his aim, but makes a conscience of going through some formalities for the purpose of showing that the failure is not his fault.' More than one passage suffers from this change in the force of 'endeavor;' as ii. Peter i. 15, and this from the Ephesians still more. If we attach to 'endeavor' its present meaning, we may too easily persuade ourselves that the Apostle does no more than bid us to attempt to preserve this unity, and that he quite recognizes the possibility of our being defeated in the attempt. He does no such thing; he assumes success. *Spoudazontes* means, 'giving all diligence' and 'endeavoring' meant no less two centuries and a half ago." Is not this critique valuable to those who plead the divine obligation of christian union?

2 Tim. iii. 16. *All Scripture (is) given by inspiration of God and (is) profitable for doctrine, for reproof, for correction, for instruction in righteousness.* This passage is sometimes quoted thus: *All Scripture, given by inspiration of God, is profitable, &c.* This is incorrect. It leaves one word in the original untranslated, and its power quite ignored. *Kai*, 'and,' before 'profitable' offers its protest against the omission of the first affirmation. 'And is profitable' implies a preceding assertion. No ear could tolerate 'All Scripture, given by inspiration, AND is profitable.' Hence, whoever would, wittingly or unwittingly, silence the affirmation of this verse that all Scripture is given by inspiration, is compelled to leave out this word—it defies mistranslation, for 'even' and 'also' refuse to serve.—Nay, so far is the present version from being too strong in affirming the inspiration of all Scripture, that it is even too weak. According to the unanimous testimony of critics '*pas*,' without the Article, should be '*every*' rather than '*all*,'—'Every Scripture (writing) is God-breathed!' What then? Does this involve the Apostle in the meaning—which each perceives erroneous, that absolutely *every* 'writing' is God-breathed? By no means! Do the Apostle the justice to interpret his words in the light of their context. Is he discoursing of all human writings? Not at all. He is referring to certain, distinctly defined writings. 'Knowing that from a child thou hast known (*ta hiera grammata*) THE HOLY WRITINGS, which are able to make thee wise unto salvation through faith—that which is in Christ Jesus. Every writing is God-breathed, &c.' How obvious that Paul means every HOLY writing. Thus is the Apostle delivered from a statement too sweeping to be true; and the tamperer with the inspiration of the oracles of God obliged to retreat, finding here no place for the sole of his foot.

J. B. R.

### MATT, THE IDIOT BOY.\*

A LADY one day wandering along one of our lonely English sea-coasts, observed before her a boy intently gazing up at a small open space of blue sky, between two pure white clouds. She came close to his side, and said, "What are you looking at, my boy?" The child made no answer. He had a peculiar countenance, and the idea suggested itself to her that he was weak in mind.

\* From a little work, entitled "Seeking and Finding," published by the Society for Promoting Christian Knowledge.

boy," she said, shaking him gently by the sleeve, "what are you looking at?" Upon this the figure seemed to wake up from his deep musing. The child opened his eyes. "Boy," said the lady again, "what are you doing?" He sighed, and glanced to the space between the clouds. He opened his eyes, and said with sorrowful earnestness, "Matt wants to see God. Matt wants to see God." The clouds were coming and as they mingled and shut out the space of sky, the boy saw there was a great hole; Matt wanted to see God." Then, as to comfort himself for his disappointment, he said in a more cheerful tone, "I shall see God to-morrow; shall see God some day." There were some cottages on a sand-bank a quarter of a mile from the shore, and, not doubting that he lived there, the lady led him to them. Very shortly a little girl ran out of one of them, and, taking the boy by the hand, said, "Come home, Matt—dinner's ready." At the same moment a woman came out and asked the lady to sit down and rest. Having led the boy in, and cut up his dinner, she gave it to the little girl to feed him with. When the lady learned that Matt was an orphan of thirteen years and lived there with his aunt and grandfather. The village school had with difficulty taught him to speak, and took pleasure in teaching him, especially little Becca, the girl whom she had

visited, as the lady often visited poor Matt, and after great perseverance succeeded in teaching him to plait straw. One day, on entering the village, she found the old man very ill. The clergyman shortly after came in, and read the 18th chapter of Matthew. When he read the parable of the "king that would take account of his servants," Matt's attention and interest became evident. When he had finished, he turned to him very earnestly, saying, "Parson, read that parable to me." Mr. Green began to relate the parable thus:—"A king said," and in speaking he pointed upwards, "bring my servants to me, and I will make them pay me all the pounds that they owe." And they brought one servant that owed a thousand pence, and he said, 'Bring me thy pound.' And he had no pence, and the King said, 'He shall be put in prison, and never shall he come out till he has paid all this money.' He had got so far, when he observed that tears were trickling down the boy's cheeks, and his countenance shewed great alarm. He stopped at once, and laid his hand on the boy's head, saying that he had not intended to frighten him. But Matt was not to be comforted. He broke away from his friends, and hobbled out on to the beach, where he threw himself down under the shelter of a fishing-boat, and continued to weep bitterly.

The next morning being very stormy, the lady could not get to the shore till late in the day. She pressed on till she saw the motion of the boy, his white smock-frock fluttering in the wind, and his attention on the gloomy sky. She called to him several times, but the noise of the wind and waves drowned her voice. He was not till she came close and touched him that he looked up. His countenance was full of awe and fear.

"What is Matt doing?" she asked, in a soothing voice.  
 "He was talking to God," said the boy.  
 "What did poor Matt say?" she inquired, compassionately.

The boy joined his hands, and, looking up with a piteous expression of submission and fear, said, "God, God, Matt has no n pay!"

And then, shaking his head, he told her, with a reality of strange to see, that he was going to be put in prison; God w to put Matt in prison.

She turned towards him, and, taking both his hands, said in cheerful voice, "Jesus Christ has paid for poor Matt."

The boy looked helplessly at her; and, pointing upwards smile, she repeated slowly, "God will not put Matt in prisc Jesus Christ *has* paid for poor Matt."

The child repeated these words after her; and as their n helped by her reassuring face, gradually unfolded itself to hi an expression of wonder and contentment overspread his f He sat down and wished again and again to hear these good and as he conned them over he gradually became calm and

He sat so long silent in the shelter of the boat that his kin thought it possible that, now his fears were removed, he mig forgotten their cause.

But it was not so; he arose at length, and walking a few lifted up his arms and face to heaven, and cried out in a le clear voice, "Man that paid, Man that paid, Matt says, tha thank you!"

Some days after, in going to the fisherman's cottage, the lad that the aged man was dead. She asked a neighbour, "Wh Matt know about his grandfather?"

"Why, ma'am, when his aunt woke him and dressed h morning, she told him that he would not see his grandfat more, for that God had sent to fetch him."

"He was not frightened, I hope?"

"O no, ma'am; pleased, wonderfully pleased, and said he to go too. He is a very strange child."

"Very strange, indeed! but, in some respects, I wish v more like him."

When Matt saw his friend, it reminded him of the great new his grandfather; and he told her that God had sent for him, "Matt wants to go too."

"Matt shall go some day," she answered soothingly.

"Matt wants to go now," replied the boy.

His friend took him out on to the sands, and sat down wi She tried to explain that some day God would certainly send i and that it might be any day. He sat long silent on the sa pondering, and then got up and began to move towards the

"What does Matt want?" asked his friend.

The boy looked at his hands, and replied with calm and t simplicity, "Matt must have his hands washed." Why?—t wondered why; but she said nothing, she only rose and f He had found the woman of the house when she entered, the of little Becca, and was explaining to her that his hands i washed—that God would send for Matt some day, perhaps it w that day, and that Matt must be ready.

The woman no sooner understood what he meant than down, threw her apron over her head, and began to cry bitter little Becca was willing to indulge the boy's fancy; she, acco



some water and soap, and carefully washed his hands. But he, he still stood, as if expecting something more, till she saw what he wanted. Then he answered, with a kind of glad and certain expectancy, "Matt must have his new cap on; Matt is for cap."

"Matt must not have his best cap," answered the girl, "except on days to go to church in." But Matt entreated in his piteous way, and tears rolled down his cheeks, till at last the lady begged that his cap might be fetched; and when it appeared, he was contented, and went gently out at the door, and looked up between the clouds, repeating that "God would send for Matt some day; perhaps it will be to-day, and Matt must be ready; Matt must always be

ready. His friend called at the cottage on the morning of the funeral, and found the boy out of the way. She found him still "ready," still armed with the belief that God would fetch him, and that, perhaps, it would be "to-day."

She took him to the cave that he might not see the mournful people. She gave him a nice dinner out of her basket, after which she let him wash his hands, and he put on his best cap, and sat down ready. In watching the fishes, and amusing himself with cracking and eating corn to the rock-pigeons, he was still ready, still conscious of the unexpected summons.

"Matt sorry that his grandfather is gone?" asked his friend. He answered, "No;" and said he wanted to go too; and then in the most perfect way, partly in words and partly by signs, he inquired the kind of a place it was where God lives.

"It was never cold," she replied; "always warm and pleasant; you would never cry when he got there."

"Could nobody beat Matt there?" asked the child, wistfully. "I don't Rob beat him?"

"No;" when Matt went to be with God, nobody would beat him any

more. A gleam of joy stole over the boy's face as he sat pondering over these good tidings; then, with a sorrowful sigh he said, "Rob often beats Matt now." In the midst of his pleasure that gleam of joy often returned to his face, and he would exultingly repeat that every day he should go to God, and nobody should beat him any

more. Many days after this, the boy went to the beach to look for the man who had promised to come again; till, after many disappointments, his aunt heard that she had been suddenly called away to the bed of a relative. When winter came on, Matt could only sit shivering. He sat from day to day asking for the lady, and crying because it was so cold.

Now came a time of great trouble and distress to the inhabitants of the little fishing hamlet. There was very bad weather, the boats would not go out with the boats, and unwholesome food, and overwork, brought fever with it, and Becca's mother and Mary Godolphin sickened at the same time. During his aunt's illness, Matt went to the cottage of Becca's mother, where he was presently staying, as his aunt had gone to God. That night the two children were left alone in the lower room, where Becca's mother lay sick up. She tried to cheer the poor boy, but he would not be comforted.

ted, and every time a guest shook the door, he entreated that might go out and "talk to God." She could not persuade him rest, so, giving him some bread, she lay down, and secure that door was bolted, fell into a deep sleep. At last in the very dead night she awoke, but Matt was not there. She laid her hand upon bolt: it was drawn back, which showed her that Matt had opened door. She ran on to the cottage where Matt had lived. It locked up, so she turned to the cave. When she reached it, the w she so longed to hear arrested her on her way: "God! God!" it s "O send for poor Matt! let Matt go away!"

In the entrance of the cavern, with the moon shining on his w face, and the bitter wind blowing about his thin clothing and covered hair, and driving the frozen snow over his feet, stood boy.

The little girl touched him; he was as cold as ice. She shook sleeves, but could not rouse him from his deep abstraction. "Go God!" he uttered more perfectly still, "and Man that paid, O t poor Matt away!"

Then she took off the shawl that formed her own scanty covaris and, as she lapped it over him, he said faintly, "Matt shall see G some day, and Matt shall never be cold any more."

She heaped some driftwood between him and the entrance of t cave, to keep the wind away, and then she set off to run home ag for help; but before her exhausted feet, in the grey of the win morning, had reached the cottage threshold, the fishermen, ad their perilous voyage, landed a mile or two higher up, and, goi into the cavern for rest and shelter, found Matt on his frozen b Happy Matt! the summons had been sent to him to go and join t God whom he had sought so long. The days of his darkness a feebleness are over: he will never be cold any more!

## Poetry.

### OF TRIFLES.

YET once more, saith the fool, and is it not a little one?  
Spare me this folly yet an hour, for what is one among so many?  
And he blindeth his conscience with lies, and stupifieth his heart with doubts;—  
Whom shall I harm in this matter? and a little ill breedeth much good;  
My thoughts, are they not my own? and they leave no mark behind them;  
And if God so pardoneth crime, how should these petty sins affect him?—  
So he transgresseth yet again, and falleth by little and little,  
Till the ground crumble beneath him, and he sinketh in the gulf despairing.  
For there is nothing in the earth so small that it may not produce great things,  
And no swerving from a right line, that may not lead eternally astray.  
A landmark tree was once a seed; and the dust in the balance maketh a differ  
And the cairn is heaped high by each one flinging a pebble:  
The dangerous bar in the harbor's mouth is only grains of sand;  
And the shoal that hath wrecked a navy is the work of a colony of worms:  
Yea, and a despicable gnat may madden the mighty elephant;  
And the living rock is worn by the diligent flow of the brook.  
Despise not thou a small thing, either for evil or for good;  
For a look may work thy ruin, or a word create thy wealth:  
The warrior that stood against a host may be pierced unto death by a needle;  
And the saint that feareth not the fire, may perish the victim of a thought:  
A mote in the gunner's eye is as bad as a spike in the gun;  
And the cable of a furlong is lost through an ill-wrought inch.  
Commit thy trifles unto God, for to him is nothing trivial;  
And it is but the littleness of man that seeth no greatness in a trifle.

PROVERBIAL PHILOSOPHY

## Cloud of Witnesses.

ne of the apostles, the work of the Christian ministry was manifold departments, and we then beheld the goodly a well-going church, having its business conducted and ward by a well-stocked agency. The tendency now is in direction—to abridge and economize, and thus mutilate the original machinery of a Christian Church.—*Dr.*

ity has broken down the wall of separation between laity, spiritual and secular persons.—*Neander.*

rticular priestly class is established among christians, comprehended in one priestly generation, so also the e and the worship of God, are no longer confined to this cial act, but all acts are now considered as having a racter, as a kind of divine service for the worship of t and in truth.—*Ibid.*

rough Jesus Christ devoted as one man to God the the universe; through the name of his first-begotten off our defiled garments, that is, our sins; and being in- the word of his calling, we are the true high-priestly i, as God himself testifies, saying that in every place Gentiles pure and acceptable sacrifices shall be offered to *in Martyr.*

eous persons have the dignity of priests.—The Jews r tithes to God, but Christians who have attained free- their all joyfully and freely to the Lord's service.—

tians are now in the position of those who were priests ld Testament dispensation; the particular Jewish priest- prophetic type of the universal Christian priesthood. We being called for that purpose by Christ. The highest reat priest of the heavenly Father, Christ, since he has with himself ('for as many of you as are baptized have st,' Gal. iii. 27), 'has made us kings and priests to God her.' Rev. i. 6.—*Tertullian.*

arly exhort you not to neglect your meetings for edify- ther. I do not mean those meetings, when only *one* the rest hear. These, when the Gospel is faithfully ere can be no doubt, are a great blessing, and a power- f revival and edification. These I need not recommend they are not sufficient for the Christian, nor are they hich are enjoined in the several passages of Scripture. ii. 5-12, 22, 28; xiv. 23, 24-26, 31-40. The meetings, ow speak, are those where *all* may exhort, and *all* are ere each one may sympathize in the knowledge, the the experience of his brother. In one word, where each rmutably give and receive, teach and reprove. These are ings which may be truly called mutual.—*Felix Neff.*

## Pearls of Truth.

**EDUCATION.**—We cannot fashion human nature but in the softness of its infancy and childhood. "As the twig is bent, the tree's inclined."

**OPINION AND FAITH.**—Opinions are after all, but probabilities can never rise higher than a strong probability; but faith prevails in many instances absolute certainty, and is evidently intended as a most powerful principle of action.

**HOW SOLEMN!**—It is one of the most awful points of view in which we can consider God, that as a righteous governor of the world, determined to vindicate his own glory, he has laid himself under a holy necessity to purify the unclean, or to sink him into perdition.—*Cecil*.

**ORTHODOXY.**—Orthodoxy is, indeed, very arbitrary and whimsical in its decisions. To-day it reprobates what it commended yesterday and will to-morrow reprobate what it approves to-day. Power and numbers consecrate every thing: hence, while parties are struggling into power, they are always deemed erroneous and rebuked by those in authority; but when they triumph over their rivals, of heterodoxy no more adheres to them.

**LITTLE THINGS.**—The eating of an apple brought sin and death into our world, and has already swept the earth clean of all its inhabitants more than one hundred times. Let no one, therefore, regard any thing in religion or morals as excessively minute, or unworthy the highest conscientious regard. There is sometimes more in a syllable than in a folio. A Yes, or No has slain millions; thousand volumes have been written and read without any visible benefit to any human being.

**TIME AND ETERNITY.**—Years roll on: the pulse of time never ceases; the wheels of nature carry down all the living with a constant rapid motion. We are born, we live, we die and are forgotten in the bustle of coming years. We are now the actors, the *personæ* on the stage of time. Each one plays his part, and behind the curtains of death. But the sequel is on another stage before other spectators and auditors. The plaudits and the hisses are eternal. We play for crowns and kingdoms; for deathless fame and imperishable treasures. A heaven is lost, or a heaven is won close of the last act.

## Correspondence.

### THE HOLY SPIRIT.—QUERY AND REPLY.

**DEAR BROTHER MILNER.**—What is the doctrine of Scripture respecting the Holy Spirit in relation to the world and the church? Please say and oblige  
*Manchester.*

A BROTHER IN THE FIDELITY.

The human will is very erratic. It is seldom content with revelation. It either refuses to accept all that is written or it

1. Now, the province of faith is simply this—to repose on what has said. And this implies that nothing that is given by intuition be refused, and that nothing more be asked. But alas! for the world and the church, this godly contentment is far from common, and on few subjects is its absence more marked than on those which man is most truly ignorant. There is no theme on which, aided by inspiration, he can say less to profit than upon questions touching the divine nature—there is none on which he is so absolutely obliged to the Bible. Yet, precisely on this most transcendent theme has reason assumed to speak most dogmatically. The Holy Spirit in relation to the world and the church is one branch of a vast subject, and of this we are profoundly convinced that the force of Scripture, as well as its oracles manifests the wisdom of the divine Revealer. There is enough revealed for faith, but nothing for curiosity, and to ask more than what is written is to ask more than we can give.

We do not suppose the brother who puts this query wishes us to admit being wise above what is written, but with so general a question before us, we do not know that we can give a better answer than to suggest that all that is given by inspiration of God be studied and loved, and that nothing more be asked, however clamant curiosity may be for more.

By way of aiding the student we may suggest that it has frequently occurred to us that quite too partial a view is taken of the work of the Spirit. It is too often forgotten that this agency is represented by the Bible as present over the creation, and that man is said to be indebted to it for his understanding. 'The Spirit of God moved upon the face of the waters; by his Spirit he hath garnished the heavens.' There is a spirit in man, and the inspiration of the Almighty with him understanding.' We have thus in nature a base of operation, if we may so speak, for the divine Spirit, in order to the illumination, conviction and salvation of man. We find that what we commonly call 'the providence of God' is constantly leading men in various circumstances calculated to produce consideration and conversion. We observe the careless arrested in every variety of manner, by mental and physical, personal and relative discipline. We notice that 'providences' have always more or less to do with the conversion of men such as are led to turn to the Lord. Such are the facts we observe. Now, in stating these simply as facts, we do not seek to detract from them any doctrine which they do not manifestly teach: do we wish to call them by names of mysterious theological terms. We simply note that all men are the subjects of them—that they are corroborative of the apostle's question, 'Wilt thou know, O man, that the goodness, and forbearance, and longsuffering of God leadeth to repentance?' We do not call them the drawings or influences of the Holy Spirit, simply because the Bible does not so designate them. But we dare not say that the Spirit of God has nothing to do with them—that he is not to be thought of in connection with them—that he is to be looked upon as banished from creation and from the affairs of men since the time that by his Spirit God garnished the heavens and inspired man with understanding. We call attention to the Bible stated fact that the Spirit is connected with man and his affairs in creation and in nature, as well as a revelation! And therefore that when we speak of the work of

the Spirit in regard to man, we are apt to forget his primeval worth, and to confine our attention exclusively to his revelation.

But having submitted these facts, to be taken for what is worth, we suggest further, that in New Testament teaching of the Holy Spirit in relation to the economy of Redemption presented in the following aspects:—

1. *Advocacy*.—He is called the *Paraclete*, strictly the Advocate of the Messiah; by consequence, the Comforter of his people. (John xiv. 15-17, 26; xv. 26, 27, xvi. 1-15. Here observe that advocacy of the Spirit is associated with the testimony of the Spirit. 'He,' said Jesus, 'shall testify of me, and ye also shall bear witness.'

2. *Promise*.—The Spirit in this new relation was promised to God. Compare Joel ii. 28 &c., with Luke xxiv. 49, and Acts ii. throughout.

3. *Baptism*.—The baptism of the Spirit, was the result of a miraculous and plenary out-pouring, accomplished first on Peter and again in the household of Cornelius, by which those so baptized were miraculously gifted. Compare Acts ii. 17, 18, with x. 44, and 1 Cor. xii. 1-13.

4. *Reception*.—The last quoted passage distinguishes between baptism and the imbibing of the Spirit. The receiving or imbibing is common to all christians; the baptism was special to some. The first age of the Gospel. The Spirit is received by faith; unbelieving cannot receive him. Compare John xiv. 17, with Acts ii. 14, and Eph. i. 13.

5. *In-dwelling*.—The Spirit received by faith, dwells in the believer, inasmuch that the believing are pronounced the temple of God, through the Holy Spirit that dwelleth in them. Compare 1 Cor. iii. 16, vi. 19, with Eph. ii. 21, 22.

6. *Operation*.—The Spirit works or operates in the church, through the Spirit of God, of Christ, of grace, of holiness, of sonship. The possession of the Spirit of the Son, leads the adopted to cry out, 'Abba, Father, and to the attaining and manifesting of the filial character. Compare Rom. viii. 1-29, with Gal. iv. 4, 7.

7. *Gifts*.—The various gifts of the brotherhood are said to be bestowments of the Spirit. There are diversities of gifts, but the same Spirit: a manifestation of the Spirit is given to every one in the church, for the good of all. Compare Rom. xii. 4, with 1 Cor. xii. 4-11, and 1 Peter iv. 10, 11.

8. *Fruits*.—The Spirit thus possessed and operant manifests itself in characteristic fruits, for the bearing of which the believer is responsible. Compare Gal. v. 16-26, and vi. 8, with Eph. v. 22-31.

9. *Earnest*.—The Spirit of sonship now in possession of the children of God, is God's pledge to them of the ultimate redemption of the inheritance of the Father's estate. Compare Rom. viii. 17, with Eph. i. 13, 14. And—

10. *Resistance*.—The Spirit is said to strive with men; the works of his testimony are said to resist him; believers are exhorted not to grieve or quench the Spirit; and apostates are characterized as doing despite to the Spirit of grace. Compare Gen. vi. 8, with Eph. iv. 30, 1 Thess. v. 19, Heb. iii. 7 and 29.

## THE PIETY OF JESUS.

riter of the epistle to the Hebrews says of Jesus, that  
ays of his flesh, when he had offered up prayers and  
ions, with strong crying and tears, unto him who was  
ve him from death, and was heard in that he feared;  
e were a Son, yet learned he obedience by the things  
suffered, and being made perfect he became the  
of eternal salvation to all those who obey him.' (v.  
alysing this passage in historic order, we have before  
lowing facts.

*was a Son.* This is the principal foreground figure of  
re. It is the filial relationship that constitutes the  
f the life drama before us. It is because Jesus was  
at the statements here made respecting him found  
ilment in history and their place in its annals. Had  
een the Son of God these things had never been  
f him. They stand in express relation to the divine  
ment respecting the Messiah—'Thou art my Son.'  
that in the fulness of the times God sent forth his  
le of a woman, made under the law, to redeem those  
v, that they might receive the adoption of sons, gave  
ity for the exhibition of the filial character now por-  
sore us. Therefore

*Learned.* At first sight it appears a contradiction  
Son, whom God hath 'constituted heir of all things, by  
so he made the universe, who being the effulgence of  
and the express impersonation of his character, and  
olds all things by the word of his power,' should ever  
a learner. But it is only at first view that there  
anything contradictory in the statement. It is a  
statement of fact, and marvellous as it must ever be,  
who in the beginning laid the foundations of the earth,  
se hands stretched forth the heavens, came to be a  
and that in the school of stern adversity; still it is no  
tion. If it be said that Jesus knew all things and  
possibly have aught to learn, we answer that in the  
rying of the plan of redemption he had to learn all  
ame to learn, albeit he knew the whole from the be-

Nothing occurred to the Messiah in his earthly  
at was not naked and open to his prescience, but

previous to the days of his flesh he had no experience could have none of that relationship, the obligations of he came to fulfil, and the character of which he lived exemplify. His learning was experimental: he learned obedience required to enter a subordinate relationship, so to therefore, as a Son he did learn. Thus

*Jesus Obeyed.* Though he was 'in the form of God thought it not robbery to be equal with God, he made himself of no reputation, but took upon him the form of a servant was found in the likeness of men, and being found in flesh as a man, he humbled himself and became obedient unto even the death of the cross.' Placing himself under the filial relationship, he fulfilled the law. In him was that which is written in the volume of the book—'Lord, do thy will, O God.' The doing of the will of God is the whole duty of the sons of God. 'Even unto death'—not in the sense of a life-long obedience, but in that of a voluntary sacrifice of life itself, for the sole sake of the will of God. Thus far must filial obedience go. Thus far did Jesus learn to obey. But the learning of such obedience is possible through suffering—therefore

*Jesus Suffered.* Though he were a Son, yet learned obedience by the things which he suffered. His whole life on earth was one of suffering. Suffering is two-fold—negative and positive: it consists negatively in the deprivation of good and positively in the endurance of evil. In both respects Jesus suffered. He suffered the loss of all things. He divested himself of the glory he had with the Father before he came into the world. On earth he was a child of poverty, as well as a child of sorrows; he was companioned with want, as well as afflicted with grief. While the foxes had holes, and the birds of the air had nests, he had not where to lay his head. When, weary and worn, every man went to his own home, Jesus went to the mount of Olives. But in addition to all this the reproaches of those who reproached his God fell upon him; yet, 'when he was reviled, he reviled not again; when he suffered he endured not, but committed himself to him who judgeth righteously.' And, climax of all wonders, 'he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was laid upon him, and with his wounds we are healed. All we like sheep have gone astray; but the Lord hath laid on him the iniquity of us all.' 'He suffered



us, the just for the unjust that he might bring us to God.'  
 herefore

*Jesus Prayed.* Prayer is alike the privilege and resource of a child of God. Through it he betakes himself to him who is a very present help in trouble. As the affrighted child flees to the parental arms with the cry of mother on its lips, so the distressed children of the Most High find succour and solace in a prayerful retreat to their Father in heaven. It was pre-eminently so with the Saviour. If he suffered as never man suffered, he prayed as no one ever prayed before. If his agony was such that he sweat as it were great drops of blood, the intensity of his petitions was not less unparalleled. His prayers and supplications were with strong crying and tears unto him that was able to save him from death. The strain upon the Saviour's moral nature was no less than that which his physical constitution underwent. The reaction was mutual. But for his prayers and supplications, and the answer vouchsafed, death must have sunk; death must have brought the already associated and exhausted sufferer to an untimely grave. Unhappily most of all because he should then have died before reaching the cross—before making his soul an offering for sin. Hence the character of his agonising petitions, 'Now is my soul troubled, and what shall I say? Father, save me from this hour? (Nay, verily.) But for this cause came I unto this hour. (What then shall I say?) Father, glorify thy name. When came there a voice from heaven, saying, I have both glorified it and will glorify it again.' Jesus did not pray to be saved from that hour, but that God might be glorified in the death he should die, in being lifted up from the earth. He prayed to be saved from death, not that he might escape it; but that the cup of agony then pressing him to the grave might be taken from him, so that he should live till the morrow, and so become obedient unto death, even the death of the cross. Therefore

*Jesus was Heard.* When he had cried, 'Father, if thou be willing, remove this cup from me, there appeared unto him an angel from heaven strengthening him.' Thus was he saved from death. His heart's desire and prayer to God was that his will should be done—that his name should be glorified. God's will was that his Beloved should die propitiatorily; it is the eternal praise of the glory of his grace that his dear Son died death for every man. It pleased the Lord to bruise

him ; he put him to grief that he might make his soul atoning for sin ; and through that offering it is that the will of the Lord now prospers in his hand. We are not, then, to conclude that because Jesus prayed directly for the removal of the cup which filled him with death-producing agony, it was heard by him who was able to save him from death, his deliverance by resurrection from the grave was not to the petitioner's mind as an object of desire. He, then, had the whole before him when he petitioned to be delivered from a premature decease. But though the joy which was before him and which led him to endure the cross and to bear the shame includes his resurrection, and though the glory consequent upon his sufferings animated his prayers, yet it does not follow that salvation from death by resurrection was the immediate subject of those supplications which he offered with strong crying and tears, and which were so immediately and appropriately, and illustriously answered. Further—

*Jesus Feared.* He was heard in that he feared ; that he was heard for his piety. The fear spoken of is not sinful dread, but reverential deference. It was a piety that to the Father's good pleasure that led the Redeemer to obey, and to pray as he did. It was zeal for the glory of God that consumed him. This was the leading all-absorbing characteristic of the life of Jesus. It was the ruling passion that was strong in death ; and not all the horrors that passed over him in the hour and power of darkness could move him from the seeking of the master desire of his life—the fulfilling of the will of God. In this was evidenced in all controversy the divine sonliness of the ever pious Jesus. Therefore was he heard, and thereby

*Jesus was Perfected.* He came to possess a character which never could have been his but for the experience through which he was thus called to pass in entering upon the Father's relationship. The perfection in question is not the perfection of deity ; it is not the perfection of omniscience or omnipotence, but that of filial character. Once Jesus became obedient unto death—once he had demonstrated his nothing—not even death itself, in its most horrid and agonizing forms could distract his soul from his darling thought—that his devoted obedience to the will of God had gone as far as it could, he was made and declared perfect. Nothing could be asked in completion of the demonstration.

me him by whom are all things, and for whom are all, in bringing many sons unto glory, to make the Captain of salvation perfect through suffering.' Therefore and

*is became the author of eternal salvation to all those who im.* He is the author of salvation not merely in the of showing men how to be saved—not merely in leaving an example that they should follow his steps—not merely ncing that it is in implicit devotion to the will of God alvation consists, but in the more express and significant that salvation is attainable through himself by obedience itself. Eternal salvation is his by authorship, and he it ours by obedience. Obedience to Jesus is the all-ehensive term of endless salvation. Without such obe-to God as Jesus rendered he could not have been per-as the author and Captain of salvation, and without bedience to himself as he has been pleased to require of have no promise of that salvation which is in him with | glory.

ler, are you thus the saved of the Lord? Have you yourself under the Captaincy of Jesus? Do you by nce shew that you acknowledge him as the Author of | salvation? Is the mind that was in him also formed ? Does the piety of the Messiah find renewed exem- ion in you? Ed.

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### THE CRUCIFIXION.

has been seized by the petty officers of a degenerate, whom his holy instructions have failed to reform; he en saluted with a kiss by his own disciple, while sold for pieces of silver; he has been denied by his particular and the man whom he exalted to the supremacy in his m. A succession of false witnesses have deposed t him, who by falsehood and contradiction have des- their own testimony. He stood before the princes and of the people, to use the words of the prophet, like a d weed, like a shrub out of a thirsty soil. He had no or comeliness in their eyes, and when they looked upon is beauty failed to excite their admiration, and they their faces from him. Hearken to the words of the Priest, when all legal inquiry failed to fasten one stain is immaculate character:—'I adjure thee by the Living hat thou tell us whether thou be the Christ the son of

God. He answered, Thou hast said. Nevertheless, you, hereafter shall you see the Son of Man sitting right hand of power, and coming in the clouds of heaven. Now they rail upon him with their lips; they spit in his face; they smite him with the palms of their hands; and deliver him to the Roman power, where in Pilate's presence you see him arrayed in purple, with a reed for a sceptre, in his hand. O God of all justice, have mercy; for thy darling is given to the lions, and his soul to those who are ready to devour him. And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him whom they desired, sedition and murder had been cast into prison, whom they had desired, Barabbas; but he delivered Jesus to their will.

How dreadful to see a fellow mortal, even when an innocent man delivered up to the vengeance and fury of an enraged multitude, their tumult roaring like the voice of many waters, their strained voices filled with death, 'away, away, away with him from the earth!' But how much more oppressive to the mind when—reflecting on the case before us—we see the unjust man, the holy and the just, thrown all undefended upon the mercy of such a furious mob. Methinks I see them rushing from the judgment-seat with the fury of a tempest, the moment the governor's sentence is pronounced. His enfeebled frame unable to bear his own cross, as malefactors were commanded to do, they rudely impose the burden on the farmer; they then drive along to Calvary, and Golgotha, the place of the skull. O Jerusalem, what a burden of guilt passed through thee at this dire moment! What burning flaming iniquity was committed against thee in Heaven, by Heaven's eternal King, who stretchedst out thine arm against the Lord's Anointed; who would have purified thy temple; who healed all thy diseases; who blessed thee while alive; who felt even for thy punishment; and with tears of deepest affliction for thy apostasy exclaimed, 'O Jerusalem! Jerusalem! how often would I have gathered thy children as a hen gathereth her brood under her wings and ye would not! O that thou hadst known this thy day the things that belong to thy peace; but they are hid from thy eyes. Henceforth thou shalt see me again, till thou sayest, Blessed is he that cometh in the name of the Lord.'

ethinks I see the cross thrown down upon the ground, the great substitute for man racked to the dimensions of ourse limbs! Exhausted and forlorn, the hands that aye filled with blessings and deeds of love and charity, are seized by the iron-handed Roman, and nailed to the derous wood; the feet, those feet that ever trod the path peace, are spiked and barred to make the offering sure! Oh! death! horrible in every shape! but in this, clothing terrors with pains tenfold more terrible than flesh and dare encounter. Good God, 'tis violence all to crucify an! and murder infinite to crucify thy SON; for who has d to tell the pain extreme he felt, when all his sacred son on the uplifted cross came down upon the nails and es that pierced him?

ut unsubdued he puts aside the stupifying draught that offered him by those who part his garments; the minis- of religion smile, (I feel ashamed) and shake their heads; all his honor scorn, and all his sufferings too; and say, 'he sted in God'—noble testimony from murderers—'let him ver him now if he will have him; for he said, I am the Son of l.' The thieves also cast the same in his teeth! Blessed be ven, who in pity to general man, veiled such a scene darkness even though terrible. 'Now from the sixth r there was darkness all over the land till the ninth r; and about the ninth hour Jesus cried with a loud e, saying, Eli, Eli, lama sabachthani—my God, my God, hast thou forsaken me? Again he cried with a loud e, and yielded up his spirit. And behold the veil of temple was rent in twain from the top to the bottom, and earth did quake, and the rocks rent, and the graves were ed, and many bodies of the saints which slept arose, and e out of the graves after his resurrection, and went into holy city, and appeared unto many.'

Then the centurion observing what had happened, gave y to God, saying, assuredly this was a righteous man. 'all the people who were present at this spectacle, and what had passed, returned, beating their breasts. And all acquaintance, and the women who had followed him from lee, standing at a distance beheld these things.'

ader, you also, like the writer, have a soul to be saved. Is ecious in your own eyes? or are you regardless of your con- m, and the future fortunes of your immortal spirit? If you

long to be saved, know then that the dreadful scene, so  
 to us in the scriptures in such impressive and solemn  
 is preserved alive that you and all ages might know  
 of our Redemption. This same Jesus gave himself a  
 for our sins. He poured out his blood as one instead  
 he is 'the propitiation for the sins of the whole world'  
 observe also, that the facts of which we have been speak  
 betrayal by Judas for thirty pieces of silver, his un  
 condemnation, the mockery of his enemies, the smiting  
 on the cheek, his rejection by the Jews, and delivery  
 Romans, his crucifixion without the gate of Jerusa  
 death with thieves, and his burial in the rich man's to  
 tasting of the gall and vinegar, the parting of his gi  
 and the casting of lots for his vesture, together with  
 words which came from his blessed lips, 'My God, w  
 why hast thou forsaken me,' and his intercession also  
 Jews, while he was upon the cross, 'Father, forgive t  
 they know not what they do,' are all minutely depict  
 the page of ancient prophecy by the unerring pen of ins  
 and that too, seven hundred, if not one thousand year  
 these facts occurred. Think of this, reader, and cons  
 God with whom you have to do, and the nature of tha  
 tion which you are invited to receive.

'His blood be upon us and our children.' Dreadful impi  
 and answered by sufferings the most wonderful both in  
 duration. What have not the Jews suffered since the a  
 Lord Jesus Christ? It is well known that polytheism and idolat  
 were forbidden in the first and second commandments were t  
 est crimes of which the Jewish nation could be guilty, and  
 these they were subjected to six successive bondages to the s  
 ing nations and once carried away captive into Babylon for  
 years; but what are 70 years to nearly 1800? Surely the J  
 been guilty of some sin even more heinous than polytheism  
 atry, or never could they have been so degraded by God and  
 and afflicted, not by men merely, but by the Deity whom the  
 What then was their crime? They crucified the Lord o  
 But this was not their greatest sin, they enlarged the bulk  
 enormity thus. When God raised their prince from the d  
 refused to reform and scorned his forgiveness. This is the  
 their greatest sin. From the beginning to the conclusion of  
 which followed their rejection of the Messiah there perished  
 1,357,490.

With this dreadful spectacle of a kingdom of people rui  
 scattered by the God of heaven into all the world, and mad

ny-word, and a curse among the nations, for their rejection, we leave the reader to reflect upon his own duty, in his Mediator and Saviour; for if his blood thus pursues men what will be the fate of those whom it pursues into Repent, therefore, O sinner; change your mind in regard to the Scriptures; change your mind in regard to God; change in regard to Jesus Christ your Saviour, and in regard to change your behaviour; listen to God the Father, who is the Father to his Son; listen to his Son, who directs you to the scriptures, which direct you to righteousness and eternal life through God and through Jesus Christ. And be baptised every one of you in the name of Jesus in remission of sins, and ye shall receive the gift of the Holy Spirit. Act. ii. 38.

w. s.

## 'WE HAVE AN ALTAR.'

statute in ancient Israel that only the family of the priests were to be the offerers. To this law Paul refers when he says, 'I know that they who minister about holy things live of the temple? and that they who wait at the altar are partakers of the altar?' The enactments ordaining this rule refer to sacred people are both numerous and explicit. The following serve as examples:—Numbers xviii. reports that the Lord spake unto Aaron, 'The tribe of Levi shall keep the charge of all the vessels of the sanctuary; only they shall come nigh unto the vessels of the sanctuary, that neither they nor ye also die. And they shall keep the charge of the tabernacle of the congregation; all the service of the tabernacle; and a stranger shall not come into you. And you shall keep the charge of the sanctuary, and of the altar, that there be no wrath any more upon the children of Israel. And I, behold I, have taken your brethren the Levites among the children of Israel; to you they are given as a gift to the Lord, to do the service of the tabernacle of the congregation; therefore thou and thy sons with thee shall keep your charge for everything of the altar and within the veil; and ye shall be holy: I have given your priest's office unto you as a service of the Lord; and a stranger that cometh nigh shall be put to death.' Here we see the sacred service of all the tabernacle, and all the things of the altar, and all the things of the altar is given unto the priestly family, and that on pain of death to the transgressor.

Immediately following this general enactment is the deed of God to the priestly tribe their share with the altar of the offerings.—'And the Lord spake unto Aaron, Behold I also have given unto them the charge of mine heave offerings, of all the offerings of the children of Israel; unto thee have I given the charge of the anointing, and to thy sons by an ordinance for ever; shall be thine of the most holy things reserved from the oblation of theirs, every meat-offering of theirs, and every offering of theirs, and every trespass offering of theirs, which

they shall render unto me, shall be most holy for thee and sons. In the most holy place shall thou eat it, it shall be h thee.' 'Everything devoted in Israel shall be thine.' 'Neith the children of Israel come nigh the tabernacle of the congr lest they bear sin and die.'

Referring to these divine ordinances of the first economy an ing from them the lesson they were intended to teach respect better order of things which they foreshadowed, the apostle himself and brethren in Christ, 'We have an altar wherc have no right to eat who serve the tabernacle.' No Hebrew could fail to understand the import of this statement to b precisely as the Jewish priesthood possessed sacerdotal rig clusively belonging to the sacred tribe, so the Christian pri enjoy sacerdotal privileges not less sacred to them. He co but apprehend the apostle to mean that as it was the priestly r ship which in ancient Israel gave right to ministry and parti in the things of the altar of the tabernacle; so is it membershi priestly family of the new institution which gives title to C service and fellowship in things divine.

But while the Jewish reader of this letter would at once apy that the apostle was arguing the sacredness of the sacred th the gospel to the sacred people of the Christian institution f fact of the sacredness of the altar, and all pertaining to it, priesthood of the Jews, he would learn another lesson beside this: that no one who had declined the offering of the l Jesus could have any right to any participancy therein. The participation in the sacrifices offered under the law extended ther than to actually accepted offerings. If an offering was ceived by the priesthood—if for any reasons lawful or otherwi declined it, they, of course, had neither part nor lot in it. Th no more than 'partakers with the altar;' only of the things temple could they eat. If then they rejected any offering the doing lost whatever share would have fallen to them had it b cepted. The application is manifest and easy. Those who cepted the sacrificially devoted body of Jesus as offered for t of the world obtained right of participancy in him who said, 'M is meat indeed, and my blood is drink indeed.' But all who b lief counted the blood of the covenant by which Jesus was dev but common blood, received no such right of priestly partic Of such refusal were the whole body of the Jewish priesthood when in execration of the mediatorial claims of the Lord Jes cried, 'Away with him, away with him, crucify him, crucify hi doing, they obtained no inheritance in Christ—no participanc; communion of the blood or body of Christ—no share in the sac privilege of his people—no right to the cup of blessing whic bless—nor to the memorial loaf which they break. Hence t verance of the apostle to his brethren in the Lord, 'We have whereof they have no right to eat who serve the tabernacle.'

From this we learn the sacredness of the ordinances of the tian church to the Christian priesthood. This priesthood, un Levitical, includes all the acknowledged people of God. P to the rejection of the Messiah by the Jewish nation, it stoo acknowledged people; but crowning all past defections wi crime of crimes, God cast them off, a believing remnant alon



Thus, in their rejection and in the reception of the believing were fulfilled the words of Hosea, 'I will call them my ho were not my people, and her beloved who was not and it shall come to pass that in the place where it was said a, Ye are not my people, there shall they be called the child-; living God.' And thus it is that Peter describes the con- the Messiah as constituents of 'a spiritual house, a holy d, to offer up spiritual sacrifices, acceptable to God, by Jesus Thus have the disciples of the Messiah an altar, of which have any right to eat.

Modernism sets this law at defiance by a double transgression provisions. First, by forming a human priesthood among the f God, aggrandising the former at the expense of the latter, ing the church of its most sacred and blood-bought privi- oint participancy in the services of the sanctuary. And y admitting the unsanctified public to most of the sacred eculiar to the called of God. That this two-fold evil ppetuated with impunity no one who considers the matter in of scripture can for a moment suppose. If it was death in ar the flesh for a priest to venture on service contrary to the r, or for an unconsecrated person to assume any priestly -if there went out fire from the Lord which devoured Nadab a, the sons of Aaron, because they offered strange fire before hich he commanded them not—if, as an apostle says, ngs happened to them for examples to us,' shall we conclude riestly law of this economy, the God of which is declared to suming fire,' may be safely trampled under foot? Nay ow, as heretofore, God verifies his word to the disobedient— rse your blessings.' Those ordinances which are to the s life-streams in the desert are to the famishing traveller, at waters of death to the unbelieving. There is death even y of blessing to the unregenerate, unsanctified, unauthorised

The spiritual lethargy and death so all-prevalent among sands of undiscerning, disobedient worshippers of these manifest verifications of the solemn words of Paul to the n church: 'For this cause many are weak and sickly among many sleep.' Most cruel and mistaken kindness it certainly it any one to any Christian right or privilege who is not eto by Christ's own law. To give to the unconverted the hristian praise or to the unbaptised the loaf of remembrance teemed liberal and charitable among men, but after all—if be true—prove only the savor of death unto death. Bre- member 'We have an altar whereof they have no right to eat ; the tabernacle.'

Ed.

#### PARTY NAMES.

ove is, perhaps, one of the most delicate subjects that a n choose to write upon; for every party has great attachment spect for, its time-honored name. This arises from the ach party's name has ever been associated with all its noble ith its scenes of prosperity and adversity, with every thing to it by a thousand associations. Hence every party name,oreign it may be to the scriptures, will frequently become

as familiar and as endeared to the mind as the names father, husband, &c. So indelibly are party names engraved upon minds that neither reason nor Scripture will ever efface them. have long been persuaded that all human names, and even so names unscripturally applied, are not only useless, but in Dear reader, are you able to bear a few remarks upon this subject? It is not in my heart to offend any of those little on trust in Jesus; and for this reason, while I do not feel it my shrink from commenting on the impropriety and evil of so and doctrinal appellations of human coinage, I do feel myself the highest obligation to select the most unoffending and words.

It is common to call certain truths, which are supposed to be in the word of God, by human names—the names of certain re and other eminent men. Man's name can be justly applied to sentiments, plans, and inventions, of which he alone is the but can by no just rule be applied to those things of which he the author. Now, it is manifest, that every part of the word and every element of the kingdom which is not of this world, c ted in the mind of our heavenly Father, and has been given saints through his beloved Son and the Holy Spirit. The tru is in Jesus is nowhere in the Scriptures designated even by names, or by the names of prophets and apostles; much less, by of a far lower order. The holy men of God who spoke as the moved by the Holy Spirit invariably called the gospel by such and phrases as 'the will of God'—'the message which which v heard of him'—'the faith which was once delivered unto the s 'my ways which be in Christ,' &c; never by any of their p names. And why did not these holy men of God allow the truths which they had the honor of first presenting to the worl called by their own names, seeing that the names of other mer less fame, have been carried along with the gospel to all nation been engraved in the granite and marble stones of their tem worship? The reason is simply this that they looked upon the and all their teachings in the light of those humble, yet el words—'Who then is Paul, and who is Apollos, but minis whom ye believed, even as the Lord gave to every man? an 'which things also we speak, not in the words which man's teacheth; but which the Holy Ghost teacheth.' If you, dear have a right to call any part of the will of God by a human I have a right to call another part by my name, or by the nam teacher whom I may admire. And if we have this right, all b have precisely the same right. Dear Reader! is it not a impropriety and sin to attach our unhallowed, earth-born n any portion of the pure word of the most high God! Let the gospel wing its way to all nations, kindreds and tribes of t designated by its own spiritual and heavenly names alone, w full of divine significance, wisdom and grandeur.

Again, it is everywhere common for believers in Jesus to be by human names. Is this right? By no means: see 1 Cor i. The disciples of Christ are purchased by his precious blood it is written, 'and ye are not your own, for ye are bought with therefore glorify God in your body, and in your spirit, w God's.' How dare we, then, inscribe our unworthy names v

vels, purchased by the precious blood of the Lamb of God? believers are married to the Lord Jesus, and he has richly on them his heavenly names and honors in an infinitely more than a husband does upon his bride. We learn also good word that he has constituted them members of his body! not, then, properly and sufficiently known by the name of *id*? The names Baptist, Presbyterian, and Episcopalian are names, but when they are applied to designate christian, they are used in an unscriptural sense. No one is a Bap- perly speaking, but he who administers the ordinance of

For this reason, John is called 'the Baptist.' Hence it is rral and incorrect to call a congregation of Christians Bap- ile there are but few administrators of that ordinance in it,— r only one—sometimes none. So, also, the name presbytery re in the scriptures applied to designate a church, but merely a class of men in the church. We might, with equal propriety, he subjects of the English government Magistrates, as to call stians Presbyterians. The same remark will apply to the iscopalian.

e are often told by religious friends, 'Oh, names are nothing!' nly reply, just so, human names *are* nothing, and for that ey are profitless and may be set aside as of no service. The 1 has no use for them in prayer; they will afford him no con- in a dying hour; and they will be of no service to him before ment seat of Christ. It may be safely added that they are 'useless, but injurious, and tend greatly to dishonor the of God. It is an undeniable fact that the human names which ted by the various parties are not received with anything like spect by them. In a thousand instances they beget jealous- ings, rivalry, anger, and quarrels! We cannot speak so of es which God has given to his children. These names are ly adapted to the Christian character of all believers, and dy suit all the varied relations which the members of the church sustain to each other, as well as that grand relation xists between the church and the Father, the Son, and the rit. Hence these names, so far from being useless, are of utility. The Christian can and must use them more or less ; prayers. They can be sounded forth from all the pulpits forms of the land, without giving any just cause of offence or

They are names that will charm the hearts of all true be- nd strengthen the bonds of peace and love which bind them . Let the dying man be assured that he is a Christian, a a saint, a child of God, a follower of the Lamb, and it will m infinitely more consolation and hope in the face of the t and the world to come than the appropriation of such names ist, Lutheran, Episcopalian, &c. Let the church of Jesus asso- Lord's infinitely worthy name with all her prayers and deeds ; ar this name aloft through every scene of her pilgrimage; let d it alone before her militant hosts in every hour of danger ; row impatient of any other name, regard the mention of it as f weakness, a symbol of treachery, a precursor of ruin—then triumph be as unimpeded as her honor will be complete.

## ONE STEP AT A TIME.

AN old poet has strongly, though quaintly, said, in reference to anxieties for days or years to come, 'Stir not the mud of depths.' And the highest of all authority thus enjoins us: therefore no thought for the morrow; for the morrow shall thought for the things of itself. Sufficient unto the day is the thought thereof.' Yet who has not experienced the difficulty of obeying the most merciful command? Who has not felt at times bowed under an oppressive weight on heart and spirit, which, when examined, is found to consist not so much of the real present but of to-day as the anticipated ones of to-morrow? It is the shadowy clouds yet distant that are cast before upon the path. 'How weary heart will ask, 'how am I to face the tempests now gathering in yon darkening horizon? How shall the trial be borne in respect of which even in prospect seems more than I can bear?' Or if we have an excuse for such dark forebodings, still, 'How am I to get through many duties, resist so many temptations, fulfil so many engagements? How shall one, already wearied in 'running with the footmen,' be able to 'contend with the horses?' If the cares of to-day are so oppressive, where am I to find strength for those of to-morrow?

There are doubtless some light-hearted, buoyant spirits, and calm, unimaginative ones, to whom such a state of feeling is almost unknown. But the greater number of reflecting minds, which they have travelled for any length of time 'through the wilderness,' will but too easily recognize and sympathize with it. And since they know the Lord, will also know how suddenly and wonderfully he can throw light upon the darkness, and, by perhaps the most unexpected instruments, fulfil his own promise, and 'sustain,' under the burden which a weak and trembling faith has sought to bring to his feet.

It was under the influence of feelings such as I have described that I set out on a country walk one summer morning. I knew I should experience the reviving effects of fresh air and exercise, of the sights and sounds of nature; but that day they all were powerless to cheer, and I could but adopt the poet's desponding language—

'I may not hope from outward forms to win  
The Spirit and the life, whose fountains are within.'

I had as my companion a gentle child, whose lively prattle I was accustomed on such occasions to encourage. This morning my effort seemed impossible. I was abstracted and silent; and my friend, after a few vain attempts at sociability, amused herself silently gathering the flowers and chasing the butterflies on the wayside. In order to take a circuit home, it was necessary to cross a stream, which, though shallow, was of considerable breadth. There was no bridge, and the water, deepened by late rains, now rushed noisily against the stepping-stones, and, in some cases, almost covered them. I began abstractedly to cross over, till I perceived that my young companion stood still on the side I had left, evidently waiting for me to follow.

'What Jane! why are you not coming?'

'Oh, aunt, I dare not; I am afraid.'

'Afraid! do you not see how firm the stones are?'

'Oh, there are so many; and the water is so deep! I shall

r. I cannot, I dare not!' and the poor little thing, naturally now burst into tears.

used rapidly to the other side, and then returned to her. 'silly child,' I said, half angry, half amused, 'do not be so; you see how easily I have done it. I am not bidding you er the whole at once.'

aunt! who could do that?'

ll, neither you nor I have to do it. We have only to take one a time; and you are not even alone; nor would the water you if you were to slip. Come, here is my hand; you will ch stone in itself quite firm, as you stand upon it.'

abling and weeping, yet fearing to disobey, she began the s passage. The first few steps were the worst. Her courage hen they were over; and at last we both stood safely on the te bank. Little Jane sank down on the grass, as if to recover er agitation. I seated myself beside her, and for some minutes : of us spoke. At last she said—

nt, you were quite right; *one step at a time* was not difficult.' s, my dear,' I replied; 'and remember *that* in your future life, you have more difficult undertakings to get through than ig the Avon.'

words of the child, and my almost involuntary answer, went to my own heart. 'Oh,' I thought, 'is not this a lesson for 'I Have not I been sinking under the anticipation of to-morrow's s, instead of simply attending to the duties of to-day? Have een looking to the stormy waters, rather than to the Saviour alks upon their waves? Where is my confidence in the Wisdom nnot err, the Love that cannot deal unkindly, the Strength that e perfect in weakness? Lord, pardon thy sinful servant; and rds things to come, let this henceforth be my only prayer,— ay will, but thine be done. Hold up my goings in thy paths, y footsteps slip not.'

spell of despondency was broken, the clouds dispelled. Jane and I both talked cheerfully, as we walked home together; en since that day has the remembrance of the ford on the Avon us a reproof and a charm, when fears and forebodings have assailed my faithless heart. 'One step at a time,' I have d to myself, as I lay down at night; 'one step at a time,' as I noe the first duties of a new day. And faith and hope, though bly in exercise, have never been disappointed. 'The thing greatly feared' has often *not* 'come upon me,' or if it has, ave been with it alleviations and comfort such as I could not reseen or imagined. The tasks which at a distance seemed alming, patient and prayerful effort has been enabled steadily l. Never has the promise failed, 'As thy day, so shall thy h be.'—*Family Treasury*.

## Scripture Criticisms.

THE NAMES IN THE OLD TESTAMENT.—It is known by many eaders that the Divine Names have not been so clearly exhib- i the common version of the Old Testament as they might. It generally known how much aid towards the right appreciation

Believers are said to have been 'baptised into the Christ therefore into the church, for he is the head of the church; vation, for he is the Saviour; and 'into the remission of sins' (Acts ii. 38). And do not they who are baptised into the Christ or union with him thus? Some say 'No, but we come into union with him when we "believe into him." The question now is, Is baptism effect a change of state in the baptised? Or, Is it those already united to Jesus who are required to be baptised; or those who believe required to be baptised in order to come into union with him? Another question may be replied to at the same time. Should *eis* be rendered *towards*, (as in Act. xx. 21), in connection with faith; and *into* (as in Rom. vi. 3), in connection with baptism? We reply that 'towards' is correct as to faith:—'faith (*eis*) our Lord Jesus'—because faith is only one step—the first in only one step in a certain direction. He who exercises faith in our Lord Jesus, is also required to exercise 'repentance towards God,' and to make 'the good confession,' in order to 'baptise into the Christ.' If faith is the last, or the only step—if salvation by faith alone, and baptism has no connection with it; then is it to render *eis* into, and read Act. x. 43, 'Whoever believes in Christ,' Phil. i. 29, 'Trust in the Lord into whom they believe;' 1 John v. 10, 'Believe into the Son of God.' baptism is the last step—if it is subsequent to faith, repentance then the common version, with all its faults, is quite correct in rendering 'baptised into;' but *believed into*—never!\*

We say, therefore, 'Repentance (*eis*) towards God; and faith towards our Lord Jesus; and baptism (*eis*) into him—(*eis*) death—(*eis*) into or for the remission of sins' (Acts ii. 38, Rom. vi. 3, &c.) The baptism of such as believe and repentance is a discipling ordinance. w

APPENDIX.—Having received the following query, and being so far an answer to it, we append the question as per correspondent T. J., and supplement the foregoing at the same time. T. J. says on Matt. xxviii. 19, &c.:—

'If you baptise a person by *baptising him*, you cannot baptise him *as a disciple*, consequently the pronoun *autous* can for its antecedent, the masculine *matheetes* (disciple) in *matheeteusate*, with which it *agrees in gender* according to the rule; must have *ta ethnee* (the nations), with which it does not agree; the result of which would be that you would, with Dr. Halle's translation, baptise every one in the nation you could lay hold of, irrespective of repentance, &c.'

Though we do hold that the participle '*baptising*' denotes the manner in which the thing commanded is to be done, as a sovereign says, 'Go and enlist men, *swearing* them into my kingdom,' yet it does not follow that the administration of the oath of enlistment is the *only* item in the enlistment. The language does not require an oath as a particular item, without which the enlistment is

\* I received a message from a friend in the next street that he was lying sick and desired to see me. I came out of my house, and turned to the street in which he lives: then went INTO that street, TOWARDS his house, which, I passed along the passage TOWARDS the chamber of my friend, which, I went INTO the same.

it does denote that the oath has to do with the introduction of a man referred to into the royal service, but it does not mean that anything preceding the administering of the oath they were *ade* soldiers. So in the Saviour's commission. The participle *discipled* plainly denote that baptism has to do with the introduction of a man to the relationship indicated—it does denote that the discipling of a man is not complete without the baptising specified; but it does not signify that baptism is the only item in the making of disciples. From the consideration that though the word 'baptising' signifies, but not the whole mode, and apart from the additional condition that it were impossible to make disciples by the mere act of a man, we have the still farther consideration that 'baptising' stands defined by a word which implies the communication of elementary instruction, and succeeded by one which denotes the giving of information appropriate to one who has received the previous. Thus it tells us that we are quite sufficiently guarded against the one extreme which 'christens' those who have received no Christian instruction, and against the other extreme which regards as lawfully baptized those who have not been baptized into Christ. The line lies between the two.

In making this we submit that brother W. D. H. inclines somewhat to the three particulars. With the words 'He that believeth and is baptized shall be saved'—'Many of the Corinthians hearing, and were baptized,' and such passages before us, we say that the appellation 'believer' is applied in the apostolic age to members of the church only, or that no one is entitled to receive baptism, or that it is unscriptural to speak of any as disciples who have not been baptized, or that it is erroneous to speak of baptized believers or of the baptism of believers. Before baptizing we require to ascertain by his confession whether he has believed—only if he has are we to immerse him: if then he has believed, do we not call him a believer? Why not speak of his baptism as that of a believer? Nor would we be beyond the pale of scripture if we were even to go a step further and speak of the baptism of those who believe as disciples' baptism. John iv. 1 says that 'Jesus made and baptized more disciples than John.' This verse says Jesus baptized disciples, and with this and the commission before him, we opine that brother W. D. H. is scarcely justified in saying we are not instructed to baptise disciples. Discipleship is a stage of progress, and the period of its commencement may be variously reckoned; either from the hour that the individual seriously and wisely committed himself to the ascertaining of the truth of the Gospel—or from that in which the truth in the fulness of its adaptation to himself as a sinner, burst with gladdening rays upon his soul—or from the hour of his publicly putting on his Lord in baptism. It is wrong to hide from him at any previous stage that he could not be fully accredited as a disciple at his baptism; but it were incorrect to deny all right and title to the appellation while honestly waiting to know the will of the Lord. It is true that a man is not a soldier before entering the army, but it is only in part true that instructions are not given to enlist soldiers. The 'enlistment of soldiers' is a well-known phrase, though it is not meant that the men are soldiers before enlistment. But as enlistment, like conversion, is of various steps of progress, it is not contrary to common

usage to speak of men in process of joining the army as There is a possibility of being over nice, as there is of being eous over much. God in revealing his will to us spoke language, and human speech is not perfect. Idiomatic pl especially liable to criticism, and nothing is easier than questions of extreme nicety upon them. When, for exam said by one character in the parable, 'I have married a cannot come : ' the objector might say, with much plausibili ried a wife! Impossible! A woman is not a wife till she is And were we disposed we might offer a similar edifying (?) on brother W. D. H.'s own question—'Does baptism effect of state in the baptised?' Were they the baptised when bapti posed to effect this change of state? If they were the bapti they not Christians? disciples? believers? But what goo in splitting hairs of such tenuosity?

Lastly, were we to answer the question, Is it faith or bap unites men to the Saviour? we should answer: Both. Fa heartily; baptism formally. If there be not a heart union faith previous to baptism, the latter can effect no union; it form. Those who are already united in soul by faith are re come into formal union by baptism; precisely as the law of requires that those whose hearts are already united become ceremonial union. It is 'faith into,' as it is 'baptism int And whatever reasons our translators had for adopting the prepositions they have given us—whether those reasons w on the idiom of our language or arose from their own th bias, it remains undeniable that the preposition *eis* is as symbol of union with Jesus when connected with faith, found in connection with baptism. If we have the idea of the one case, we have it in the other. The union begun i summated in baptism.

## Intelligence.

**BAPTISMS.**—Since last report five persons, having confessed mouth the Lord Jesus, believing with the heart that God ha him from the dead, have been baptised into the name of th and of the Son, and of the Holy Spirit, and united with th meeting in *Nicolson Street Hall, Edinburgh*. On the 19t young man was added to the church:

It affords us much pleasure to learn from Brother King t persons have been added to the church in *Birmingham* d past month.



## THE TREASURES OF THE LOST.

have sung of the treasures of the deep, where dwell  
 creatures of thousand forms, where the pearl and  
 attract the search of man, and where the relics of  
 merchantman and warship of every nation lie far  
 depths never to be broken till the last trumpet  
 ho, as he has looked upon the far-spreading sea, has  
 ght of these long lost treasures ?

ere is a deeper depth than may be found in old ocean's  
 ed, and there are treasures being stored by man more  
 far than tongue can tell—the *Treasures of the Lost*.

uliar treasures of kings have often seemed to us most  
 things for human heart to prize. In looking through  
 d treasure-house, where the trophies of kingly fame—  
 d fire-arms, coats-of-mail, battle-axes and skull-  
 -court the gaze, we have thought of the woe—the  
 row and misery these riches have cost, and we have  
 ned away, happy they were not ours, but sorry that  
 should own them.

, cruel sin, what dire havock hast thou wrought on  
 r earth ! What misery hast thou brought to that  
 heart which God so kindly formed as the home of  
 oy !

l has its trophies, blood has its price, even the lost  
 treasures.

tent, unconverted, unsaved reader, hast thou ever  
 f this, that t'ou art *treasuring up* UNTO THYSELF  
 AGAINST THE DAY OF WRATH and revela-  
 righteous judgment of God ?

the fact. So terrible as to baffle alike the skill of  
 d the power of imagery, yet unheeded as though un-  
 a serious thought. How strange is the infatuation  
 at it should lead a being possessed of reason and  
 aily and deliberately, to heap up to himself a trea-  
 ath, and that the wrath of God !

t is. But we fondly imagine that could we but fix  
 's thoughts for one brief hour in serious contempla-  
 s own dread case, he would happily be led forthwith  
 lom of the just.

Lend your serious attention then, dear reader, and n

1. *You have sinned.* Your name is sinner. You have against heaven and in God's sight. Your life is one No man knows how much you have sinned. You you not know. Living in the daily habit of sin, transgress lows transgression in quick succession, insomuch tha the entire period of your responsible being, you cannot to a single hour and say, During that hour I did no sin vast majority of your sins you have forgotten; for you forget them; besides, by your habit of life you have to sin almost unconsciously, and a heart rendered d above all things seeks ever and anon to excuse that with God, is inexcusable. Therefore, thou art inexc O man.

2. *You have incurred the penalty of sin.* The end o things is death. The wages of sin is death. The so sinneth, it shall die. What is to die, in the full sense word, no man knows. This we know, that death is sep—separation from God—separation from all good. Bu it is to be thus bereft, and what it is, in this desolation reavement, to undergo that certain fearful looked for ju and fiery indignation which shall devour the adversa God and his Messiah, we leave the terrific imagery of se to suggest. Suffice it to say that wisdom's voice has em the most appalling of figures to warn the sinner into flight from the wrath to come. What can be more terrifi the thrice-told words—"Hell, the fire that shall ne quenched, where their worm dieth not and the fire quenched!"

3. *You are despising the mercy of God.* God avers t has no pleasure in the death of the sinner. He is not that any should perish, but that all should come to repe He will have all men to be saved and to come to the kno of the truth. Such being his gracious pleasure, he b only put it on record, but he has given the most satisf proof of his clemency which man could ask or God coul He has provided a Saviour able to save unto the uttern who come unto God by him. He has so loved the worl give his only begotten Son, that whosoever believeth might not perish, but have everlasting life. He has him who was holy, harmless, undefiled and separa

to be a curse for us, that we might be redeemed from the curse of the law. He has set him forth a propitiation for the sins of the whole world. He has raised him from the dead, and has glorified him at his own right hand, proving thereby his perfect satisfaction with the offering of himself for our sins. He has invested him with supreme and universal authority to command our entire confidence in him as our Saviour, and to induce our entire submission to his government. He has, by the death of his Son, proclaimed the glad tidings of peace, and has pardoned every obedient believer the present and eternal sins of the past, and granted the pardon of all past sins and grace to help in the time of need, with every blessing that a Father's love can bestow. But hitherto you have neglected this great salvation.

You have remained as indifferent to it as if it were nothing.

You have not received it as it is in truth the word of God. You have not considered its provisions, nor believed its promises, nor obeyed its requirements. You have contented yourself with a general admission that God is doubtless merciful, and that you have not directly decried the gospel as false, but you have acted respecting it as if it were nothing. You have not received the grace of God at all, you have received it only as if you had. You have not received it as if you had not believedingly, heartily, and submissively yielded yourself under it so as to be in conscious possession of its precious and valuable privileges. You are still impenitent, still unbelieving, still unsaved. Therefore,

*You are treasuring up to yourself wrath against the day of wrath.* Now is the accepted time, now is the day of salvation. In the meantime God is shewing you his goodness, he is dealing with you in great forbearance, he is long-suffering towards you, he is willing that you or any should perish. But perdition is inevitable if you continue impenitent. The whole of God's providential dealings with you are directed to the one end of bringing you to a change of mind. If you are not brought to this you must perish, for if you do not obey the gospel, it will be because God has no love for you, or because the Saviour has not died for you, or because the Spirit has not striven for you, or because the gospel is not capable of saving you, or because you are unrepentant, or because when God has called you have not answered, or because when he has stretched out his hand, you have not received it.

God has spared you so long expressly that you might be saved. But since you despise the riches of his good-

ness, and forbearance, and long-suffering, forgetful the object of his goodness is to lead you to repentance, re this, that by your hardness and impenitence of heart y. treasuring up unto yourself wrath against the day of and revelation of the righteous judgment of God. O r remember this, and before the day of mercy closes f upon your poor lost soul, flee for refuge to the hope set you in the gospel. Remember that the great day of shall come, when God will render to every one who do obey the truth indignation and wrath, tribulation and an Such, O reader, are the treasures of the lost. Bewa entreat you, lest you find them yours! T. H

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### WHAT THINK YE OF CHRIST?

THE good old hymn is right when it says,—

“What think ye of Christ is the test,  
To try both your state and your scheme;  
You cannot be right in the rest,  
Unless you think rightly of him.”

Most likely every reader of this paper had some the concerning the Messiah, but very probably his impressio not what they should be. They may be altogether erro or, if generally correct, they may be held with such indiff as to exercise little or no power over the affections and racter. It is not apprehended by such persons that *thinking concerning the Lord Jesus as the Christ of God* the very foundation of all true christian faith, love, peac hope and obedience. Yet so true is this that a man's tianity is and must be defective to the precise extent deficiency of his conceptions respecting the Autho Finisher of the Christian Faith. Let a man's ideas resp the person, character, or office of the Lord Jesus be inc to any extent, and to that precise degree will his own cha and action as a religious man suffer detriment. Indeed, verse quoted above says, he cannot be right in anything cerning God who is wrong concerning the annointed of

We desire you then, dear reader, distinctly to unde that the first grand inquiry for you, in regard to divine t is, *What say the scriptures concerning the Messiah?*

In the design of helping you to a satisfactory answer to the most principal question, attend while we note

*That the word "Christ" signifies "anointed."* The epithet "Christ" and "Messiah" are alike in meaning; they both signify "Anointed;" the only difference is that the former is derived from the Greek and the latter from the Hebrew. The term Christ, therefore, means God's Anointed—he whom God has consecrated or set apart for certain high offices. In the Old Testament the priests and kings of ancient Israel were called the Anointed. It is important to notice this because many persons when asked if they believe that Jesus is the Christ say "Of course we believe it—we never had any doubt about it all the while they have no distinct notion of what they really believe.

*Jesus of Nazareth is set forth as pre-eminently the Christ and the Son of God.* He is not spoken of as an anointed person in common with others, or as a son in the same sense that others of his disciples are called sons of God. But he is singled out from all others as emphatically—the Christ and the Son of the Father; God. To bring out to clearest view this great truth, Jesus said to his disciples on one occasion, "Who do men say that the Son of man am?" Now the current opinion in Israel was that he was an extraordinary personage—a prophet or a seer, or more than a prophet—indeed, one or other of the ancient seers who had risen from the dead, so extraordinary were his miracles and signs. In answer, then, to his question the reply was, "Some say thou art John the Baptist; some, Elias; and some, Jeremias, or one of the prophets." But these were only guesses after the truth, and, like most guesses, they were wrong; Jesus, therefore, repeated his question, only putting the question directly to the persons addressed, "But who sayest thou that I am?" To this Peter replied, "Thou art the CHRIST, the SON OF THE LIVING GOD." Immediately on this, the true answer being given, Jesus replied saying, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." It stands on record, as a matter of divine revelation, that Jesus the Nazarene is the Christ and the Son of the living God.

*The confession of Jesus as the Christ implies the recognition of him as our Prophet, Priest, and King.* God, in consecrating Jesus, appointed him to the three-fold offices of instructing the ignorant, of making propitiation for sin, and of ruling over

the people. Man's ignorance of God rendered a divine Teacher necessary to his salvation. In the same way his sinfulness made it needful that his deliverer should be a priest—ordained by God to offer sacrifice for sin. And in like manner his rebellion against the government of God made it indispensable that the anointed prophet and priest should hold the office of Governor or Sovereign, thereby to bring the rebelliously disobedient under law divine. All this, then, is true when it is said that Jesus is the Christ of God—he is the divinely anointed Instructor of man in the things of God; he is also the one Mediator who, by the offering of himself for all, has put away sin as a barrier to man's forgiveness, acceptance, and salvation; and he is likewise the one Ruler over all. Understand then, dear reader, that to confess Jesus as the Christ implies that you learn of him as your God-Teacher, trust yourself to him as your God-accepted offerer and offering, and place yourself under him as your installed Ruler. If you do not so learn of him, so rely on him, and so obey him, depend upon it, your thoughts are not God's thoughts concerning him. You are not a believing disciple, or Christian, in the scripture sense of these terms.

4. *The Messiahship of the Lord Jesus is the only sure foundation for eternity.* On the simple but sublime fact that Jesus of Nazareth is God's Messiah, and thereby the only Saviour, you are required to take your stand for the eternal before you; for says Paul, "Other foundation can no man lay than that which is laid, which is Jesus Christ." Repeating him God has said, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." You know in building, a sure foundation is a first requisite—without good basis no safe superstructure can possibly be reared. In divine and eternal things, then, Jesus Christ is represented as laid by God expressly as a foundation on which man may build safely, confidently, and hopefully, for eternity. You are solemnly warned that no other foundation—non-serving the name—can possibly be laid by man. That any human attempt at laying a foundation sufficient to stand the fiery trial of the great day, must prove more than vain. You are exhorted to build all on Christ, to abide and rest and glory in nothing else than this God-foundation. And you are enjoined to take heed ho

hereon; you are to lay nothing on this sure foundation authorised by God. In your personal and in your church relationships you are to build nothing but the imperishable foundations of heaven. You are not at liberty to take this foundation as a basis for human opinions, traditions, systems, principles, names, or parties. You are to see how you build thereon, not merely because no other foundation can any man lay, but also because if you rear, as many have done, that which is of mere human authority, in violation of the express commandments of the Lord Jesus, your life-long labour will go for nothing—the whole will be swept away—for the fire will try every man's work of what sort. See, then, that receiving Jesus as Christ the Lord, you recognise yourself as under law to him, and not to another.

*The Messiahship of Jesus is the cardinal truth to be believed, confessed, and obeyed.* The apostles, in proclaiming the gospel, the grace of God, confined themselves to those facts which proved and illustrated the messiahship of their divine Lord.

Couched in one word, the sum of their proclamations was, "JESUS IS THE CHRIST." Formed into a single sentence, it was, "JESUS IS THE CHRIST." However they expressed it, this was the substance and the life of their soul-transforming, heart-renewing announcements.

The closing words of their first proclamation were, "Let the house of Israel know assuredly that the Messiah made that same Jesus, whom ye crucified, both Lord and Christ. Appended to their announcements was the promise, "If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

In whatever form of words they expressed themselves, and in whatever circumstances, they bore witness to the truth, whether to Jew or Gentile, barbarian, slave, or free, the one personage on whom they sought to draw all attention was the crucified Jesus, and the one truth concerning him, to which they bore witness, was, that he was indeed the Messiah—the anointed Prophet, Priest, and King, ordained by God, in his love towards our sin-cursed race, for our present and eternal salvation from the power of the law, the dominion, and the punishment of sin.

**great question then, dear reader, for you is this—Have you received and acknowledged Jesus in this capacity? Are**

**you**

**you**

**you**

**you**

**you**

**you**

**you**

you agreed with God about him? Are you as satisfied him as your Saviour as God is? Have you accepted him renunciation of all others? Have you accepted him requires to be accepted? Have you believed upon him the heart, and confessed him with the mouth? Have placed yourself under his government and taken his upon you in that ordinance in which he assures to you the givenness of your sins and the acceptance of your person? are you now known by word and deed, by profession and racter, not as a sectary, but only as a Christian? If so, be with you, and bless you, and cause his face to shine you.

T. H.

### THE IRISH REVIVAL.

THE religious awakening in Ireland, which has now assumed wide-spread proportions as to attract the attention, not of Christians in this country, but on the Continent and in America its rise early last year, in the village of Connor, in the deterrtion of two or three pious young men to unite in prayer and effo the conversion of their more immediate friends. We have befo among other sources of information, a file of the *Presbyterian gazette*, published in Belfast, under the editorship of Dr. Mu and it affords us the utmost pleasure to be able to transfer pages from such a source so much that is not merely interest matter of intelligence, but so greatly in advance of the general trine and practice of Presbyterianism. We cannot imagine that sentiments can be so largely expressed by such an authority wi tending greatly to that issue for which we plead—namely, a qualified return to the teaching and order of the apostolic chur We do not ourselves, nor do we expect our readers will indorse word in the following extracts; but when it is considered that are the jottings of *various ministerial* pens, we cannot doubt general interest. The italics are chiefly ours, to mark the worth particular attention. One writer says,—

“This union for prayer was followed by the happiest re Nothing we believe was farther from their intention than eith attract notice to themselves, or to exercise a marked influence a neighbourhood in which they lived. But God who had kindle flame, would alone guide and direct its light. The box of oint had been broken, and its perfume must be diffused. Great nu began to attend their meetings, and much good was thereby The mother, brother, and sister of one of these young men live village of———; they were all indifferent to religious con while the brother was notoriously addicted to vice. He wh



verted, determined to make an effort to bring home the truth to hearts and consciences. He visited them frequently, and had no opportunity of telling them of the great change that God had wrought on himself, and earnestly urging them to seek that same mercy he had experienced. For some time all was in the same evening, however, he had spoken with more than usual success; his brother accompanied him a part of his way home on parting, he besought him to pray for him. From that evening was his conversion. God heard his prayer,—we quote his own words: "I saw heaven on the one side and hell on the other; the light flashed upon me with overwhelming power, that I deserved my eternal portion, and such horror did the thought excite that every joint in my body quaked." A power which he could neither comprehend or resist, forced him to cry aloud, and he continued thus in agonizing prayer till he obtained joy in believing. His first object now was the conversion of his mother and sister; their minds had been already prepared for the reception of the truth; the conversion of the sister followed immediately of the mother a short time after; and thus the whole family now rejoicing in the knowledge of the Saviour.

The work of grace did not stop here. At a short distance from the townland and village of——. Its inhabitants, with few exceptions, were noted for their indifference and immorality. In the village there resided a family consisting of a father, mother, and son, nearly related to those who had been already awakened. They remained to do all they could for their conversion. For some time their visits seemed fruitless. At last the son was awakened, and so were all the other members of the family. Two families had thus received the quickening influence of God's Spirit; but they were more than the first-fruits. The remarkable change that had taken place in their character and conversation was a matter of surprise. Many doubted, and many more mocked. Great interest in the movement, however, was felt in the neighbourhood, and men began to attend the meetings for prayer which they held. Soon no private house was able to contain the numbers who assembled; they then removed to a school-room, and the effect of one of their first meetings was that fewer than six were brought to the knowledge of the truth. The excitement and interest in the movement now became greater; and as no school-house could accommodate those anxious for their meetings, the Second Presbyterian Church was opened.

We quote the statement of one of themselves on this subject: "We did not by any means wish notoriety, or crowds to attend when the people came we could not close them out, and we acknowledged our meetings by awakening souls by their testimony; we thought it our duty to go on."

The revival in Ahoghill possesses this grand feature, in common with the revival in America, that it originated among the people, and to a considerable extent is carried forward by them. The Presbytery no doubt have thrown themselves heart and soul into the movement, and they have done good service in guiding and fostering; yet after all the work was essentially popular in its character, and it still continues so. *It arose, not in the pulpit, but in the street, and while it has made its hallowing and reviving influence felt, it has stimulated the minister to still greater exertion, and a more*

*a tone of deeper solemnity to all the services of the sanctuary, rejoice in being able to record the fact that it is a popular movement still.*

"Its effects on the moral condition of the country have been striking and most gratifying. Even those who have not expected its power have been forced to acknowledge that religion is a reality."

Another paper continues thus,—

"The new converts, with other Christians whose hearts were stirred, engaged in the work of prayer and exhortation *with unquenchable zeal. Thus the work spread.* Daily, fresh interest was excited. Common houses, and even large churches were not able to contain the multitudes that assembled, so that often the high ground in the open field in the cold evenings of spring, were the scenes of the most interesting meetings. So eager have the multitudes been to attend the services of the converted brethren, that many travelled many miles to be present, and, without any weariness would they have remained even all night, if the services had continued. There has been a common thirsting for the Word.

"At these meetings many convictions have taken place. From up to ten and twelve have been arrested by the Spirit of God, through the Word and prayer of these honoured brethren. Even stout men have staggered and fallen down under the wounds of their consciences. Great bodily weakness ensues. The whole frame trembles. Oh heart-rending sight to witness. With wringing of hands, streaming tears, and a look and cry of unutterable anguish, they confess their sins in tones of unmistakable sincerity, and appeal to the Lord for mercy with a cry of piercing earnestness. I have seen the strong frame convulsed; I have witnessed every joint trembling; I have heard it as I have never heard it before, Lord Jesus, have mercy upon my sinful soul; Lord Jesus come to my burning heart; Lord, deliver me from my sins; Oh come and lift me from these flames of hell.

"These convictions vary in different individuals, both in respect to the nature and duration. While some obtain peace in believing soon after conviction, others do not attain to it for several days. It is not without a conflict, with conviction oft returning, with much prayer and reading of the Word, through which spiritual light makes progress in the mind, that a settled peace and holy joy takes possession of the soul."

A third article says,—

"The bodily agitations, though not certainly among the most important, are among the most curious of the 'signs and wonders' of the revival. An individual feels suddenly oppressed *under a sense of his whole frame becomes affected, his strength is at once prostrated and if not supported by those around him, he falls to the ground.* At some time his overloaded heart finds utterance, and in tones of impressive earnestness, he cries to Christ for mercy. The prostration of strength sometimes continues for days together, and the patient must meanwhile remain in bed; but generally, sooner or later a flood of joy flows into the soul. This bodily weakness is but a collateral accompaniment of the revival. The mind has a magnificent influence on the body, and when he who has been living far away

*instantaneously overwhelmed by a conviction of sin, it is not that there should be no more strength in him.* In almost all evivals either in Scotland or America the same bodily symptoms have appeared, so that they need not now excite surprise; but it should be carefully remembered that they are not in any way essential to the new birth, and that they cannot be safely reckoned the genuine tokens of conversion. A real work of grace must be attested by a very different class of evidences. The 'still small voice' of the Word may make a saving impression where there is no bodily motion or excitement; and, after all, 'the fruits of righteousness' are only unerring indications that the sinner has passed from death unto life. There may even be a species of spiritual joy where there has not obtained in the heart an undisputed ascendancy. The man who hears the Word, and anon, *with joy*, receives it, yet hath he not root in himself, but dureth for a while, for tribulation or persecution ariseth because of the Word, by and with which he is offended' (Mat. xiii. 20, 21).

We cannot but regard this revival as 'the doing of the Lord,' for it has already established its true character by 'many infallible proofs.' It rebukes the sinner, it exalts Christ, and it turns the hearts of the ignorant to the wisdom of the just. Among its trophies it can point to the reclaimed blasphemers, reclaimed drunkards, reformed prostitutes, and reclaimed worldings. We believe that many pious Episcopalians are interested in the movement, though nothing can demonstrate so emphatically that one part of their system is utterly unsuited to the wants of the age. The reading of the Liturgy in a revival meeting is a singularly inappropriate exercise. The sinner in the midst of the new birth must be sustained by some fresher and more cordial.—*Nothing has more elicited the admiration of those who have been present at the prayer-meetings than the power, profound pathos with which pious but comparatively illiterate men, have conducted the devotional exercises.* Liturgies may flourish in times of formalism, but they will be speedily cast aside by a thoughtful and earnest Church."

Another report we submit the following summary of facts and suggestions,—

*Those who have been saved during this gracious visitation have found joy in believing. They know that Christ is theirs, and they love him.*

*They have living faith.* This faith is of such a nature that they expect an answer, and attend the means of grace in expectation of the Spirit to employ them in the conversion of sinners and the edification of believers.

*They have great freedom in speaking to God for man, and to God.* They converse spontaneously and without constraint in the language of Christ.

*They have a renewed will.* They forsake old vices, such as Sabbath-breaking, drinking, card-playing, cock-fighting, dissipation, and lewdness. They read the Bible; they love prayer; they are earnest, unwearied, and self-denying in seeking the salvation of souls. Their news is about the kingdom of God.

*Those who speak to God or man in public, speak in earnest and with confidence, as witnesses testifying, from personal experience.*

rience, of the grace of God. All these qualities give a peculiar power to their words, however, otherwise, feeble and imperfect.

"6. In ordinary cases the deep convictions of sin and of the need of a Saviour, with which the work of the Spirit begins, are unaccompanied with any bodily or physical effect, except tears or groans. But in others they have been attended with a fainting, swooning, and bodily weakness, lasting for several days. This seems to have been sent in merciful consideration of the hardness of the heart and the tenacity of the old habits of walking in a vain show after the course of the world, all which have to be broken down before the soul can be brought to itself, and be built up again in its new and most holy faith. *It is like any other sickness or affliction, which is a slap on the shoulder to awaken our attention. It does not itself instruct; but it summons the attention to the lesson which has been or may be conveyed.* People in this state should be taken home, and visited only occasionally by a kind friend that has divine wisdom to deal with troubled souls, instead of being surrounded by irreverent gazers, and confused with much questioning, hasty exhortation, and loud singing.

"7. *Men of pure minds, of free unclouded faith, having fellowship with God, and gifted with the peace, cheerfulness, and hope of the new birth, are the only persons to deal with souls under spiritual impressions, because they will guide them into the same state with themselves, which is the natural state of a Christian; whereas those Christians who are themselves under any cloud, or in any bondage as to spiritual things, which is confessedly the case with most Christians of the present day, will be most likely to bring them down into their own state of low spirituality, glimmering faith and clouded hope.*

"8. Thoughtful Christians, who have sunk into a low state in consequence of the prevalent feebleness of the Christian life around them, ought, in these times, to consider their ways, to shake off the bondage of the flesh, to awake and arise from the dead, to be watchful and strengthen the things which remain that are ready to die, to stir up the gift of God that is in them, to pray without ceasing for the peace, and joy, and hope of salvation in themselves, that they be able to speak with authority to others, and lift them up to the full enjoyment of the liberty which the Spirit gives. Let us break through the trammels of shame and sin, and learn to speak to our families, servants, and neighbours unconstrainedly of the things that concern our and their eternal peace. But in order that we may do so with effect we must have this peace consciously reigning in our own hearts. If we cannot go to Connor, *we can go to the New Testament, or if we will to the Old Testament, to learn what is to be a Christian indeed, in the full consciousness of a Christian's privileges.*

"9. There are instances of a certain conviction of sin, and much more of certain physical changes, which do not result in the conversion of the soul. The blow demanding attention may be struck, but it may be heeded only for a season; there may be sorrow, but it may be the sorrow of the world that worketh death; a man may hear the word and anon with joy receive it, and yet have no root in himself. Let this be kept in mind. And let us look for the peace, joy, love, purity, victory, liberty which faith in Jesus Christ brings into the soul, before we draw any favourable conclusions from mere professions or unsanctifying manifestations."

much of the peace and joy possessed by those awakened partial and evanescent on account of their want of a full introduction into the blessedness of the gospel of Christ. Brethren on the spot to point the people to the whole uncalculable good would certainly follow. But let us rejoice that is cheering and hopeful so unexpectedly presents that all the faithful be encouraged to persevering prayer for the still further advance of the truth and kingdom of  
Ed.

### SPIRITUAL DISEASE—ITS CAUSES AND CURE.

cause many are weak and sickly among you, and many sleep."

1 Cor. xi. 30.

spiritual, as in the physical world, we find much weakness, torpor. Often the soul as well as the body requires the salutary medicine, or the application of the knife and retractor to restore to health and vigor.

Causes of spiritual disease indicated in the above passage—puerility, sickness and lethargy. The once earnestness of mind, and unflinching courage, have given place to childish imbecility. The healthful vigor and cheerful spirit, as the life-blood, coursed through the soul, giving character to every action, are gone, and the patient has a feeling of derangement of the spiritual functions. A reliance makes him weak as water and unable to excel. Instead of energy which once characterised the patient, a morbid and a disturbed dreamy indolence has come over him. Such symptoms as these, his case is bad enough, it is high time for himself and friends were alarmed. The physician called without delay, and all interested may be assured the most decided course of treatment will suffice to effect health.

When a physician takes, after ascertaining the nature of a disease, to seek its cause, for discovering that he finds the cure very easy. Paul, as a wise physician, upon hearing of the disease under which many of the Corinthian brethren which so enfeebled all their energies, sought the removal of the means to a cure. He inquired as to their refreshment and the manner in which they partook of it, and found his worst fears realised. They had been so eating that it had been the support and nourishment of their soul, and experienced all the effects of deadly poison! They had been "eating and drinking damnation"!! There are elements which, in a proper manner, are remarkable for their life-sustaining and life-imparting powers; but which, when used in improper manner, become the most hurtful of all. It was precisely the case with the Corinthians. "For this cause many were weak and sickly among them, and many slept." The sacramental ordinance of the Lord's Supper was established by our Lord, as that which would sustain the life and health of all who had been born into the family of God. Says Jesus, "My

flesh is meat indeed, and my blood is drink indeed." Just as bread and water are the two great agents in sustaining physical life, so the body and blood of Christ, shadowed forth in the loaf and cup, be the nourishment and support of the renewed soul. And just as the unguarded and injudicious use of the elements of physical sustenance will produce disease and death, so a careless and improper observance of this sacred ordinance will bring about all those worst symptoms of spiritual decline referred to in this passage.

It is a bad sign when unnatural stimulants are required to increase eating. Take a child that has been nursed on sweetmeats, &c. ; a poor, pale-faced, unhealthy, ill-natured thing, compared with a ruddy-cheeked, romping fellow, brought up, as children ought to be, on good wholesome plain fare. So is it with the professing Christian who seeks greedily after the richly spiced and elegantly dressed spiritual dishes which are served up by the theological cooks of the present day, compared with the strong vigorous Christian who relies on nothing more than the fellowship of saints when met to remember Christ. How much it is to be regretted that this false appetite has been so encouraged and pampered as it has been! By this catering to a vitiated taste, the staff of spiritual life, the ordinance of the Supper has been pushed into a corner, to be administered to the poor straggling soul only once in a month or quarter; whereas the board ought to be spread, the feast prepared, and the guests invited, as often as "first of the week" dawns. No wonder there are so many "inveterate" Christians, lean and feeble, when, instead of bread, they eat a stone; instead of the goodly fare of their Father's house, they eat only the dry husks of unnutritious theology to feed upon.

Doubtless the experience of every one who has any genuine Christian experience whatever, witnesses to the wisdom of the apostle on this matter. Almost all that Laodicean coldness so abhorred by Christ, so injurious to his cause, so inimical to the best interests of the soul, may be traced to a careless indifference to the "communion table." There is enough of fuel in this sacred ordinance to keep ever the flame of holy love and zealous devotion, and to drive from the heart all those roots of bitterness which, springing up, do so many; there is enough of nourishment here to keep the soul in eternal youth, only let the feast be attended as it ought, and must experience its efficacy.

In what particular did the Corinthians fail in the proper observance of the ordinance of the Supper? They ate "*not discerning the Lord's body*"—here they made that great mistake which induced their disease. We are no advocate for the Romish doctrine of the "real presence," yet we would rejoice to find more of the "real presence" not in an absurd and contradictory theory, but in the enjoyment of an *intelligent* faith. But what does this "discerning the Lord's body" mean? Evidently that to the participant the loaf and cup are means in which the eye of faith beholds the crucified, the buried, the resurrected and exalted Messiah in relation to his people, and, in particular, to the partaker himself. The vision which fails to perceive this thrilling panorama of the love of God and the way of salvation, is diseased and worse than useless; if it cannot discern the Lord's body it is not the spiritual but the natural eye; his body is sensually but spiritually discerned.

Let, then this ordinance be restored to its proper place and at-

proper persons, in a proper spirit, and it will do far more spiritual health of the church than all that sanitary improvement done for the health of our cities. Not only will it act directly as the support and nourishment of the heaven-born soul, but also as the source of a pure stream of love which, flowing from the heart, would sweep away envy, strife, and malice, which eat as a canker.

brethren, we exhort you, then, to hold in highest regard this ordinance. Draw near to it having the eye of faith brightened with the hope of immortality, and every mote and beam removed, so that you may be well able to "discern the Lord's body," and thus be delivered from that weakness, sickness and lethargy which have ruined

Edinburgh.

J. A.

### Cloud of Witnesses.

Let me tell me, (says Mr. Carson) that it was unnecessary to bring any of the examples to prove that the word signifies to dip—might have commenced with this as a FIXED POINT UNIVERSALLY KNOWN.—*Edinburgh Reviewers of Carson's work.*

But, we have to warn those who are none of Christ's against the phemous imposture of taking words into their lips which his only can use, and to remind Christians that there are heights which are very few among themselves can reach, passages which are used only by advanced believers, and the most deeply-tried of us.

The great principles of the question lie in this nutshell—*Be in*

Here is the main characteristic of the service which our Lord asks, and which we should strive to yield. Anything less than is certainly a mockery, and probably something worse. Yet how possible for the cold and careless singer to avoid the lie on the tongue, or a meaningless and unfelt offering on the other? The majority of David's couplets would become black blasphemies in the mouth of the unconverted, and even with many a Christian the vows to be lightly broken. The untruth is guilty whether it is sung. It seems strange that men should be so unthinking, and yet should be willing to sing what they dare not say.

Very few in a crowded congregation can truthfully join in the words of that immortal psalm—

"The Lord's my Shepherd, I'll not want?"

Not a believer can say so. This is a household melody for children, and it sounds ill from an alien's lips. It only ascends to the Lord's throne on the wings of faith which have been nerved by examination and testing of the life. Where are our weakling Christians now, those who seem to suspect their Great Shepherd at the altar, whose timid distrust sees death's visage in each smiling word, and clouds and darkness everywhere? They have much to say before they can get the spirit of words like these—who can say with David—

"I love the Lord because my voice

And prayers he did hear."

prayerless worshippers join now? Can they point to ripen-

ing graces and strengthening love as pledges of closest to they yet acquired the spirit of supplication, and have its fruit to nourish an affection for the Giver? Otherwise, what have such strangers here?—*Presbyterian Magazine*.

## Correspondence.

### EPISCOPAL QUALIFICATIONS.—QUERY AND I

DEAR BROTHER MILNER,—Paul says, "A bishop must be the husband of one wife," &c. I desire information as to of this requirement: I wish to know whether it means the must be a married man, or, if married, the husband of only. Please inform me and oblige your brother in Jesus.  
*St. Helens.*

The various qualifications here named are susceptible interpreted either absolutely or relatively. "An overseer blameless." Blameless in what sense? Absolutely so? man is thus blameless, for in many things we all offend short. Evidently, then, the word is to be understood in the sense in which we speak of certain men as good men, though God only is absolutely good.

If, then, the first requisite in the enumeration is to be sense qualified by circumstantial usage, so we apprehend, with the other items enumerated. If the absolute absence of called "blame" is not meant in the first item, the absolute of the relation indicated by the word "husband" is not imp second. As to insist on absolute blamelessness would exclude even the best, from the good work of oversight, so to demand the bearing of this second requirement would also shut out all the work. Let us take the specification in its widest sense. A. is a Christian of lengthened experience, of deep piety, of knowledge, of reputed excellence, of great zeal, of much extensive liberality; but he is unmarried, therefore he is disqualified. Brother B. has been quite as long in the divine life, and has had an equal share of qualifications, but though married children, and therefore he is disqualified. Brother C. is have as much fitness as any Christian is likely to have, but disqualified, for though married he has only one child; "children," not one child, but more than one, that stands in the way of his office. Brother D. is recognised in the possession of required, excepting this, that one of his children is unmarried therefore, this one not being "in subjection," he is disqualified. Brother E. likewise, unexceptional in experience and character, but having lost his partner by death, and not now being "the husband of one wife," is therefore disqualified. Brother F. can be objected to, excepting that, being a widower, he has married again; not now, in strictness of speech, the husband of one wife, and therefore he is disqualified.

But as we do not suppose the apostle was a mere legal casuist, but had before him some particular circumstances which induced him to specify certain marital qualifications, we are to inquire as to the circumstance in view of which the apostle



inquiring, the scope and reason of his enumeration appear

In the Roman empire, not only was polygamy tolerated, notorious was the age that it was a common thing for a husband to divorce his wife in order to marry again, and this in many instances with a frequency which utterly violated the sanctity of marriage. Evidently, then, to strike a blow at this double marriage and adultery, the apostle employed language respecting the married state requiring a recognition of that wise moral law which God established in the creation of one man and one woman. For these and other reasons we do not hesitate to say that the apostle did not mean that the christian overseer must, of necessity, be a married man; but, if so, that he should have only one wife at once. He was himself an overseer in so principal a manner that he could say, "there cometh on me the care of all churches." Yet he was unmarried, so making himself a transgressor to be a christian overseer, one must be married and have

Ed.

## P o e t r y .

### FAITH.

Faith is an instrument; a handle and the hand to turn it :  
 more an operation than a virtue.  
 A man whose knees like to sin, must have a moral cure ;  
 A man whose soul can heal the mind whose malady is sense.  
 They that believe of God's deep love ; they that believe will love him :  
 They that believe will obey : and obedience hath its blessing.  
 They that believe of the soul's great price ; they that believe will prize it ;  
 They that believe will cherish well the hopes that make it happy.  
 They that believe will grow from feelings ; and feelings grow of faith.  
 A man who receives himself insulted, will not his arguer smite ?  
 A man who believes his state, his danger, destiny, redemption,  
 Will feel eager to be safe, like him that kept the prison at Philippi ?  
 A man who had an only son, and sent him out to sea :  
 A man who was a widow, and in penury, and he must seek his fortunes.  
 A man who was in the wintry nights when waves and winds were howling,  
 A man who was torn with sickening dread, and bled to see her boy.  
 A man who was on a sunny morn, when all around was comfort,  
 A man who, that weeks ago, the vessel had been wrecked ;  
 A man who, dead, and he was dead ! they had seen him perish in his agony :  
 A man whose hat agony was like to hers,—for she believed the tale.  
 A man who was wed and broken down with sorrow, and un comforted in prayer ;  
 A man who, as she mourned, and pined, and had no hope but death.  
 A man who, ly, while sorely she was weeping, a stranger broke upon her loneliness—  
 A man who, to tell, that weather-beaten man, and must not be denied :  
 A man who, were the wonder working words that made this mourner joyous,  
 A man who, her heaviness away, and filled her world with praise ?  
 A man who, saved,—is alive, is near !—O did she stop to question ?  
 A man who, in the force of faith, she met him at the door !

TUPPER.

## I n t e l l i g e n c e .

**MEETINGS IN BIRMINGHAM.**—A series of Meetings was held in Birmingham during the week commencing with Lord's-day seventh which it was our happiness to attend. About fifty brethren, and a few sisters in the Lord, were present from various parts of the kingdom. The object of the gathering was two-fold, *first* respecting the advancement of the Lord's work, and *second* *present the truth to the public in the city where they convened.* The first meeting was that, on Lord's-day

morning, of the church recently gathered in this important to a very hallowed meeting it was. The Music Hall was on afternoon and evening for the preaching of the gospel, but they being exceedingly wet, the attendance was not so great as it otherwise have been. The same cause considerably affected door meeting for preaching on Monday evening, but the praying in Cherry-street Hall following was a very precious season; the brethren present, so solemnly pervaded was it by a spirit of longing prayer. On Tuesday evening, at five, the brethren, now very fully mustered, spent a couple of hours in cordial intercourse over a cup of tea, and at seven business commenced prayer and praise, by the reading of letters from the churches containing statistical and other interesting information and suggestions. There was much in the letters to call forth serious reflection, unmingled, however, with gratitude to the God of all grace, notwithstanding the absence of such devoted zeal as ought to characterize those who are redeemed by the precious blood of Christ, but descended to favor the churches with considerable increase. Despite all loss of membership by removal, emigration, death and excommunication there yet appeared among the churches reporting a clear increase of one hundred and sixty-nine members for the year. On Wednesday morning, at nine, business was resumed by the consideration of from different parts for labourers in the gospel. Some of these were of the most urgent and Macedonian character, and in view of the importunate entreaty for preachers was made from ten or twelve places, some of which the likelihood of success could scarcely be doubted, the brethren felt impressed with the duty of urging the churches to pray to the Lord of the harvest to raise up labourers, and of exhorting young brethren of piety and zeal to study and labour to themselves workmen that need not to be ashamed. The meeting recognizing the freedom of the brethren engaged in evangelistic work, to follow the indications of providence, untrammelled by human desires, desired those present to say where it seemed to them they should individually labour. Thereupon Brother King gave an interesting and cheering account of what God had wrought by him in Birmingham and made it satisfactorily apparent to all the brethren that he would continue his present labours until the state of the work should dictate otherwise, only he was desired to remember certain neglected fields, which also he was forward to do. Brother Rotherham intimated that he saw his way clear to leave Wales for Scotland; he understood there is a wide field and few labourers, particularly the first instance to follow up the effort to be made in Dublin by brother Milner. Brother Edward Evans, of Newtown, having requested to say whether he could respond to the earnest desire of the brethren in Swansea and neighbourhood, informed the meeting it was his heart's desire to be instrumental in leading his countrymen to the Saviour, and that, with the concurrence of the brethren, he should rejoice to proceed to South Wales. Another from Ireland was met by the suggestion of brother Brown, of Whitehaven, that brother Sinclair, Whitehaven, should be requested to proceed thither, there to remain so long as the work prospered. These arrangements understood, various suggestions of a highly practical and useful tendency occupied the attention of the brethren during the afternoon of Wednesday and forenoon of

is recommended to the churches to consider what might be obtained more suitable places of meeting than those occupied, in many cases much to the hindrance of the press themselves of the press in spreading the gospel, its having already been sufficiently experienced to warrant its employment—to give themselves much to prayer with respect to the blessing on the labours of the brethren already in the field those who may be led to enter. A fraternal tea meeting on Wednesday evening in the schoolroom of Bond-street chapel, and a public meeting thereafter in the chapel itself—arranged by the church for the occasion; about two hundred sat down to tea, and the public meeting was attended by about a hundred attentive listeners. The meetings closed on Wednesday evening with out-door preachings, followed by a gathering in Cherry-street Hall for prayer and exhortation. It has been our lot to attend a happier meeting than this closing one; and on this the occasion of devout, earnest, thankful, brotherly and joyful feeling. Though interspersed with prayer and praise, and with no fewer than twelve brief, very brief fraternal addresses, yet altogether to our mind the very ideal of christian exhortation. With great reluctance did the brethren part at last, and with a spirit of unanimity and brotherliness that prevailed throughout it was good for them that they had been present, and that they had been able to have good to communicate on returning to their various parishes.

**CHRISTIANITY IN SWEDEN.**—Our readers, for the most part, are aware that in the last three years an extensive religious awakening has taken place in more or less, the whole of Sweden. The nominal Christian people was at first disturbed by Christians from Germany, and now the work appears in such dimensions that the Secretary of the Wesleyan Conference returns to report that upwards of a million of persons have been brought out of the darkness of sin and Satan into God's marvellous light, embracing all ranks, from the poorest even to the royal family. He instances some distinguished persons brought to God and now labouring for the conversion of others. There is a district judge near Gefle who has made extensive tours for out-of-door meetings, and a more interesting scene witnessed. The seasons that were usually set apart by the clergy for excursions are now turned to scenes of religious worship and prayer. On that hill by the side of a beech forest, at half-past five in the morning, as many as five-hundred persons would be present in the afternoon not fewer than three thousand, many of them being five-and-twenty and thirty miles to be present. There is an officer of the highest rank—Count Stackelberg—perhaps the noblest man in the country, who, desiring a visit from Mr. Scott, travelled fifty miles to meet him, whom he found to be a man of fifty years, who had been converted ten years ago and is a devoted preacher, going about in all directions proclaiming the love of the riches of Christ. He scarcely ever conducts a public meeting without receiving souls for his hire. His whole household is an extraordinary one; every one of his servants is converted, and though all in and about his house becomes his great rank, *living marks the Christian.* His household is the fruit of

his own ministry, and he is at the head of his extensive establishment the father of his spiritual children. The proof of the extensive real work of God appears in this—that the converted in Sweden a decided coming out of and separation from the world. A number of meeting-houses have been erected of the plainest structure. Two hundred pious men are employed in carrying on the work. The revival has had a great influence, too, on the literature of the country, and happily the gracious work is also extending to Lapland.

**CLERICAL BARBARITY.**—The clergy of the Church of Scotland in Edinburgh live upon an impost called the annuity tax! This assessment, now more odious than ever on account of the advanced enlightenment of the people and their corresponding separation from the church established by the state, can, in a multitude of cases, be collected only by summons, confiscation of property and imprisonment of person. Last month these false apostles proceeded thus against several respectable dissenters. One whose bank account the last year arrested to the amount of one hundred pounds, now himself laid hold of by sheriff's officers in his own house, at six o'clock at night, to be carried in handcuffs to jail for the non-payment of a further sum of eighty-five pounds! What a wretched confession of Christianity must that be whose public ministers for money extorted from the hard-earned gains of those who own nothing—who never hear their preachments—who consciences cannot accept their ministrations—who honestly regard them as impostors and damnatory? What arrant hypocrisy for men to whom sanctimonious prayers for the forgiveness of their debts as they give their debtors, while they call those debtors who own nothing, and take them by the throat and cast them into prison there to lie till they pay the uttermost farthing of an unrighteous demand! They profess that they know God, but in word they deny him.

**MR. SPURGEON'S FUNNY THEOLOGY.**—MR. SPURGEON is reported to have said in a sermon which he delivered last month, at New York, that the stickling for sectarian distinctions is as absurd as if a man about to eat some bread were told by a Churchman, "No bread like the tin loaf;" or by an Independent, "No bread like the wooden loaf;" or by a Methodist, "You must eat twists." The humorist would say, "Give me some bread, and I will settle the shape afterwards." We understand Mr. S. is no great logician, and here is some proof of it, for it were difficult to say how the man could settle the shape after having eaten it. But supposing the preacher's meaning to be that by the after settlement of the shape was meant the subsequent determining of which was best, this destroys the force of the supposition, for it still leaves the man in the meshes of sectarianism. It leaves him, after all, to pronounce for one of the three theological bakeries. Manifestly, Mr. S. does not show that such bakers and bakeries are not at all needed—if he does not show that the bread of life is to be taken simply as it is given it. He will have the shape to be settled by man.

## THE REASONABLENESS OF FAITH.

FAITH, it is well known, is the most prominent requirement of the gospel. Without faith it is impossible to please God. He that believeth not God, he that believeth not is condemned. He that believeth not is made him a liar. He that believeth not is condemned, because he hath not believed on the only begotten Son of God. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned. Being justified by faith we have peace with God. The just shall live by faith. We shall walk by faith. This is the victory that overcometh the world, even our faith. Fight the good fight of faith, lay hold on eternal life. From these New Testament quotations it fully appears that the gospel begins its operations upon the human mind by and through the production of faith, and that faith is the instrument through which are accomplished its noblest achievements.

Now, unfortunately as we conceive, some persons have incurred a prejudice against the gospel on account of its having faith its foremost requirement. They have said, "It is unreasonable to suspend a man's eternal destiny upon his faith. A man cannot believe what he likes. If the gospel is self-evidently true, every man would be compelled to believe it. But if it is not so certainly true, and some cannot bring their minds to regard it as true, they are more to be pitied than blamed—certainly, damnation for not believing it is the most unjust sentence."

But if it is possible that this charge of unreasonableness made against the gospel demand for faith may appear to some readers of this paper to be at least plausible, we will endeavour to show wherein its errors consist, and then proceed to exhibit the unreasonableness of the New Testament requirement of faith in order to salvation.

"A man cannot believe what he likes," says the objection. Granted; yet he can frequently succeed in disbelieving what he dislikes, just because he dislikes it. Let it be observed that if this part of the objection means anything, it means that man's mind has nothing to do in determining what he shall believe. This is false. For though no sane man can credit what does not appear to him to be truth, or disbelieve what does appear such; yet in many instances we can choose whether or not to examine into the evidence by which anything purports to be true. 10, Vol. III., October, 1859.

be sustained; and we can cherish prejudice for or against what we are about to examine, or endeavour to consider it with impartiality. Here, then, man exercises choice, and herein bears responsibility. His ignorance may be voluntary his—inattention culpable—his prejudices, indulged—his conclusions, hasty and unwarrantable! The sceptic may indeed say that a man's will has nothing to do with his belief; but how does this dogma fare when brought to the test of common sense? what homage does it receive in the affairs of common life? Why it is absolutely scouted from those domains. When a neighbour runs off with some strange day-dreams, how common the remark—“Why the fellow will persuade himself to believe anything!” Or when, on the contrary, a man's interest is believed to make him very incredulous of what appears to us most plain, how often do we chide him with the proverb—“None are so blind as those who won't see;” or the couplet—

“Convince a man against his will,  
He's of the same opinion still!”

And yet, forsooth, in direct contradiction to the common sense of plain people, embodied in our popular proverbs, we are to be told that a man's will has no control over his faith! We ask, what truth-speaking, trustworthy parent would excuse the habitual incredulity of his child by saying—“Poor thing, he cannot believe what he likes!” Or what court would dismiss a convicted murderer, not literally mad, with the sentence—“A. B., having taken the life of C. D. in the full belief he was doing God and his country service, and his will having no control over his belief, he was deemed irresponsible for the deed, and was accordingly dismissed”!

“If the gospel were self-evidently true,” continues the objection. Aye—but then how arbitrary to demand that the gospel should be self-evidently true, *i.e.*, something *not needing proof*, but evincing its truth intuitively. Surely if the gospel be constituted of *facts*, it may suffice if those facts are sustained by satisfactory, historical evidence. Nothing can be more unreasonable and absurd than to expect historical truth to be either intuitively certain or mathematically demonstrable. No man's unbelief can be excused because the gospel is not, like a self-evident axiom, above proof, nor susceptible of the same kind of demonstration as a mathematical proposition. The gospel is well proved, by an abundant variety of evidences consonant with its nature, and that is enough to make faith in it a reasonable demand.

But if the gospel were self-evidently true, then "every man would be compelled to believe it." No doubt he would, but a very ignoble faith such compelled faith would be; very united, one would suppose, to be either punished or rewarded. "But if it (the gospel) is not so certainly true" the objection runs on. But you see, dear reader, here is a changing of the terms of the objection. We contend that the gospel is **CERTAINLY** true, though not *self-evidently* true. It is not above proof, but it has certain, conclusive proof.

"And some cannot bring their minds to regard it as true." But we deny that any sane person can, without prejudice, fully and deliberately weigh the evidences of the christian faith, and yet be compelled to the conclusion that it is false. If any man is incapable of understanding and appreciating the force of any one of the thousand proofs by which the gospel is sustained, then we class him with infants, idiots, and heathens, and leave him to the tender mercy of our God. To the law of faith he is not subject, but his incompetency can form no excuse for other men's prejudice or incredulity.

Before dismissing the objection, we notice a vitiating element in it which though not expressed in form, does in fact pervade the whole of it. It is this, that saving faith is simply regarding the gospel to be true. But this is a one-sided and misleading view of faith. Faith in relation to the gospel, as well as to common life, is trust, or confidence, and not merely intellectual conviction. Faith in Christ is trust in Christ, and trust in Christ implies deliberate submission to Christ—a voluntary entrusting of our souls into his hands. And if relief that the gospel is true may reasonably be demanded, because of the conclusiveness of its proofs and the voluntariness of our examination of them, much more may faith be viewed in this its truest and most pre-eminent character—much more may faith considered as the soul's trust in the infinitely trustworthy Son of God be solemnly, imperatively required on pain of the most terrible alternative.

But let us now proceed to exhibit, in a more direct manner, the entire reasonableness of the New Testament demand for faith in order to salvation. For this purpose, we remark,—  
**FIRST, that faith is demanded in every-day life.** Nothing is more certain than this, and yet nothing is more forgotten in relation to the reasonableness of christian faith. Why, every man is every day of his life exercising faith. No branch of

business can be carried on without faith. But for the smallest ready-money establishment would be immediately closed. By faith the day laborer goes forth to his work, by faith the retailer hands his goods to his customers. Without faith not even a child could receive the elements of the most honest education. In larger enterprises the need for faith is still more marked. Abolish faith, and you lay waste all commerce—close all factories—keep in port all ships—stagnate all trade. So again, as regards all scientific discoveries, the world would be benefitted by these except through faith. How can many of the masses can themselves become discoverers? How can we all, for ourselves, measure the distances of the stars, examine the fossils of the rocks? Must every tradesman, mechanic and peasant become himself a scientific man ere he can acquire scientific knowledge? Or must we refuse such knowledge because without faith in the skill and integrity of our instructors we cannot receive it? Truly, there would be neither scientific nor common sense displayed by such a course.

A few fanatical unbelievers may, when under pressure, talk about discarding all historians, burning all ancient monuments, discrediting all teachers of science, and shrivelling themselves within the very small dimensions of their own personal experience and observation; but we need not be alarmed—most persons, whether Christians or not, will just go on as they have done, receiving and acting upon credible human testimony. And "if we receive the testimony of men, surely the testimony of God is greater!" We remark,—

SECONDLY, *that if any individual refuses this demonstration of faith in every-day life, he inevitably pays the penalty.* The man that will not trust its instructors must remain a dunce, and there is no help for it. The rustic that will not believe anything that has passed through the magic fingers of the juggler is doomed to life-long ignorance. The tradesman that loses all faith in society may put his shutters up as soon as he pleases—the sooner the better. Now, men never quarrel with these arrangements. Though the announcement is heard in every breeze—displayed over the portals of every man's habitation—structure—and inscribed on the title-page of every book, he that believeth and thereon acts shall prosper; but he that believeth not shall be condemned to perpetual ignorance and poverty, yet infidels themselves never denounce the justice of the sentence. How then come men to murmur when



who cannot lie commands faith in his Son, who never deceived, in order to a salvation, that could never otherwise be acquired, from sin, misery and death ?

The gospel announces facts which are sustained by the conscient testimony of sacred and profane history. These facts centre in the person of Jesus of Nazareth, and exhibit him as man's divine Redeemer. But he must be believed, he must be confided in. Faith in him is his due. He infinitely deserves it, he imperatively demands it. Faith in him is man's privilege—his means of restoration, his way of return. By faith, not by force, the alien's heart must be reached. To dispense with faith is to dispense with salvation. To cling to unbelief is to cling to sin, to prefer perdition. Oh, dear reader, then, refuse not faith in Jesus! Consider his claims, trust his promises, submit to his will, and thus live for ever.

J. B. R.

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LETTERS TO THE PEOPLE.—No. 1.

[We have made arrangements for the publication of a series of fifty-two letters, under the above title, in several weekly newspapers of the largest circulation, whereby, at comparatively small cost, the truth will be introduced into many thousands of families every week, to which we could have no access otherwise. We commend the further carrying out of the plan to the brotherhood. The newspaper press now affords hitherto unparalleled facility for the publication of the truth: almost every considerable town or district has one or more papers of wide circulation; the editors and publishers we find very willing to meet our wishes, by insertion, at a very low charge. We, therefore, place the letters at the disposal of the brethren for this purpose, advising them to make a yearly arrangement with the best paper in their locality and to add this or similar standing intimation: *Published by the Church meeting in ——. We will be glad to hear from any of the brethren who purpose carrying out the suggestion.*—ED.]

FELLOW COUNTRYMEN,—With comparatively few exceptions you admit the Bible to be *the word of God*—Heaven's one revelation which points out the only way of life eternal. This admission involves you in the gravest of responsibilities respecting that book. It implies not only that it is your duty and wisdom to peruse its pages, but to study and obey its discoveries and requirements. If it be what you generally allow it to be, *indifference is madness*. If God sets before men life and death, entreating them to choose life that they may live; and if he points out the way of life, declaring that in the gift of his Son he has given eternal life, so that he who has the Son has life, but that he who has not the Son of God has not life—that whosoever believes upon him has ever-

lasting life, while he who refuses faith and obedience shall not see life, but that the wrath of God abides upon him—non-compliance must be *suicide*. If it be true that God will judge the secrets of men by Jesus Christ according to the gospel, it is utter folly to neglect the intimations and terms of that gospel! If God has highly exalted the once humbled, despised, and crucified Nazarene, and given him the name which is above every name, expressly that every knee should bow to him, and every tongue confess his supremacy, it cannot be but a false and fatal security which prevents an immediate and unqualified surrender to his sovereign authority! If by the resurrection of Jesus God has given assurance to all men that he has appointed a day in which he will judge the world in righteousness, by him whom he has ordained; and if, in view of the coming judgment, he now commands all men everywhere to repent, there can be nothing better than foolish-hardiness in impenitence! If all have sinned, and if the wages of sin be death, and if he that believeth not is condemned already, and if Christ shall come to yield vengeance on all who know not God and who obey not the gospel, it must be the highest wisdom to accept at once the mercy which the obedience of the gospel gives possession! If it be so that every man shall bear his *own* burden—that every one must give account of *himself* to God, certainly it is nothing more than prudent that each do search, learn, and obey for *himself*. Some talk of the Irish who are being awakened to a sense of their sin and danger as insane; but, pray, is it not quite the other way? Is not he the lunatic who, admitting the Bible to be true, refuses to flee from the wrath which it predicts? There is no insanity in a sinner feeling and confessing himself to be what he is, and imploringly entreating to know what he must do to be saved. Readers, our first advice to you is: Take the Bible into your own hands as God's own word to your own selves; trust not to the interpretations of any church or party, priest or minister, but learn, obey, and enjoy the truth for yourselves. Faithfully yours,

Edinburgh. THOMAS HUGHES MILNER.

#### “IT IS FINISHED.”

Our highest praise is reserved for that which bears the impression of completion. The last touches of the pencil require the finest art, and till they are given the best picture shews little beauty and obtains less praise. The last battle in a campaign decides the fate of empires; and the military hero returns not for his laurels till he can point to the termination of a successful career. Suffering, no less than action, obtains its crown by being borne on to a fitting conclusion—till in the songs of liberty the patriot forgets his sighs, or by death the martyr's constancy is sealed.

You are asked, dear reader, to attend to the dying words of Jesus Nazareth, and to be prepared to find in them a suitable termination to the earthly life of the Redeemer of mankind. The Lord Jesus, when expiring on the cross, exclaimed, "*It is finished*," and bowed his head, and delivered up his spirit" (John xix. 30).

These are favorite words with Christians, and well they may. They are the words of the Captain of their salvation. They are among his last words. They are pre-eminently his dying words. And they are words of triumph—of satisfaction in death—of triumph over death.

But they have been abused. "The finished work of Christ" has come with many professors a creed-phrase, symbolising far from correct ideas. Yet this dying exclamation of the Saviour's, taken as it stands and naturally interpreted, suggests none but the purest and most elevating sentiments. Hence, in making a few observations on these favorite words, we desire to point out both what they do not and what they do signify.

1. *They do not mean that the whole work of Jesus was then finished.*" His work of teaching was not finished, for he continued it after his resurrection. His work of reigning was not finished, for he ascended by his cross to his crown. His work of interceding was not finished, for he ever liveth to make intercession for those who come unto God by him. His work of saving was not finished, for after Pentecost he daily added to the church those who were being saved. His work of judging was not finished, for his first coming was not to judge the world, but to save it—in order to judge he comes again!

2. *Neither can these words denote that when they were uttered the salvation of men was "finished."* Untold myriads were then unborn, and as salvation is actual deliverance from sin, the salvation of those who had not then committed sin certainly was not finished. We thank the Lord that the work of salvation is still going on. Sinners are being transformed to saints, and saints, waiting for the coming of their Lord, are being purified by hope even as he is pure. Hence further,

3. *The words before us do not signify that the submission of sinners to the Saviour was then "finished."* The reception of the gospel is no part of Christ's work. As he cannot deny himself, so we cannot obey himself. No being in the universe can believe, repent, confess, invoke, be immersed instead of the sinner. To affirm it would be to affirm that some being can be saved instead of the sinner, which is absurd. Reader, remember this—no one can be saved for you—no one can submit to the Messiah for you. What was finished when Jesus died, this was not, and unless you see it for yourself your ruin is inevitable.

What, then, does this dying exclamation import?

1. *Jesus meant that his SUFFERINGS were "finished."* His death was by crucifixion. For three long hours he hung extended on the cross, enduring the most excruciating agonies. Behold him—his whole body upborne by hands and feet nailed to the cruel wood; his limbs distended; his tongue parched with the most distressing thirst; his person exposed to rude gazers; his pretensions ridiculed by taunting passers-by; his piety caricatured by impious scoffers; and his soul oppressed with the load of human sin, and darkened by the judicial withdrawal of his Father's presence! Oh! accumulation of agonies. This lingering death has been preceded by every form of affliction and insult. His disciples have forsaken him; his judges have mocked him; the soldiers have spit on him and buffeted him. And all his life long, besides the constant endurance of the contradiction of sinners against himself, he has been looking forward to this dreadful death. Hence it is because the bitterness of death is past, and he has drunk the cup of anguish to its dregs—it is because suffering is now expiring with the sufferer that he exclaims, "It is finished."

2. *Jesus meant that his OBEDIENCE was "finished."* His whole life had been one of untiring obedience to his Father's will. In early youth his obedience was so devoted that he had occasion to say to Mary and Joseph, who had been seeking him sorrowing,—“How is it that ye sought me? Knew ye not that I must be about my Father's business?” In after life, when working on in weariness, so that his own disciples wondered at his incessant toil, he told of the secret fire that consumed him, by replying,—“My meat is to do the will of him that sent me, and to finish his work.” His obedience displayed itself in suffering as well as doing. “Though he were a Son, yet learned he obedience by the things which he suffered.” Hence, when Peter would have withheld his Lord from the last scenes, Jesus promptly replied, “Get thee behind me, Satan, thou art an offence unto me; for thou savourest not the things that are of God, but those that are of men.” So, again, when the same ardent disciple, on the apprehension of his Master, seized and used his sword, Jesus quickly rebuked him: “Put up thy sword into its sheath: the cup which my Father hath given me, shall I not drink it?” Thus he became “obedient as far as death, even the death of the cross.” Evident, then, it is that, since the obedience of Jesus was incessant, unwearied, unflinching, and rendered complete by the final catastrophe of woe, when the Lord exclaimed, “It is finished!” he had in view the termination of his exemplary obedience, by which he was perfected as the Captain of our salvation.

3. *Jesus meant, moreover, that his PROPITIATORY SACRIFICE was "finished."* The offerings made under the Mosaic law were in-

ntly incomplete. In themselves they came to no termination.

morning sacrifice was followed by the evening. The ordinary rings were supplemented by the extraordinary. The daily were med up in the yearly, and "in those there was a remembrance in made of sins every year." It remained for the Messiah, by offering up of himself, once for all, to "finish the transgression, to make an end of sins, and to make reconciliation for iniquity, to bring in everlasting righteousness." And, therefore, it re ned for him, in the right of a real accomplishment, to announce triumph—"It is finished!" To place the matter in another t, suppose, dear reader, that *you* had to make propitiation for your iniquities—when, think you, would it be finished? When would have magnified the law and made it honorable? When ld the heavenly Father be well-pleased with you for your right-ness' sake? Ah! such is the terrible reality of sin, when once mitted; such your utter inability, on any supposition, at any e, to do more than present duty, that had the task of making nds for past errors to be undertaken by you, certainly you *never* ld be able to say—"It is finished." What heart-stirring music efore, to hear the world's Redeemer, making propitiation for the ld's sin, triumphantly exclaim—"It is finished!" You have a thought to think, a tear to shed, a prayer to offer *to render ! propitious towards you!* He is that already. He waits to be zious—to bestow upon you actual pardon and life. You must, ed, bow to the Messiah, for such is God's wise decree; and you t submit to him or perish; but, recollect, your change of mind, heart's trust in Jesus' blood, your emboldened confession of ame, your baptism into his death, though so many items in your nder to him, are none of them to propitiate God, but simply for purpose of accepting, appropriating, enjoying the fruits of it's finished propitiation. On this ground you must say,—

"Nothing in my hands I bring,  
Simply to thy cross I cling."

t so far from this being an encouragement to procrastination, if heart is susceptible of gratitude at all commensurate with the its provided for you, you will at once obey and enter into rest. ar reader, is your conversion finished? Is your mind changed sin and the Saviour? Does your heart now fully trust in p Have you confessed his adorable name, and been intelli-ly, prayerfully, submissively and joyfully immersed into his p If so, you can say—

" 'Tis done! the great transaction's done!  
I am the Lord's, and he is mine;  
He drew me, and I followed on,  
Charmed to confess the voice divine."

If this happy consummation has not been realised, remember that, at all events, life will soon be "finished." Lest it should terminate to its termination before you are aware, hasten to be wise as *Just now*, be reconciled to God. Avert the fearful possibility of having the cry of anguish extorted from you—"The harvest of the summer is ended, and I am not saved!"

Is. v. 3; John xix.; Acts ii.; Phil. ii.; Rev. xix. "Take the water of life, freely!"

J. 1

### FRATERNAL LETTER.

TO THE MEMBERS OF THE CHURCH OF CHRIST MEETING IN—

DEAR FRIENDS,—Various circumstances have arisen which press upon me, at the present time, indulging the hope of visiting you this year as I did last. Feeling assured, however, that the same love in you have ever earnestly welcomed my presence among you, will you reject a few written words of exhortation, allow me, in this manner at least once more, to renew the old entreaty.

BE FAITHFUL TO OUR LORD JESUS CHRIST. Faithful to the keeping the eye of faith, the heart in love, and the whole of your service ever toward him.

How fearful the bare possibility, that any of us should die with a frozen heart, die in prayerlessness, die in idleness, doubt and fear, with our face averted from Him, the light of whose blessed countenance has so often made melody in our hearts, and joy on our lips, when gathered around our home-hearths in brotherly fellowship, or in our wonted place of worship, in happy days gone by.

But you would be faithful; then, as I well know that you begin your Christian life by looking at the tenderness and saving power, the love, the less beauty and majesty of our Lord Christ, as revealed in "the Gospel," SO, CONTINUE LOOKING; for, as peace, joy, and strength, depend upon our believing contemplation of his glory, so all increase in the joyment of these, depends upon an enlarging and deepening knowledge of him. Whenever you read his word, then, beloved, look to him. The whole book was written to "testify of him," of our Lord, of his coming to meet that need with all "his fulness," of his HAVING COME in humiliation, and met it in the fulness of grace, of his yet future coming to meet all our remaining need in the fulness of his glory—the very glory of God.

Reading with this object in view—the attainment of an enlarged knowledge of our Lord—the benefit will not end in this attainment, but, through the Good Spirit of our Lord, it will become the possession of a higher good; for no man can so know him, so contemplate his glory, without being drawn toward him—without strong yearning for him. And is there no response in him? Yea, indeed! He knows HIS PRESENCE. And, lo! out of the depths, truest praise and prayer arise, and experience of life in, and from, Christ, no sophistry can shatter, is undoubtingly realised.

I pray you, brethren, SUFFER YOURSELVES to be thus drawn toward our Lord. Cherish the consciousness of his blessed approach and presence—the proof to you that he does not forget, in glory, pr

humiliation. Let no senseless tirades against mysteries of richest blessings, assured to you by the PLAIN promises Faithful Witness."

of cold-blooded Rationalism, by a lying charge of enthusiasm, the heart, heated in the sober and reverent contemplation of Calvary—assured of this, that all the glory of its so-called by can never compensate for the loss of one hour's pure and inspiration in the living and life-giving fellowship of the Lord

in the social worship of God's house, as in the sacred place lone devotion, let no unreasonable, ungrateful, yea, and unshame, still the strong and life-full movements of the soul, him who wept, groaned, and died for us.

Do not "grieve the Spirit," when he would thus glorify your Lord Do not "quench the Spirit" when he thus awakes the "fire" by which the bonds of earth and flesh are consumed, and you whole "burnt offering" God-ward. *For only by a self-abandonment of Christ, can we supremely desire, and, in peace of mind, pray for conformity to his image; and only sincere is regarded, and such prayer heard in Heaven.*

finally, let this devotion of your being to the Lord, and rest of life from him, find its legitimate expression and the proof of reality and power, in your humble, earnest, and constant devotion to the welfare of the brotherhood, in body and spirit, and the edification of men.

NO RESTRAINT UPON THAT WHICH GOD, BY HIS WORD AND HAS BROUGHT IN YOU. If God has in very deed "established Christ, and has CHRISTENED you," (2 Cor. i. 21,) then freely, and in that great dignity, live out, speak out, work out "Christ" in all places, at all times, and in all the relations of life. Else—nothing less than this is Christianity.

There is no task-work here, no hard-binding law, no bondage, no work; it is perfect freedom—the law is within, is the life—

"And all that life is love,"

which there is no law, for, it "is the fulfilling of the law." Who have been TRULY CHRISTENED may—can, thus live; to those who are not, whatever moralities, proprieties, or religion they may profess, it is impossible so to live. Severed from Christ, the vine, from whom the life-sap flows to every branch in him, we can do nothing; are nothing, for that life-sap is the absolute condition of all living and true working; we MUST be christened.

As did Barnabas fulfil his name when he exhorted the young disciples in the early days, to "cleave to the Lord with purpose of

Should we, unhappily, cease the study of His Word, cease to follow his person, our best efforts would only be so much *dead work*; the only "Word of LIFE," and is that only because it points to who is "the Life," and who, by the gift of his Spirit, becomes *life*," and to this life only, it is natural to "go about doing to express itself "in all goodness, and righteousness, and in the church and the world, to saint and sinner, to friend and enemy. The only life which he can glorify in the day when he comes to make all things new, causing the old world with its old to give place to the world to come, with its righteousness.

Dear friends, old companions in sorrow and joy in the life and patience of Jesus, let us hold on to the end. At the last we shall see him. Oh, that hour of infinite compensation! Be it thine to aim in life and death to magnify him—really so—so shall we certainly anticipate the day when he, by his service, will magnificently shame us, while he honours and rewards our poor attempts to serve him, saying to us, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

In a hope so full of glory, and in grace so competent to fit us for its fruition, I am well pleased to be and remain, your friend in Christ,

Wigan, July 23rd, 1859.

WILLIAM McDONNELL

### THE IRISH REVIVAL.

(Continued from page 173.)

LASTLY we give the remarkably candid admissions of the editor of the *Presbyterian Magazine*, so condemnatory of the ecclesiastical system he represents, and so favourable to those New Testament principles for which we contend:—

“A striking and instructive feature of this awakening is the power which the Spirit begins to operate, and the agents he employs in his work. In almost all these cases the fruit of the Spirit has begun to be borne by the people. Several considerations go to explain this liberality. First, we have to thank God that *some of the pastors of the Church of God*, earnestly desiring and labouring for the salvation of the souls of the people, by the outpouring of the Spirit. The work of grace has then already begun in their hearts. Secondly, *other pastors who have not turned from darkness to light are hardened against the influence of the Spirit*, by a philosophical education, and a fatal familiarity with the *holy things*. Thirdly, *official formality has grown to be a habit with some*, and the power of godliness cannot penetrate the frozen materialism of their habits. And, lastly, *the work of grace when it begins in a minister's heart*, usually goes through all its stages of conviction, conversion, and consolation within his bosom, and he already knows the gospel intellectually, and the Spirit sanctifies his heart, and gives him knowledge to his spiritual restoration without much external aid.

“In the carrying on of this awakening *the Spirit has not confined himself to the agency of those who have been formally appointed to office in the Church*, but has employed, as it hath pleased him, those who are pastors and teachers, and others who are not. From this circumstance, which is common to the earliest as well as the latest religious awakenings, we are to learn several important lessons. First, the sovereignty of the Head of the Church *transcends all human regulations* for the ordinary administration of its affairs. Secondly, *ecclesiastical rulers have not been uniformly faithful in the admission of the worthy to the office of elder*, and in the exclusion of the unworthy. Hence, *many pastors and teachers are not such as the Spirit will employ in his spiritual work, until he has purified them by his grace*. Thirdly, the office of ruling elder has been allowed to fall into disuse. *By a mistaken zeal, or an ill-fated short-sightedness, one teacher has assumed to himself the discharge of the whole*



*of a congregation, in consequence of which the greater part of duties has of necessity been neglected. The Holy Spirit thus improvidence and folly when he chooses a new set of to carry forward a work which in its full extent is beyond the powers of the most able-bodied, energetic, and devoted pastor to perform. Fourthly, the Spirit, by his providential administration in the Church, teaches us a lesson in the choice of ecclesiastics. We should humbly and thankfully acknowledge the which he divideth to every man severally as he will, as the qualifications which entitle a man to ho'd office in the Church of Christ. Add to them, if it be possible, the advantages of education; not, in the mean time, let us ignore the signature of God, or recognize all whom he makes active, wise and useful as fellow-workers, each in their several spheres, in the gospel of Christ. Fifthly, ministers learn to magnify their office in the only true way, by praying, and labouring for the conversion of souls, and resting this as the only proof of an efficient ministry."*

## THE CHURCH, AND HOW IT WAS DEALT WITH.

### 1 COR. v.

ED men in the world sometimes excuse, if not justify, their sins because the Bible reveals the sins of some of God's people forgetting or being willingly ignorant that such things are not for our imitation, but to warn us to avoid them. And frequently does it happen in the church that the conscientious and righteous complaints of the faithful are repulsed with denials that gross sin existed in the primitive church, and are not to expect perfection in the flesh, as though there were a difference between absolute sinlessness and living in the habit of admitted evil, and as though known sin existed in the lives of the saints without any divine assistance by which its influence might be counteracted.

It is told the Corinthians that it was commonly reported that there was a fornication among them, and such fornication as was not so named among the Gentiles (verse 1); from which we learn not only the depravity of humanity, or that sins which characterise the world have found their way into the church, but the sorrowful fact that there did exist in the Corinthian church a sin which was not so named among the ungodly heathen. And this reminds us, possibly, there may now exist in religious associations sins of the same kind in unregenerated nonprofessors, guided by the simple laws of the world would be ashamed. The first thought of the new convert would not yet become acquainted with the unprincipled conduct of the professors would be, how truly shocking—what a disgrace to the church—how it must have humbled and grieved the brethren; and if he is soon disappointed, for in verse 2 he reads, "and ye are not up, and have not rather mourned that he that hath done this might be taken away from among you:" showing us how insecure—how thoroughly worldly-minded—how careless about the congregation may become. The Corinthians knew of the sin among them of a shameful crime, for it was "commonly

(generally) reported;" but instead of mourning over it they "puffed up," if not glorying in their very shame.

Paul appears to have had no hesitation as to the manner of dealing with this matter. In verse 3 he says, "I have judged (determined) already concerning him that hath done this deed;" and that he commanded to be done in the name of the Lord Jesus Christ "for the destruction of the flesh, that the spirit might be saved" (verse 5), proving that the general and almost certain result of connivance with sin and the neglect of discipline is the gratification of the flesh and the destruction of the soul.

The apostle does not refer them to the law of our Lord affecting personal trespass of one brother against another (Matt. xviii. 1) but, recognising the sin committed as an offence against moral order to society at large, he treats it as a public offence demanding the action of the church. Thus maintaining the majesty of the Lord God on the earth, openly espousing the interests of morality to all men, and at the same time counteracting in the church the influence of such degrading examples, upon the same principle upon another occasion he says, "Them that sin rebuke before the church, that *others also may fear.*" 1 Tim. v. 20. Observation and revelation confirms it (1 Cor. xv. 33), how prone humanity is to follow evil examples: hence in the 6th verse of the chapter before the apostle says, "A little leaven leaveneth the whole lump," proving that known and unrepented sin in the church is destructive to the wellbeing, if not indeed to the very life, of the body. It is the importance of discipline in the church, and that, too, irrespective of the nature of the sin or the position of the transgressor.

False modesty and perverted views of church respectability have induced a Corinthian to think it very advisable that the church should not be openly recognised and dealt with in its body, as such an act would amount to an acknowledgment of the truth of the current "report;" but the apostle did not think it advisable thus to trifle with it. That sin disgraced the congregation was undeniable, and he deeply regretted it; but there it was, and he dare not tolerate it, and his injunction therefore was, "Purge it out of you" (verse 7).

The existing leaven of wickedness was irreconcilable with the professed attachment to the Lord's ordinances; and in verse 8 he taught them that to observe the Christian holiday and keep the feast acceptably they must be observed with the unleavened bread of sincerity and truth.

The Christian religion both in spirit and letter prohibits fellowship with wicked persons either in the church or out of it; hence in verse 11 Paul says, "If any man that is called a brother is a fornicator, or covetous, or idolator, or a railer, or a drunkard, extortioner; with such an one no not to eat," (1 Cor. v. 11) closes the chapter before us by commanding that they put away from among them that wicked person.

It is written of the apostles, "He that is of God heareth us;" therefore the Corinthians had despised the apostle's authority; but retained among them the wicked man, they must have forfeited their claim to be recognised as the church of God. But a reference to 2 Cor. ii. 6 proves that they did not disregard his injunction; and 2 Cor. vii. 11 shews the blessed effects that followed its observance.

ly they were puffed up and glorying in that which was not owing sin to remain unreprieved, trifling with the interests of , and disgracing the character of the church. But afterwards were godly sorrow which wrought repentance not to be of—carefulness in the place of carelessness, clearing of res in the place of allowing the charge of sin to remain upon indignation in the place of selfcomplacence, fear in the place of mption, vehement desire in the place of dull formality, zeal lace of cold indifference, and revenge in the absence of ex-self-justification ; so that the apostle who, out of much affection and anguish of heart, had with many tears censured them, could with joy, "In all things ye have approved yourselves to be this matter." Teaching us that had they not purged the of its sin they would have been regarded as partakers thereof. (1st of John, verse 11).

would emulate primitive Christianity, and walk according to the rule, we must not disregard discipline. The apostolic rule (1 Tim. v. 20) seems to be entirely overlooked, and consequently neglected; while separation from the unfaithful now seldom occurs as the act of the church, except on account of long and tedious absence from the weekly meeting, which is in fact merely a partial separation of those who have long previously separated themselves from a society whose principles or character they did not like, and to whom such separation is no punishment whatever. The principle generally acted upon in religious societies is to exclude a member, especially a rich one, by separating him or her, and run the risk of offending any by rebuking their iniquity, so that they are willing to remain in the church; thus estimating riches and wealth above virtue and integrity, which is a piece of policy, totally at variance with the spirit and genius of the most holy faith. God grant that the churches may avoid so gross and pernicious a practice, and strive to maintain simplicity of life and purity in sentiment and behaviour, and "have no fellowship with the unfruitful works of darkness, but rather reprove them." (1st of John, verse 11).

on.

THOS. JOHNSON.

### THE BELIEVER'S MEDITATION.

How love I thy law ! it is my meditation all the day.—Psalm cxix. 97.

the heart that loves, the mind that meditates. Between the mind and the law there is such an indissoluble union that whatever our affections, likewise employs our thoughts. So whatever we meditate upon. If we love God's law, that law will be the object of our meditation. The more we love it, the more we will meditate upon; the less we love it, the fewer will be our cogitations. The Pharisee, therefore, proved his intense affection for God's law by the frequency of his contemplations—"O how love I thy law ! it is my meditation all the day."

the law, as every one may know, is not simply that law which was given by Moses, but the entire revealed will of God. His words are contained in the scriptures, or statutes, or testimonies, or commandments ; in short, the law is given by divine inspiration.

do not meditate upon the scriptures, it is because we have no

pleasure in them ; and he that is not a lover of scripture, is not of God. Again, the word of God contains the only perfect virtue ; so, if our hearts incline us not to meditate upon God's monies, the reason is, we love not virtue, we seek not pleasurable virtuous life, and, therefore, we are vicious or unholy. God's word is perfect, but they who seek not for perfection, seek not to know God's will. God's testimonies make the simple wise ; but fools find no light therein. The statutes of the Lord are right, rejoicing the just but sinners most rejoice when least they are kept in mind. The commandment of the Lord is pure, but the filthy have no relish in it. The judgments of the Lord are true and righteous altogether, but the wicked set at nought God's counsels, and will have none of his reproof. By such God's word is more despised than dross, more bitter to their taste than wormwood. But to the righteous it is more desirable than gold, sweeter also than honey ; hence in ecstatic joy the Psalmist said, " O how I love thy law ! it is my meditation all day."

Dear reader, are you a constant student of God's word ? Are you digging therein daily as for hidden treasure ? If so, do you find pleasant reading ? Is it your delight to search the scriptures ? Do you say as David did, " O how I love thy law " ? If it be the rejection of your heart, it will be your meditation also. Strong affection leads to much contemplation. Can you say, then, " it is my meditation all day " ? Perhaps one asks, " How can I think so always, there is no time to attend to ; I must have recreation also ; how can I meditate all day ? " To those who so question we presume the best reply would be to first go read and study God's word more. If it be frequently before our eyes, it will be much upon our memories. He who delights in the law of the Lord sees no extravagance in the words of David, but to those who are otherwise minded, it may seem quite a mystery how a man could be so engaged. Of course, we never imagine that nothing could pierce his mind excepting scripture passages ; but this we understand that whenever reverie could be indulged, the word of God supplies the theme. And whatever else shared his affections or employed his thoughts, was of such a character as hindered not the resumption of his holy meditations. O what sanctity of heart and mind ! How dwelling-place his soul for Deity ! The reason he was so devoted to the love and contemplation of the law Divine could only be, his supreme regard for God, and he took delight in virtue both for its native excellence, and the blessedness it brought him. God must have been the treasure of his soul. It must have been true what, on another occasion, he said, " Whom have I in heaven but thee ? and there is no upon earth that I desire before thee." They who love the Creator more than the creature or seek not Jehovah with their whole heart do not little appreciate the word of God and join in the feelings and thoughts of the Psalmist, as they can soar into the heavens and mingle with the throng of the blest.

" Blessed are they whose delight is in the law of the Lord, and they meditate therein day and night. They shall be like trees planted by the rivers of waters, that bring forth their fruit in their season, their leaf also shall not wither ; and whatsoever they do shall prosper. To forget God's precepts is to lose his favour, to close the Bible is to shut out the light of heaven which would reveal our imperfections. But the more we meditate therein, the oftener will we cry, " who

and his errors?" and the more fervently we will pray "Lord thou me from secret faults." "We have a sure word of prophecy ; unto we do well that we take heed, as unto a light that shineth in a dace, until the day dawn, and the day star arise in our hearts." "urries on, the night of sorrow hastens away, soon that joyous g shall break, and then our eternal weal or woe shall be deter- according to our use or abuse of God's holy word. God grant ile the hour of mercy is prolonged, our love for his pure and law may be more and more increased ; our minds being filled e contemplation of its sublime and heavenly doctrine ; and our nformed to its high and holy standard.

h.

A. D.

## P o e t r y .

### NEVER PUT OFF.

WHENE'ER a work's to be begun,  
With solemn judgment view it,  
And never idly wish it done,  
Begin at once and do it.

For sloth says falsely, next day's hours  
Will better pull thee through it ;  
For present strength is surest stay,  
Begin at once and do it.

Delay's dull path's a dangerous one,  
For bleaching relics strew it,  
Of work intended to be done,  
By those not brave to do it.

Procrastinate—some good will slip,  
And time may not renew it ;  
Then while the good is in thy power,  
Begin at once and do it.

Say not a lion's in the way,  
Nor faint though thorns bestrew it ;  
But boldly try and strength shall come,  
For God will help thee do it.—*Glasgow Gazette.*

## Cloud of Witnesses.

is not one christian writer of any antiquity, in any language o understands the new birth of water, (John iii. 5) as referring ism ; and, if it be not so understood, it is difficult to give any h how a person is born of water, any more than born of wood. he says, after quoting Justin Martyr : We see by him, that nderstood John iii. 5. of water baptism, and so did all the of those four hundred years, NOT ONE MAN EXCEPTED.—*Dr.*

etruo means to preach the gospel to all nations, and to engage o believe it, in order to their profession of that faith by baptism.

I desire any one to tell me, how the apostles could make a of an heathen or an unbelieving Jew, without becoming of them, whether they were sent to preach to those who could and to teach them to whom they preached, that Jesus was the and only to baptize them when they did believe this? This absolutely necessary in the nature of the thing, till a christian among the heathens or the Jews was founded—and so expressed by Justin Martyr, to have been the practice of the first age church, that to deny what is confirmed by such evidence of re church history, would be to prejudice a cause, which in my present, needs not this interpretation of the word *matheteuo*; nor be asserted that infants are made *disciples*, any more than made *believers*, by baptism!! Again, by the first teaching, of disciples, that must go before baptism is to be meant, the coming of the world that Jesus is the Christ, the true Messiah, and God with fulness of grace, and of the Spirit without measure sent to be the Saviour and Redeemer of the world; and we were brought to acknowledge this, then they were to baptize initiate them to this religion.—*Baxter*.

## Correspondence.

### WORSHIP.—QUERY AND REPLY.

DEAR BROTHER MILNER,—Will you please give your view following in the next month's *Christian Advocate*? Can a who refuses, under any circumstances, to break bread with baptist, consistently or scripturally, at any time, unite with prayer or praise, notwithstanding he has no reason to do sincerity? The above is referred to in general terms. His particular case:—When a disciple is called into a pious peo family, is he for the future to refuse union in family worship?

AN INQUIRY

Baptism introduces the believer into the full possession of Christian privileges: in particular it gives right to participation of the ordinance of the feast, which is essentially a church celebration. Unlike prayer and praise, which are individual and domestic as church services, the Lord's feast is proper only when the comes together for its observance. There are circumstances fore, in which the former are proper when the latter could not be observed. Prayer and praise are the immediate products of the gospel. They ascend from the believer's heart before, and no one on earth has either right or power to prevent. Thus sent Ananias to Saul saying, "Behold he prayeth." We therefore not apprehend any infraction of gospel law in joining in prayer the believing members of a pious, though unbaptised, household would be dutiful, however, to direct attention to baptism.

In connexion with the above query we answer another from a teemed brother in the Lord relative to public prayer-meetings are quite another matter. They are conventions of all sorts conducted by public invitation, for one purpose among others *verting men by prayer!* This, certainly, is an unscriptural which involves a violation of the very first principles of the gospel. It assumes that God is not ready to pardon, that forgiveness is not obtained according to the terms of the commission, that

y approach God without faith in the Mediator, and that seeing is to be expected otherwise than through the means ordained—all which is erroneous. And if it be said that, standing, sinners have been converted at these meetings, we & many are supposed to be converted who are only aroused, & convicted, and that this partial enlightenment which passes vision is arrived at simply by the reading and speaking of so the truth of God which characterises these gatherings. m? Pray and preach for the conversion of sinners, certainly; & doing let New Testament law and example be respected and . Let the faithful, by two or three or more, unite with one & earnest persevering prayer, and let such prayer be followed faithful proclamation of the glad tidings to the unbelieving, doubt God shall be glorified and sinners shall be saved.—Ed.

### Literature.

ISM: WHAT IT IS, AND WHAT FOR. By Sanders J. Chew, ham. *Sent free by post on receipt of 8d. in stamps, from the Gerard-street.* We are exceedingly glad of this testimony to h. It is a manly straightforward exposition and defence. can misunderstand it, nor any truly deny or answer it. It est, a series of fine, brief, running comments on the scriptures ak of the Baptism of John, the Baptism of the Spirit, and a B&ptiam; second, an imposing array of uninspired testi-concluding with a searching glance at objections. Brethren in their duty if they do not at once bring it into circulation. tily commend it.—Ed.

### Intelligence.

CHURCH, PETERHEAD, ABERDEENSHIRE.—In the year 1849, the devoted labours of Mr. George Thorne, supervisor of the avenue, a small church was formed in Longside, a village & miles from Peterhead. While Mr. Thorne remained the continued to prosper, and much good was done. Since his several years ago to another field of usefulness no progress made, although the chapel is still retained, and a few con-meet. A number of the brethren in Peterhead seeing so little ing done, and feeling the inconvenience of so great a distance, ly in case of families—lamenting, too, that so large and im-a field should lie unoccupied—resolved to form themselves hurch. Though few in number, and with no definite prospect tance, they determined it should at least be said of them, had done what they could." A hall which forms a most con-meeting-place was accordingly taken, and other preparations de. For a few Lord's Days, morning and evening meetings ld, and preachers, with considerable difficulty, secured to them. Seeing some desire amongst the people to attend, and the prospect of assistance for a time, the church was formally d on Lord's Day, 31st July, 1859—just about ten years after mission of the church at Longside. About fourteen, the of residing members, gathered around the table of the Lord. ander Beattie, who has been employed for some time by the

Barff and other churches as evangelist in the northern district, stated and preached morning and evening with great acceptance. We felt the joy and privilege of holding communion with each other with our Father in heaven, and doing something for the extension of Christ's Kingdom. The meetings have been well attended, and considerable interest has been manifested. Mr Beattie, we are sorry is now about to leave us. For a few Lord's Days we know of Mr. Tait, of the Baptist Home Mission for the Highlands and Islands in the district, will be with us twice; and Mr. McGowan, of Pithead, who has already assisted us, will officiate other two Days. In course of a month, therefore, we shall have no one among us qualified to proclaim the truth, unless the Lord put it into the way of some one to come over and help us. Willing to do what we put our trust in the great Head of the Church and wait for His blessing. There is a wide and important field almost, it may be unoccupied. There are not a few who sympathise with our principles; and had we a preacher with earnest, prayerful, and diligent exertion a flourishing church would soon be established. This first church practising Christian immersion that has been formed in Peterhead. That it may abundantly prosper is our prayer, and we know will be the prayer of many who will read this notice.

**BAPTISMS.**—Since last report the church in *Brown-street, Gl.* has received six young persons by confession and baptism—three young women and two young men. The church in *Barff* has two to its membership by immersion. In *Pathhead*, on Lord's-day, 18th September, two persons were baptised and added to the church. Four persons put on Christ in baptism in *Barrack-street, Dundee*, on Lord's-day, 18th September; the first-fruits of B. Milner's labors there preparatory to the more lengthened stay at Rotherham, who meantime has found full employ in *Stevie Ayrshire*.

**OBITUARY.**—Died, at Brighton Cottage, Cupar, Fife, on 18th September, our esteemed brother Archibald Mitchell, aged 66, after a short illness, by a stroke of paralysis. He was an elder of the church in Cupar since its formation in 1840, and took a prominent part in all the movements of the brethren for the promulgation of the truth in that locality. His amiable and warmhearted disposition manifested to all with whom he came in contact, and his home ever hospitable to all who visited it. Being well instructed in things concerning the kingdom of God, he always appreciated the society of brethren, and especially at his own house, his general conversation being always to introduce some religious topic for information. The church will feel his loss, as also his beloved wife and family. Though separated for a period, we are assured that he, along with the faithful, will receive the promised reward at the great day when Jesus appears. In anticipation of that happy morn we can see the poet—

Eternal life! how will it bloom  
In beauty on that blissful day,  
When, rescued from the imprisoning tomb,  
Glory invests our rising clay!

*Dundee, 19th Sept. 1859.*

J. C.



## DO YOU KEEP A JAR?

In Ireland, in the country districts, and out-of-the-way-places, poor people are to be found who "make their living" by selling whiskey without license. The huts devoted to this purpose are called "shebeens," and, as a barrel is expensive and the action of the tap takes too much time, the spirit is kept in a large earthen jar. "She keeps a jar," is well understood.

The writer of these lines attended "revival meetings" in the north of Ireland and heard of many pleasing and remarkable facts, and among them the following account of an old woman who kept a jar.

Ignorant herself of the things belonging to true religion she heard with surprise of changes produced in others. The customers talked of a meeting to be held two miles distant, and the old woman resolved to be there—the jar was locked up, and after awhile its owner was seated attentively listening to that story of power, which tells of Calvary, and which has spoken and healed so many hearts. The word "sin" stood out before her so that she learned its meaning, felt its guilt, denounced it, and, as far as she knew, yielded herself to Christ, with new desires and hopes, filled with astonishment at the change, she returned. Her hovel entered—the lamp lighted—there stood the jar—her sin-producing and illegal traffic contented her—it was her living. What could the old woman do? She stood and looked and then said, "jar; oh jar! thou and Jesus Christ can never get on comfortably together in this cabin, one or the other of you will have to go, and I am sorely in doubt it will be yourself." So saying, she put her arms round the jar, carried it a few steps beyond the doorway, parted her hands, and crashed it upon the stones. Her whiskey days were ended, and Jesus could dwell in that woman's hut and in her heart.

And now, dear reader, I would ask, Do you keep a jar? Keep jar! Yes. Now don't be indignant—I am aware that you do not live in an out of the way hovel, but then some very respectable people keep jars. I do not mean whiskey jars, but by way of applying the narrative just given, I take the liberty to designate every thing a jar which stands between you and Christ as that woman's jar stood between her and her Saviour.

And with this explanation, permit me to say, that her c  
 an oft recurring one, only slightly peculiar in regard to s  
 colour. When the Apostle Peter, on the day of Pent  
 said to that company of sin-convicted Jews, "Repent a  
 baptized, every one of you in the name of Jesus Chri  
 the remission of sins," their jar stood before them in the  
 of the recognition and privileges of the synagogue.  
 Saul heard the voice of Jesus from heaven calling him  
 Apostleship, his jar, in the shape of worldly honour, inf  
 and prosperity, was in his path. When the jailor at Pl  
 believed and was baptized the same hour of the night, h  
 presented itself in the form of employment and the me  
 livelihood to be surrendered. When a great company o  
 priests became obedient to the faith their jars threat  
 obstruct them. But the stricken Jews of Pentecost cr  
 theirs on the stones—Saul kicked his aside, counting a  
 dross that he might win Christ—the jailor regarded his  
 the priests, like the old woman, cast out theirs that  
 might dwell with them, and from their time until now,  
 Christ-approaching soul has had his jar to break—some  
 a costly jar of finest clay and mould; sometimes a co  
 earthen thing, but still a treasure, owing to peculiar as  
 tions. Often have strong men wept like very babes  
 standing before their jars, the decision had to be made  
 jar had to be broken, or Christ rejected and the Spirit res  
 Often too have men become children in the worst sense  
 certain man came to Jesus, saying, "Good master, what s  
 do to inherit eternal life?" He heard the answer and "  
 away sorrowful,"—he would not break his jar—his toy,  
 like, he preferred to the solid realities of eternal joy.  
 now, reader, you quite understand me—suffer then the  
 tion—"Do you keep a jar?"

You believe the gospel facts—you admit you need a Sa  
 —you are conscious that Jesus who died for you has o  
 unspeakably great, and that nothing less than your v  
 heart can meet them. Have you not said, "Take it Lo  
 If not, then you have not broken your jar—salvation i  
 neglected—Jesus is not set at naught without an *idol*.  
 is it in your case? The jar is frequently a very worthless  
 but then the greater the ingratitude, the deeper the sin.

But perhaps you ponder and ask, have I a jar? Does  
*idol* exist which I adore to the neglect of Christ my legiti

overeign? I don't *know* that it is so. I hope it will turn out well in the end. I hope so too, dear reader, but look ye! have you openly confessed Christ? "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Have you felt yourself a sinner, and seen Jesus all-sufficient for your case. Have you turned to God for pardon through his Son? He has said, "I am the way, the truth and the life; no man cometh unto the Father but by me." He has declared that unless men repent they shall all perish. And remember, that repentance which is unto salvation is a change of mind, *God-ward*—a humble and hearty desire and determination to love and serve God. And what is the will of God? That you believe on and obey his Son who died for you. Yes! remember he died for you, whether you believe or not; whether you are saved or not—if you will reject him, still it is true, he died for you. And what does he command? As we have said, that you confess him, declare yourself his servant that he may declare you his friend—that you be baptized into his name; stand with his church in the conflict against sin and evil—contend earnestly for the faith; cease to do evil, learn to do well; put off every weight and every easily besetting sin, and press towards the mark for the prize, the crown of everlasting life.

Such are his requirements. No good thing does he ask you give up—no good thing will he withhold from those who walk uprightly. "Godliness is profitable for all things, having the promise of the life which now is and of that which is to come." O! remember that the future life is everlasting, and that God desires to manifest to you and in you during the mortal age the riches of his love through Christ Jesus, and that you know not what a day or an hour may bring forth. Well, indeed, may be the time left you for preparation. A few hours may close your earthly career, and the next dread day may be the great white throne set for judgment. Consider yourself as before that throne—endeavour to realize the truth that there you will appear—that every secret of your heart shall be known—that every excuse with which you have cheated yourself or deceived others will be laid bare—that every hard word against Christ will be revealed—that nothing will remain hidden—that each will receive according to the deeds done in the body—that unless you can truthfully plead sinless—**as you have but one means of escape,—Christ, the way, the**

truth and the life. Yes God has given us eternal life as life is in his Son. Whosoever hath the Son has life, but soever hath not the Son shall not see life, but the w God abideth on him. You will not be able to put on Ch the judgment. Now is the day of salvation. "Be v time, 'tis madness to defer."

### SCEPTICAL DIFFICULTIES.

THE following queries were submitted to me by a who desired a public reply to them:—I. *Who placed A Eden?* II. *Who placed the temptation before him?* III *was an imperfect nature given him?* Some remarks on questions may be of service. They relate to our orig fall, subjects which merit most searching thought.

I. WHO PLACED ADAM IN EDEN? The object of this being to ascertain how man came into existence, we be alluding to certain false notions respecting his origin. affirm that man came into being by *accident*. If so, w before us such a mysterious problem as no one can solve however, which has not the faintest reason to sustain it. can conceive that chance could produce a living and ir tual being, and that it should also, at the same time and same locality, create a similar being exactly suiting tellectual, moral, and physical organization of the form chance ever performed such a prodigy, what is to prev casual repetitions of like wonders? We might as reas expect chance to bring myriads of miscellaneous letters volume of logical chapters on creation, as to assemble person various mysterious properties, constituting b exquisite living organization of body, soul and spirit. we affirm the absolute absurdity of the idea of creat mere chance or accident.

Again it is asserted that *man was originally an i animal, and that he has by generation gradually attain present organization*. This is an ignorant and deg thought. It is astonishing how men of seeming intel can entertain such an unfounded notion. It is tru animals undergo alteration in size, features, colour, i change of locality, climate, and by generation; but one never merges into another. If one species happens to l pregnant by another, it is a fixed law in nature that th

not generate. This law preserves animals in their original organization. Without it, animal creation would be mongrel. So man's organization is the same now as he first breathed the breath of life. The mummy and remains of men who lived in the early ages of the world is positive proof that man retains his original constitution. It shows the absurdity of supposing man the offspring of the creation!

Our first parents derived not their being by birth, nor were they created in a state of helpless infancy; for death would have been their immediate end, unless there was one to act as their sustainer. This is so intuitively clear that it needs no proof. I may say, without fear of successful contradiction, that had Adam, in his full-grown state, been placed in an uncultivated part of the world, without knowledge or experience respecting himself and the objects around him, he could not have sustained life. Even a man who has had many years' experience of civilized life would find it a difficult task to sustain himself in a desert, destitute of almost all the common necessaries of life.

Very little reflection, therefore, will lead to the conclusion that man was created in the possession of no inconsiderable amount of knowledge. Therefore the only way by which we can rationally suppose man came into being is by direct creation, and that his Creator provided him subsistence, taught him his requirements, and the nature and purpose of objects which were necessary to his immediate use. Such is the true history of his origin, and it is the only history which God approves. (Gen. i. 26-29. See ii. 7-9, 15-29.) This is the true history of the origin of our race is no little honour to be ascribed to him, seeing that it explains satisfactorily in a single paragraph what the boasted philosophy of the infidel world has speculated upon for thousands of years and left, after all, in a perplexing darkness.

**WHO PLACED THE TEMPTATION BEFORE HIM?** Temptation and enticement prompting to evil. A temptation was presented to the "mother of all living" by an enemy, but not by God.

Respecting the temptation I may briefly say, that our original parents were duly informed, cautioned, and blessed with intellectual and moral ability to withstand it. The opposition is an impeachment of the wisdom and goodness of God.

*It is said that "the tree of the knowledge of good and evil"*

was presented by the Creator as a *temptation*, we sin in it. Its grand object was, that man should by it manifest his subordination, loyalty, fidelity, and reverence to his Creator, which is his most reasonable service. Such a law is one connected with this tree is commonly termed positive law, in contradistinction to moral laws. By moral laws we mean those which arise out of the nature of the varied objects which exist in society. Our observance of these is a sufficient proof of our love and fidelity to God (though at the same time they are essential to our acceptance with him) for us to observe them to a goodly extent, who pay no regard to the Author. Positive laws are of another class; they are derived from sovereignty. Of this order was the law respecting the tree of the knowledge of good and evil." It was not to be touched, and its fruit was not to be eaten. The Creator was just and kind in reserving only one object to himself out of many thousands which he created for the interest and benefit of man. And by reserving this one object by his law he afforded man the inestimable privilege of manifesting his loyalty and reverence. This he was bound grateful for the beautiful inheritance given him—a world designed to afford him every enjoyment. We, therefore, conclude that "the tree of the knowledge of good and evil" was designed for our welfare and happiness. Positive or sovereign laws are found in every age, which teach man to yield direct obedience to God. It is a lamentable fact that they are frequently slighted, even by some religious people; but the enlightened and willing disciples of Christ will ever appreciate and obey them.

### III. WHY WAS THERE AN IMPERFECT NATURE GIVEN?

No part of creation is defective in such a way that we should regard it as a failure. When God created our world he made everything that he had made, and behold it was very good. Man, though "made a little lower than the angels," was fully and wonderfully made." He has ever been an interesting study to himself, and no doubt to celestial beings also. Though he has been studied by the most ingenious philosophic minds for nearly six thousand years, the nature and conditions and wonders of his nature are yet unsolved!

"Oh! what a miracle to man is man!"

We cannot entertain the thought that God ever planned anything in his constitution which would necessarily cause

nit crime. Such a thought is a reflection on our Maker. man has sinned and fallen from his pristine glory. tion is conducted on the principle of *progression*. This l was once "without form and void." It gradually aded from day to day towards completion. And is it not ned to advance to far greater perfection yet? Progres- is seen in most things upon the earth, in vegetation, als, &c. Now respecting all these it may be said that first state, though perfect for the time being, is imper- compared with their nature condition. It is precisely so man. He passes through several stages before he attains ood, in all which he is comparatively imperfect, and more e to injury than in manhood. I apprehend that even his ct manhood was never designed to be his final state. If nd death had not entered the world, it is evident that man d have been destined to some change in his organization bitation; for this world would in process of time have found too small to accommodate the teeming myriads of ace. What would have thus been the final condition of we cannot say; but this we can affirm, by the Word e Lord, that he does not attain his final state in this life. 1 view of all the premises before us, we perceive that man ll in his infancy, immatured, imperfect, compared with his state of incorruption, and hence we conclude that his fall place at an early period of his being. As progression is grand order of creation, perhaps it is not allowable, ly speaking, to use the term *imperfect* in relation to any of it.

is before us let us observe how man became a sinful ;. He is composed of a three-fold being—body, soul, and . Or, in other words, his triune nature consists of flesh, nsities or passions, and an intellectual spirit. "The tree e knowledge of good and evil" addressed itself to these parts of his nature; to his judgment, passions, and per- Observing the laws and counsels of their Creator, Adam Eve maintained the supremacy of their spiritual being— lived uprightly. But on their fall, they, contrary to the els of their Creator, and to their own judgment, allowed fleshly propensities to subjugate their higher nature. en the woman saw that the tree was *good for food*, and it was *pleasant to the eyes*, and a tree to be desired to one wise, she took of the fruit thereof, and did eat, and

gave also unto her husband with her; and he did eat." (Gen. iii. 6.) Thus the body with its passions, instead of acting subordinately to the spirit, was allowed to drag the spirit under its control. Here, in the usurpation of fleshly inclinations over the rational spirit, we find the fruitful source of sin, fear, and shame. Hence James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death." (Chap. i. 13—15.)

Adam "begat a son in his own likeness, after his image." Perhaps his personal image is here meant; but his posterity are like him in his fall and depravity. The infant is for years subject to the control of its propensities before the spirit gains material reason for self government, this, along with the fact that its parents or guardians and associates are more or less involved in ignorance, failings and vice, will ever hold man subject to an evil influence while living in his body of flesh. Had he continued in his original rectitude, the infant portion of our race would have been blessed with wise and righteous parents and associates, and with the presence of Him, in whom "is no darkness at all," and thus have been conducted through a sinless happy course. But now, man having forsaken righteousness, his misfortune has become heavier through the fact that his offspring are subject to their propensities prior to the development of intelligence.

Man is not, on account of Adam's fall, consigned to "everlasting fire." Excessive toil, diseases, and difficulties are its immediate consequences. Man is still an object of divine love and elemency, but not of approbation. Everlasting fire was "prepared for the devil and his angels," not for man. It is the wilful rejection of the Son of God, the despising of the blood of the everlasting institution, that calls forth the solemn sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Often has the infidel laughed and scorned the thought of "everlasting fire" being inflicted on account of the "superstitious fable of Eden." In many other cases, as in this, the Sceptic laughs at what the Bible does not teach. "Read His whole volume, Sceptic then reply."



The problem is often presented, "Why are not the devil and his angels objects of redeeming love, as well as man?" We know nothing of their creation, little of their nature, and less of the circumstances under which they sinned; but we have every reason to believe that these all essentially differ from those connected with man. From this point of view, we may glean a rational thought why man is an object of salvation, and why the devil and his angels are not. The nearest approach of man's sin to that of the devil, which I can conceive in point of enormity, is his rejection of the gospel, for which amazing crime he is destined with satan to the same fiery abode.

Now, in conclusion, I rejoice to say that the gospel is every way adapted to the fallen condition of man. It addresses him in matchless love and mercy. It saves him through a process in which justice and mercy kiss each other. It teaches us that after we are "washed from our old sins," we are still liable to sin, while living in our fleshly bodies, and that God, who knows the infirmities of our flesh, will on that account, through Christ, have perpetual compassion upon us. For it is written, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Reader, have you received the grace of God in Christ?

Swansea Oct. 11, 1859.

E. E.

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## LETTERS TO THE PEOPLE.

No. 2.

FELLOW CITIZENS,—

The Bible is not a book of speculations: the religion of Jesus is not an abstract theory: the gospel is not an opinion. From first to last the Bible is a book of facts. A *fact* is a *deed*, it denotes something done, or being done, or to be done: it declares the end from the beginning: it reports what was, is, and shall be done. There is as much difference between the Bible and human doctrinal systems as there is betwixt the most reliable history and the latest novel. The latter may contain truth, but the former is undeniable truth. The Bible informs us of what God has done, is doing, and shall do: it intimates what he required and requires man to do, what he suffered and still suffers man to do, and what he justifies and condemns, and will reward and punish man for doing. All this is matter of fact. There is no guess-work in it. He, therefore, entirely mistakes the

Scriptures who supposes them to be speculative, theoretic, or problematical writings. He utterly wrongs them who regards them as akin to the non-historical imaginative opinions either of mythologians or theologians, and he most of all forgets and injures himself who, failing to discern the matter of fact character of the Bible, treats it as mere opinion, or allows himself to be led by the opinionative or doctrinal writings of either professedly christian or non-christian authors. As with the Bible in general, so with the gospel in particular. The gospel is no cunningly devised fable, it is no abstract, bewildering theory; it is a simple, honest, unadorned announcement of most abundantly authenticated historical verities. It is summed up in the three facts of the death, burial, and resurrection of Jesus of Nazareth. His crucifixion was one of the most public executions that ever took place: his entombment and grave were secured and guarded by seal and soldiery against the possibility of human rescue, while the fact of his resurrection was at once and publicly and on the spot proclaimed in the hearing and to the confusion and condemnation alike of the priesthood and people. The fact proclaimed was not, could not be denied; on the contrary it was there and then believed and acted upon and continued to be until its proclaimers had revolutionised the whole civilised world by their announcement, and only when the actuality of the gospel was hid among the speculative doctrines of the so-called fathers and others was its enlightening, gladdening, saving, sanctifying, emancipating, life-giving potency restricted. But thanks to God the gospel remains the power of God unto salvation to all the faithful. Reader, do you understand the gospel to consist in the facts that Christ died for your sins according to the Scriptures, and that he was buried, and rose again the third day, according to the Scriptures?

## No. 3.

FRIENDS,—

What do you do with your Bibles? Some have them elaborately bound, and of course keep them for ornament on the drawing-room table. Some have their poor copies laid past in cold neglect on the dusty shelf; but others with exemplary regularity have them read night and morning. But what then? The chapter read as a pious task the subject is forgotten. The reading or "worship" as called is regarded as a sort of necessary evil, an assessment on one's time, a tax which, if not levied by the Deity, is at any rate offered him for respectability's sake. The reading, instead of being (as all reading should) a means to an end, is regarded as itself the end. While works of history and fiction, grammars, lexicons and newspapers are perused according to their respective character and object, and with the view of obtaining from them that pleasure or profit, that information or direction which they are designed to give, the

le—the Book of books—that in which the eternal destiny of man acknowledged to be wrapt up is alone treated with an almost total neglect of its nature and purpose. Instead of being studied, searched, viewed and practised as a revelation from God to man, it is read as in the mere reading some duty were fulfilled and some talismanic good were gotten! How absurd to expect that the merely formal, hurried and forgotten reading is to afford the benefit designed by a volume which requires to be *studied*, claims to be *sought* in order to an intelligent, heartfelt faith and obedience! Never could a schoolboy learn his lessons were his instructor to lead him to such an abuse of his lesson-book as that into which the people have been led respecting the word of God. He never could become a grammarian by only a hurried and imperfect reading of a passage night and morning; nor under such a course can the people ever become intelligent believers and doers of the word. The most which, in all likelihood, a mere formal service of daily reading will produce is a form of godliness without the power. What then? Simply this, instead of reading the Scriptures as a matter of form or as a mere duty, examine, study them. Read not for reading or quantity's sake. Read understandingly, however little at the time. Read with the distinct object of *knowing* and *doing* the will of God. Remember that while all Scripture given by inspiration of God is profitable, yet only through the faith in Jesus are the holy writings able to make us unto salvation. Understand that "faith comes by hearing, and hearing by the word of God." Proceed on the intimation of the evangelist, that "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

## No. 4.

## FOR READERS,—

In the perusal of books you pay regard to their character and object. You do not read a dictionary as you do a narrative. In reading the Bible, then, do not violate common sense. If it be not all a book of proverbs, do not tear its continuous statements into shreds and patches—do not wrest clauses from their connexion and apply them "text"-fashion to things, persons, and subjects to which they bear no reference. If it be a revelation from God to man, written in human language with great plainness of speech, be not carried away with the tradition that it must be spiritually, metaphysically, fancifully interpreted—do not believe that it is not to be understood on the same universal principles of interpretation by which other books are to be understood. Take it to mean what it says so far as faithfully and correctly translated. Do not believe that you need either infallible, ghostly, priestly or learned interpreter to come wise unto salvation by the faith of Jesus Christ. Do not

confound things that differ. If the Bible be a relation of history and prophecy—if it be a record of divine and human acts, if it exhibits thus the character and will, the requirements, the commands, and promises of God respecting man, do not treat it as of fables, speculations or opinions. If it gives the account establishing by God of two covenants or institutions—the one the law by Moses, which gave only the knowledge of sin, and the ministration of condemnation and death, in contrast with the second, the new and everlasting institution by Jesus Christ, through which there flow grace and love divine, and by which man receives pardon, righteousness, life and peace; understand it so. Do not dress Jews as Jews, Gentiles as Gentiles, Christians as Christians, apostles as apostles, note well its distinctions. As well may a clerk bungle all the accounts in his day-book, and charge A with the debt of B and C with the credits of D, as might any one do with the distinctions of Scripture. Since the Bible contains the law and is not itself the gospel, do not conclude that you believe the gospel merely because you believe the Bible. Do not apply to the unconverted what is affirmed only of the disciples of Jesus: do not affirm of uninspired teachers what is written in respect to the inspired. If a Chinese were to present himself at the court of London as plenipotentiary from the Emperor of China, he would be asked for his letters of credence; if, then, you find men calling themselves apostles and ambassadors of Christ, ask for the credentials. If the Scriptures confine all the privileges and immunities of the Christian state to the disciples of Christ, inquire how can the authority all the ordinances of the Christian worship and service be thrown open to the unconverted. If the Scriptures do not substitute baptism for circumcision, why should baptism have come in the place of circumcision, why should you believe it has? Is that divine service which has no divine sanction? Can you serve Christ by leaving undone what he commands and doing what he never enjoined? How much wages is owing for that service? If the Messiah be declared the author of eternal salvation to all those who obey him, whence the tradition that his commands are non-essential? Friends, Discriminate! T. 1

### Scripture Criticisms.

PERFECTED INTO ONE.—“*I in them, and thou in me, that they may be perfect in one.*” John xvii. 23. The last clause above should undoubtedly be rendered “that they may be PERFECTED one,” in exact accordance with the Greek, “*hina, ôsi teteleïômethen.*” The common version is incorrect, because it translates by “in,” instead of “into.” Another version commended by credible authorities is this—“that their union may be perfected.” This rendering is faulty because it applies the perfecting pr

rect unity, instead of the concrete persons. The Lord does not pray that *it* may be perfected, but that *they* may be; and he does not pray that they may be perfected *in* one, but *into* one. The perfect participle employed in this passage has, indeed, no other sense than this—"That they may be (or become) *such as have been perfected into one*," which, however, is expressed with sufficient plainness above. What, then, is the result of this change? It is, I conceive, a deepening of the sense of the passage. The Lord's meaning goes further than the common version represents. *So far as the sense of this clause goes*, he does not pray that union may lead to perfection, but that perfection, or at least progress towards it, may lead to union. *Perfecting* is the process—*unity* the result of it. Now, then, does this result bear upon the advocacy of Christian union in the present day? It bears on the sects around, and upon the world. (1). On the sects around. How are they to become one? By removing their imperfections behind them. Let them perfect their reverence for the Scriptures by laying aside human creeds; their fidelity to Christ, by observing all his institutions, and denouncing all human usages, &c.; and they will thus be happily *perfected in one*. (2). On the disciples of Jesus who have adopted the scriptural platform of union. These should know that their work is not done by merely coming together in a formal, mechanical way. Have they not room yet left to advance towards perfection? If so, their unity may yet assume a more developed form. Let them perfect their church organization; their understanding and maintenance of the faith in all its parts; perfect their characters, in submissive humility, ardent and cheerful enterprise, and harmonious action; and depend upon the resulting unity, seen in its beauty, felt in its power, will cause the sects and sectarians to quail or melt under its influence. May we "all come into the unity of the faith and of the acknowledgment of the Son of God, into a complete man, into the measure of the fulness of the fulness of Christ." J. B. R.

### Cloud of Witnesses.

There is here (Rom. vi. 4,) plainly a reference to the ancient mode of baptism by immersion; and I agree with Hoppe and Rosenmüller, that there is reason to regret it should have been abandoned in most of our churches, especially as it has so evident a reference to the sense of baptism.—*Bloomfield*.

Leadly heresy which confines the preaching of the gospel to a succession by a certain succession, is an infernal machine for destroying the souls of men. It is one of the great artifices of Satan to place the cannon on the gospel batteries. But it is as unscriptural as the invention of the man of sin, calculated to extinguish the light, and to enslave the empire of darkness. And whatever may be the office of conveying the gospel, the preaching of the gospel, either publicly or privately, is not confined to office. Every christian has a right to the gospel, and according to his opportunities and his abilities his duty to preach it. This vile dogma of Oxford is self-

evidently false. If the gospel is true, can there be any danger in proclaiming its truths? If the gospel is salvation, and if God the salvation of men, can it be sinful to tell them of that which they need? What would you think of a senator who should stand up in the British senate house, declaring that no watchmen ought to be employed in the city of London but those who have a regular rotation from the watchmen who lived at the foundation of the city, and that, though the city were fired at innumerable points, no one had a right to cry, "Fire! fire!" but the legal watchmen? It is in religion that the effusions of folly and absurdity are dignified by wisdom.—*Dr. Carson.*

### P o e t r y .

#### THE DUTY OF THE CHILD OF GOD.

My duty is to love my God

With all my heart and soul;—Matt. xxii. 37.

To walk the path which Jesus trod,

And from it not to stroll.—Ephes. v. 1.

If I from Him should ever stray,

O may my heart not rest

One single moment of the day

Till I've my fault confessed.—1 John i. 9.

My duty is to live to Him,

For He did die for me,—2 Cor. v. 15.

For me He did endure the pain

Of the accursed tree.—Romans v. 8.

My duty is to honour those Phil. ii. 3.

Whose hearts are set above, Col. iii. 2:

To tread with them the heavenly road,

In zealous flaming love. Eph. v. 2.

To wait upon the wearied sick,

Who lie in sore distress; Romans xii. 15.

To bear the sorrows of the weak,

And their dull fears repress. 1 John iii. 18.

My nature should be meek and mild, Col. iii. 12.

Clothed with humility; 1 Peter v. 5.

Should bear reproach for Jesus' name, Phil. i. 29.

And take it joyfully. 1 Peter iv. 13.

If evil to me should be done,

Good in return should give; 1 Peter iii. 9.

And prove by all my actions here

That to the Lord I live. 1 Peter ii. 9.

If His commands I do neglect,

Can I be of His sheep? 1 John ii. 4.

If them I ardently respect,

He will me safely keep. Ps. cxxi. 7, 8.

Then to be found in Him I will

Respect His righteous laws, 1 John iii. 24.

Each Christian duty I'll fulfil,

And forward His good cause. Eccles. xii. 13.

*Dundee.*

T.

## Correspondence.

## EPISCOPAL QUALIFICATIONS.

MR. EDITOR,—In the *Advocate* for September appears your article on the question of T. W., of St. Helens, as to whether a minister must be a married man or, if married, the husband of one wife and without giving any opinion as to the accuracy or otherwise of my conclusion I beg leave, with very great respect, to express a dissent which I trust your frank and generous spirit will appreciate, and the reasoning out of that conclusion you have, at least, gone a good way in asserting that “to demand the furthest bearing of the said requirement would shut out *all* men from the work,” in support of which you have given us various samples of brethren who would be disqualified; but, contemplating the divine wisdom, absolute perfection and divine excellency of the Christian institution, with its high and holy requirements and the deep sincerity, earnestness, integrity, and pure devotion demanded of its subjects, can we not conceive of a single class of brethren who come right up to, if not indeed go beyond, the actual letter of the said requirement?

I will doubtless agree with me in saying that the men who undertake the solemn, important and responsible office of Christian ministers—the spiritual rulers or guides of the church, whose present duty it is to “watch for souls, as they that must give account” (Heb. xii. 17), and who are placed over us in the Lord to discipline us, &c. (1 Thess. v. 12)—must be men of deep, extensive and established piety, of whose fidelity it would be unreasonable, if not impossible, in the absence of incontestable evidence, to entertain the least suspicion, and you will, perhaps, also agree with me in saying that most generally, and almost invariably, the men who stand in so high a state of moral and spiritual excellence, are those who are known and loved the Lord from their youth.

The majority of men, even among believers, deem it not only lawful but honourable and desirable, to marry (forbidding of which is forbidden by Paul as a characteristic of those who depart from the world, 1 Tim. iv. 1-3), and the Christian young man intending to marry, who piously and wisely determines neither to displease his parents nor to mar his own prospects of happiness and usefulness, to marry “*only in the Lord*,” hence he will have not merely a lawful but a Christian wife.

The ordinary and divinely ordained result of marriage is the propagation of our species, hence the majority of those who have entered that institution (marriage) have a family of children, whom they are taught in the holy scriptures to train up in the nurture and admonition of the Lord. If Christian parents, having married in the Lord, with the distinct understanding that henceforth they are to live, and, if needs be, to die for Christ, are faithful to their adorable Saviour and their God, will there not be a deeply serious and constant solicitude for the moral, spiritual and eternal welfare of their offspring, who, while they are the fruit of the warmest and purest love of him who begat and her that bare them, are the creatures of trust entrusted to their care to be trained for virtue and usefulness and for honour and glory hereafter? And will not (at least I do not) this call forth those affectionate restraints, those tender

corrections, those anxious watchings, those wholesome instructions which, accompanied and enforced by the holy example, piety, devotion, and united, persevering, soul-travailing prayers of his her whom innocent infant tongues have so often called papamma, will surround the whole family with such a holy atmosphere cover them with such a sacred halo as would entirely envelop with that heavenly, peaceful, loving influence, as would be morally impossible for the children to be unruly. In short, those who attain that degree of moral and spiritual excellence in the Christian Bishop are almost invariably those who cast their piety from their youth, and since the majority of men on entering mature manhood marry, and since the majority of married have families, if Christian people were what they should be, and reigned at home, would there not, among the thousands of believing Israel, be many holy, faithful, zealous brethren, and believing wives, striving to emulate apostolic Christianity adorning the doctrine of God in all things and blest with a fair children who from their earliest days have been dutiful and submissive, and some of them become in early life the decided and devoted followers of the Lamb—men whose family standing and domestic circumstances would furnish a satisfactory negation of the assertion "which I demur, viz., "to demand the furthest bearing of the requirement would shut out all men from the work?"

With every sentiment of courtesy and esteem, believe me, brother, yours for Christ's sake,  
 THOMAS JOHNSON, *Low*

DEAR BROTHER MILNER,—In your correspondence of September the *Christian Advocate* ("Episcopal Qualifications"), you have some remarks and given some illustrations which may possibly lead some on so important a subject as a Christian Bishop. Paul "a bishop must be blameless." Certainly we agree here, that it is not absolute but comparative, or no one would be found to fill the office. This is a moral qualification. The next, "the husband of one wife," is social, and therefore need not to be comparative, neither absolute, for a man is either a husband or he is not; and I am sure I see that Christianity embraces the moral, social, and religious ties of man, so the Divine Being has made the social an important element in the Christian religion. Can anything be more definitely stated? and does not the apostle Paul aim a blow at *celibacy* as well as polygamy and adultery? for he had written to Timothy of whom he would forbid to marry; and I am sure you, dear brother, are aware of the evils which have and do arise from so unnatural a command.

There are often in the church circumstances arising, which require the counsel, advice, and sympathy of the elders, which none but men and fathers can give. Inexperience here is a non-qualification; hence it is one that "ruleth well his own house, having his children in subjection, with all gravity;" and in Titus i. 6, it is required "having faithful children, not accused of riot or unruly." In my mind, nothing can be more explicit, and therefore submit your objections in this particular are not applicable. Surely, if the first is dead, the man is free from the law of marriage according to the teaching, unless in this there is one law for the woman and another for the man; and suppose he marries again, is he not the husband



wife, and not of the dead? The dead are where there is marrying or giving in marriage; they will be as the angels of whom you have found ifs in these instructions is a little person. With respect to the apostle being an overseer and deacon, allow me to say he was more, he acted in the threefold capacity of apostle, evangelist, as well as overseer, and as there are only apostles, there are no successors, and as the laws of the kingdom are not wholly carried into effect whilst the apostle thus acted, in respect of their removal, the Holy Spirit guided the apostles Timothy and Titus, next in authority as evangelists, to act as overseers in every city. How, then, was he a transgressor, seeing he is superior to that official (a bishop)? By the same mode of reasoning it might be argued that God is the transgressor of his own laws here would be plenty of work in the church for such as you to do as evangelists, helps, &c., without being placed in the office. I hope you will not feel hurt by my plainness, for I think it is only what we both desire. Accept my Christian love. I am, dear brother,  
 one hope,  
 G. KEMP, London.

Brother Johnson has not satisfied us that to demand the furthest of the second requirement would not shut out all men from the office. His acquaintance with human nature must be larger than that of the parent whose influence has made it "morally possible for his children to be unruly."

Brother Kemp's distinction between social and moral qualifications and that all social qualifications are moral. He also misses the point of the proposition when he supposes it to be met by the proposition "a man either a husband or he is not." On Brother K.'s hypothesis a man is disqualified, for a widower is not a husband, and being, as Brother Kemp says, free from the law of marriage, cannot longer be held as the husband of one wife. That Paul aimed a blow at those who are enjoined by those who forbid to marry, when he called them "seducing spirits," is plain enough, but that he does so is not so manifest. We have found no ifs in the passage, but we have made the subject of such a scheme of absolute interpretation carried into effect, would render the word of none effect. The laws are alone consistent in the maintenance of an unbroken interpretation, for while they exclude unmarried men, they include widowers, those who marry twice or oftener, those who have children or who have one or more refractory children. Brother Kemp is unlike himself when he says that because Paul was an evangelist, as well as overseer, he had a right to transgress the law of his bishopric. His holding higher offices gave him authority. God is not the transgressor of his own laws; he is not like them all. He has given in the Founder of the New Institution an example of obedience to the fulfilling of every divine law. Paul furnished a like example of faithfulness. He was not the overseer, but was unmarried, therefore marriage is not an requisite to oversight work.—Ed.

#### EDUCATION.—QUERY AND REPLY.

BROTHER.—Desiring to serve the Saviour as far as I can, but unable to speak correctly, that is, according to the rules of the church, what should I do.—Yours in Jesus?

A DISCIPLE.

Learn the grammar. There is no reason why any one remain ignorant of the rules of correct utterance. The facilities of education are now so entirely within reach, that he who is ignorant of them is without excuse. If God has given readiness of mind and with the knowledge of the truth, he certainly is culpable who neglects his duty as either to leave it unattempted or to essay it in such a manner as to bring discredit on the gospel. We are acquainted with many excellent Christians who know the truth but are deterred from making it known, simply because of their consciousness that their education has been neglected; and many others who, despite their deficiency, expend considerable labour in attempting publicly, to spread the truth. Neither course deserves approval. Any one, by a few months study, may so master the principles of grammar, as to warrant the expectation of his speaking with tolerable accuracy—sufficient at any rate as to make intelligible and as not greatly to offend the more educated. Till this proficiency be attained no attempt should be made at preaching, excepting among the uneducated. Among them, in private, an earnest unlettered speaker will often prove as successful as the best grammarian. In a word, it is the duty of all who have the truth to speak it. But to the speaking of it successfully in public, it must be spoken correctly—grammatically. Let all, therefore, who cannot so utter it confine their speaking to circles where the truth will not suffer by their advocacy. Let them at the same time study to shew themselves workmen who need not be ashamed, dividing the word of truth.—ED.

#### THE SEPARATE STATE.—QUERY AND REPLY

DEAR BRO. MILNER,—Will you please oblige me by giving your views upon the separate existence of the soul previous to the resurrection day?

*Shrewsbury.*

Respecting the saved we have such testimonies as Mark xii. 27; John xi. 25, 26; 2 Cor. v. 1-8; Phil. i. 21-23; Heb. xii. 22-24; xiv. 13, &c.; and regarding the lost, such as Luke xvi. 19-31; iii. 19, 20, Jude v. 7, &c. While the bodies of the saints lie in the earth till the resurrection, their souls live with Christ. The spirits of the men made perfect are now in the presence of Jesus the Mediator of God the Judge of all, participating with the myriads of those pleasures which for evermore are at God's right hand. The bodies of the lost lie with those of the saved till that hour when the last trumpet shall sound and all that are in the graves shall by the voice of the Son of God and shall come forth, those who have done good unto the resurrection of life, and those who have done evil unto the resurrection of damnation. Till this "resurrection both of the just and unjust," the spirits of the lost are imprisoned. These are served under darkness, until the day of judgment and perdition of ungodly men. Then all shall appear—all shall be exposed before the judgment seat of Christ, to receive reward or punishment for that which they have done in the body, whether good or bad. Before then the disobedient simply rests happily from his labours, while the disobedient

, with nothing before him but a certain fearful looking for of  
t. Reward and punishment are accorded at the great  
-ED.

## Intelligence.

ENING AT DRUMCLAIR.—The most remarkable awakening and  
ion of which we have heard in connexion with recent revivals,  
which has occurred at Drumclair, in the parish of Slamanan.  
lowing brief statement not only shows the blessed change  
as been effected in that place by the faithful preaching of the  
wned and blessed by God, but also, the striking similarity in  
k, to primitive order, in the faith and obedience of the gospel.  
ult male portion of the inhabitants of this village are nearly  
employed as miners, and till this work began to manifest itself,  
as their habits, intelligence, and moral character indicated  
ves, they were no better than the generality of the same c'ass.

on their own confession with the exception of three or four,  
re "living without God and without hope in the world." In  
1st of this darkness two Christian men who reside in the  
were for some time in the habit, at stated times, of meeting  
ch other for prayer and reading the Scriptures; to these, in  
1858, was added, Mr. Abercromby, who was then appointed  
of the school in connexion with the works. Mr. A. had  
before this returned from America, where he had been actively  
l in revival work. No sooner did he see the condition of the  
among whom he was settled, than in addition to prayer, he  
to speak to them about their state as sinners in the sight of  
he work and sacrifice of Jesus and the eternal interests of  
ver dying souls. For about eight months, amidst indifference  
position on the part of those he was seeking to benefit, he  
ly and patiently persevered; and it was not till he was almost  
ing of producing any change to the better among them, that  
d cheered his spirits by tokens of good,—that the seed which  
his friends had been planting and watering was by the blessing  
about to give the increase. In January of this year, 1859, a  
wed in their altered condition that the truth was making an  
ion on their hearts and minds. And during the course of a  
nths from that time about thirty believed and obeyed the

As this gracious work went on the interest in it deepened  
ened, and the labourers also increased: and the further  
have been that, on a profession of their faith in the Lord Jesus  
twenty-three disciples were immersed in the Blackloch, on the  
1st August, and again on the 3rd of September, twenty-four  
are in the same water "buried with Christ by baptism into

Other four have since been baptised in Airdrie. There  
ndreds present on each of these occasions, and the impres-  
sioned in the minds and feelings of those who were privileged  
as the solemn, yet, joyful scene, will not soon be forgotten or

In that little place with a population of little over one  
l adults, upwards of eighty men and women in obedience to  
d's command and after the example of the Apostolic Church,

have "believed and been baptised." May they stand fast in that be the prayer of all Christians in their behalf, for the little will has, indeed, become a fruitful field. Instead of the works of the flesh by which these children were ruled when they were disobedient there now abound among them the "fruits of the spirit, love, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law." Mr. Dunn, pastor of the church in Airdrie officiated on all of the above occasions, and in addition to these, in Airdrie, the fruit also of revival work, there were on the 1st of September, twenty-three men and women baptised and added to the church. It will be gratifying to all to know that for some time past, and still, a blessed work is going on in Airdrie as well as Drumclair. And while the world is being awakened and converted, and the church too is being revived, this is a most important aspect of the work, an aspect which the church in Airdrie is to a liberal degree enjoying. There is much cause for gratitude and thanksgiving to God for this great mercy, and a solemn responsibility is laid on the children of God to improve the present season of refreshing by continued labour, and fervent and believing prayer, that the Lord by his Holy Spirit may yet more largely bless his own word to the conversion of sinners. How plainly does this narrative illustrate the truth, that a Scriptural education, almost uniformly produces a true and unprejudiced convert, and that a Scriptural submission to the Lord both in faith and baptism.

**BAPTISMS.**—Mr. Allan, an Independent Minister from Kelso, was lately immersed by one of the pastors of the baptised meeting in Scotch-gate chapel, *Berwick-on-Tweed*. Mr. Allan addressed the meeting on the occasion, and said he had been labouring under conviction for the last four years—felt that he was disobedient to the Lord all that time, but had that night come to fulfil his will he had previously regarded the ordinance with an antagonistic but now said he had been resisting the truth. Would that all circumstances were equally faithful. *Stevenston, Ayrshire*. Bro. Rotherham, having visited the little church here on his way last month, immersed seven, who, coming to the knowledge of the truth, were constrained by the love of Christ to give themselves to him. *Dundee*. Since last month's report fifteen have been added to the church in Hammerman's Hall by immersion, and six in congregation in Reform-street. Bro. Rotherham, being now in Dundee, has the prayers of the brethren for a lengthened period of usefulness in the town and neighbourhood. *Dysart*. Two were put on the Lord in baptism last month, and were received into the Church in Pathhead. *Edinburgh*. A young woman professed faith in the Saviour by immersion, last month. *Birmingham*. Five have lately been baptised and added to the church in Cherry Street, *Manchester*, five; *Leigh*, four. Let those who have named the name of Jesus depart from all iniquity. May the Lord revive his church and fit them for greater usefulness!

## THE ROYAL CHARTER.

the loss of the *Royal Charter*, the saddened interest of the nation has been called forth by one of the most melancholy catastrophes that ever happened. The fact of the death in one brief hour of a hundred and fifty-nine persons returning to their native land in sight of its shores, after a long, but prosperous voyage, and in the case of most to enjoy the fruits of years of hard and arduous labour, is too solemn an event to pass unnoticed. By such calamitous events, God is calling the people to consideration. They are the solemn notes of warning—God's alarm-cry of danger—"Be ye ready."

Such public calamities are the ground of religious reflection, and only following the example of the Saviour, whose manner of death allude to passing events in illustrating and enforcing his teaching. On one occasion, he was showing the necessity of repentance.

Two painfully distressing tragedies had startled and disquieted the public mind. Pilate had mixed the blood of certain criminals with the sacrifices, and one of the towers of the city had fallen, burying eighteen persons in its ruins. "Think you," said Jesus to the Galileans, "were sinners above all in Galilee? I tell you, no, except ye repent, ye shall all likewise perish. Think ye were eighteen on whom the tower of Siloam fell were sinners all who dwelt in Jerusalem? I tell you, nay, for except ye repent, ye shall all likewise perish." Such language, addressed to the most respectable, moral, and professedly religious persons, in a Christian community, may well suggest to you, dear reader, the necessity of repentance on your part, if your mind has not already been changed toward God. With such an example of teaching, the sudden and total loss of one of the finest vessels in our merchant navy, with five hundred souls on board, surely warrants our repeating the great Teacher's warning, Repent!

In our nation, we have become very self-confident, indeed, defiant. We boast of our self-sufficiency, and boastful bearing manifested towards other nations only, but oftentimes in the very face of heaven. Proud of our scientific attainments, and appliances, we boast of "ruling the waves," and of "chaining the lightning." But in the events of the night of the loss of the *Royal Charter*—a night in which six of our best vessels were lost on our own shores alone—God has put in a lesson for himself—just enough to show how limited is our mastery over nature, how feeble are our resources, and how absolute and great is his power. He, it is, who covers himself with light as with a garment, who stretches out the heavens like a curtain, who sends down the beams of his chambers in the waters, who makes the clouds

his chariot, who walks upon the wings of the wind, who makes winds his messengers, and the lightnings his servants, who sp and it was done, who commanded and it stood fast, who gave to ocean its decree, and said, Thus far shalt thou come and no farther and here shall thy proud waves be stayed. Come, then, behold works of the Lord, what desolations he hath made in the ear See here the futility of human aid against the terrible resource the Almighty.

The names of ships are generally interesting. Of all the wo of man, a first-class vessel is one of the most splendid. And on ship obtains a character, whether in the terrible storm of battle, in the more lawful pursuits of commerce, she is an object of nation interest, and her name becomes a household word. Besides, names of ships are in many cases very happily chosen. They unfrequently, suggest the memory of some great national eve Thus it was with the *Royal Charter*. Herself a magnificent spe men of naval architecture, and having won a fair reputation, a bearing one of the most suggestive of names, no wonder that loss with a freight so precious should awaken a nation's sorrow.

The *Royal Charter*! suggests not merely the idea of privi conveyed by royal authority, such as is given to certain trading partneries as Banks and the late East India Company, but of ci and national rights. It suggests to us, not only the charters of royal burghs, but the Magna Charter—the great charter of liberties which forms the basis of that constitution under which enjoy so much individual and national freedom and security.

But what is really the great Charter? What constitutes, after the truly Royal Charter? Not that which any earthly potent can ever give. Not any grant of right to trade, nor any towns privilege, nor any national freedom. *The true Royal Charter the right of sonship to God*. This charter alone is the one which gi right to the grandest and royalest of privileges,—one whose be fits no storm can affect, nor calamity overwhelm, one which never fail, one which remains secure when all else is lost, one wh exists not in mere name, but whose realities are high as heav wide as the universe, glorious as the Godhead, unfading as eterni peerless as paradise.

Reader, this Charter is offered you. Of the Lord Messiah, it said, "He came unto his own, but his own received him not, but as many as received him, to them gave he the power (the right, privilege) to become the sons of God, even to those who believe his name." To his disciples it is said, "Ye are all the children God, by the faith of Jesus the Christ, for as many as have been b tised into Christ, have put on Christ." And again, "If childr then heirs, heirs of God, and joint heirs with Jesus Christ." A

tain, "Behold what manner of love the Father hath bestowed  
 as that we should be called the children of God; therefore.  
 world knoweth us not, because it knew him not. Beloved, now  
 : the children of God, and it doth not yet appear what we  
 e, but we know that when he shall appear, we shall be like  
 that we shall see him as he is."

der, will you not behold that love, that amazing, that match-  
 ve? Will you not look at it, gaze upon it, be astonished at it,  
 ured with it, won and attracted by it? Say, is it not won-  
 that such amazing love should be manifested by deity to man  
 nful man. Reader, will you have the gift? Will you ac-  
 ce charter—the royal charter? It waits your acceptance. It  
 red you in the gospel. You have but believingly to accept the  
 ur—God's own Son, whose is the universe by right of inherit-  
 whose is the prerogative to give to all who receive him this  
 alleled benefaction. It is yours, reader, on your accepting  
 as he is offered you in the gospel—on your being baptised  
 im, as he has wisely, graciously, and sovereignly required.  
 at would not the four hundred and fifty-nine have given for  
 arter? We do not say they were all without it; but whe-  
 no, all must have felt that in the last hour of life, with time  
 e, and eternity all before, heaven's royal charter is the one  
 needful for man.

rn, reader, the uncertainty of time and its treasures, and the  
 ity of preparation and decision for eternity. Learn and act  
 ingly. Act now. You know not what a day or an hour may  
 forth. No one in the *Royal Charter* dreamed of danger one  
 efore the vessel struck. Dream not you of a security as little  
 s theirs. Believe it, that eternal safety for man is to be found  
 a adoption into the divine family, and that this is possible  
 only through Jesus the Messiah. Believe and act accordingly.  
 hteen centuries ago, that good ship, the gospel, was launched  
 stormy breast of a raging sea. All the elements of earth  
 all combined to swamp her on her maiden course; but with  
 oad pennant of salvation at the mast-head, and the Captain of  
 ion at the helm, she gallantly weathered the storm. And  
 1, since then, she has encountered many a storm, and wea-  
 many a sea, and landed after many a voyage her precious  
 t of emigrants safely on the shores of a heavenly home, still  
 lwards are strong as ever, her timbers as sound, her anchors  
 e, her rigging as tight, her masts as straight, her sails un-  
 ; and still, her flag floats from the top-gallant-mast-head; and  
 he well-known welcome of her Captain's voice is heard,—  
 e, come unto me, all ye that labour and are heavy laden, and  
 give you rest." Who then, who will not ship and sail for  
 nder the captaincy of Jesus?

T. H. M.

## LETTERS TO THE PEOPLE.

No. 5.

FELLOW-COUNTRYMEN,—Every man has his creed. Every man believes something, and acts accordingly, and that is his creed. Each has his creed, be he Athiest, Deist, or Theist. All men have faith, but all have not faith in the Christian sense—all have not the faith of God's elect—the faith of our Lord Jesus Christ; that faith which God has revealed for the reception, guidance, and salvation of mankind. Many suppose they hold the Christian creed who do not know what it is. Many hold human creeds as if they were Divine. Many call a creed the Apostles' which is not the Apostles'. The Apostolic confession of faith is of Divine revelation. Men were not left to "draw up" the Christian creed. The Saviour did not leave His Church creedless. The Father himself made the revelation, Peter confessed it, and the Messiah solemnly averred He would build His Church upon it. As wise master-builders, the Apostles laid the foundation, reared the Christian edifice thereupon, and declared that other foundation no man could lay than that which they had laid, and therefore warned every man to take heed how he builds thereon. The foundation thus laid of God—the creed thus given by God is that alone on which the Church of Christ rests. But men have sought to be wiser than God, and instead of building according to Apostolic prescription on the one sure foundation, they have prepared paper creeds of their own, and reared Churches after patterns God never gave to any man. If there be anything plain in truth it is this—that the Apostles founded the first Churches simply upon Jesus as the Christ and Son of God; that is, they admitted to membership simply upon a personal confession of, and submission to, Jesus of Nazareth as the Messiah and Son of the Living God and the Sovereign and Saviour of men. "Thou art the Christ the Son of the Living God," was the confession which elicited from the Saviour the reply, "Blessed art thou"—"Flesh and blood hath not revealed it unto thee, but my Father who is in Heaven"—"On This rock will I build my Church and the Gates of Hades shall not prevail against it." Paul's confession was, "I live by the faith of the Son of God, who loved me, and gave himself for me." Confessing this for himself, he affirmed "Jesus the Christ" to be the one foundation other than which no man could lay. It is not on record that the Apostles at any time put candidates for salvation under a series of abstract doctrinal questions. The creeds and confessions of faith of modern times were unknown to them. Preaching a personal Saviour to individual sinners, they put strictly personal questions. "Behold water, what hinders me to be baptised? If thou believest with all thine heart, thou mayest. I



re that Jesus Christ is the Son of God." Reader, what think  
 Christ? Believeest thou on the Son of God? Yours truly,  
 Edinburgh, THOMAS HUGHES MILNER.

### THE MODE OF CHRISTIAN BAPTISM.

THE awakening in Ireland has happily led to a greatly increased  
 and study of the Scriptures. The result is that those desiring  
 sincere milk of the word, that they may grow thereby, are dis-  
 covering various duties which their ministers and priests had never  
 taught them, and, moreover, that much they had been taught by their  
 human guides has no place in the word of the gospel. Respecting  
 baptism, many are discovering it to be the will of the Sovereign  
 God that the believer, and he only, should be baptised, and that to  
 be baptised is to be immersed. But the sectarian ministry, having a  
 personal abhorrence to the revival of such New Testament prac-  
 tices as would assuredly upset their whole system, are doing what  
 they can to hold back the truth. "The mode of Christian  
 baptism, by the Rev. Thomas Witherow, Magera," now before us, is  
 a notable attempt altogether of the kind described by Dr. George  
 Bell when he says, "I have heard a disputant, *in defiance of  
 usage and use*, maintain that the word rendered in the New  
 Testament 'baptize' means more properly to sprinkle than to plunge;  
*in defiance of all antiquity* that the former was the earliest and  
 the general practice in baptising."

Our disputant boldly alleges that "the great mass of professing  
 Christians for eighteen centuries have practically settled this ques-  
 tion." Of course, so bold a writer would never think himself, nor  
 would he suppose any others, to compare the contradiction of his  
 immediately previous paragraph, which says, "The ordinance of  
 baptism is a question on which *great diversity of opinion prevails  
 throughout the church of God*." That the great mass of professing  
 Christians has practically settled it with respect to mode for eighteen  
 centuries is simply false. The truth is, *sprinkling*, under the name  
 of baptism, has been of general practice for not more than three or  
 four centuries! Dr. Whitby, of the Church of England, simply con-  
 siders what every student in church history knows when he says, on  
 Rom. vi. 4, "This *immersion* being religiously observed by all  
 Christians for thirteen centuries, and approved by our church, and  
 the change of it into *sprinkling*, even without any allowance from the  
 honor of this institution or any license from any council of the  
 church, being that which the Romanist still urges to justify his  
 denial of the cup of the laity, it were to be wished that this custom  
 might be again of general use."

Regardless of testimony as of history, our author proceeds to  
 state "There is only one small sect which in all its varieties stoutly  
 maintains that where there is no dipping there is no baptism." He does  
 not know that the "small sect" is to be found wherever the Bible is  
 read and revered and numbers from four to five millions of professed  
 members! Though a teacher in a certain Israel, he is ignorant, or  
 it is to be feared, that the greatest writers of all the sects have testified  
 to baptism is neither more nor less than to dip or immerse. He

says, "it is far more probable that a few narrow-minded people in this age of sects and crotchets have mistaken the teaching of the Spirit and have imposed upon others by their bold assertions and unwise zeal, than that all Christians for eighteen centuries have failed to understand one of the plainest directions of Christ." But he does not say how, in defiance of all antiquity, etymology, history and testimony, he ventures such bold assertion and unwise zeal as to affirm a practical settlement of eighteen centuries as destitute of truth as it is possible for any statement to be. And he does not say whether he includes among the "few narrow-minded people" Luther, Calvin, Whitby, Secker, Tillotson, Doddridge, Leighton, Baxter, Whitfield, Wesley, Alford, Bloomfield, Macknight, Campbell, Chalmers, Barnes, and, indeed, all lexicographers, translators, historians, and commentators of eminence of all parties, who, against the practice of their respective churches, have testified that baptism is simply immersion.

On "the evidence alleged in favor of dipping" our author passes over the words "were baptised of him *in Jordan*" as indicating merely "the scene" of John's baptism. He selects a word of sufficiently wide import to keep out of sight the fact of baptism *in the river*! Respecting the three thousand baptised at Jerusalem on Pentecost he sagely says "it is a notorious fact that there *is* no river, no lake and much water of no kind." What there *was* before the land was made "most desolate" he does not say, but he insinuates that the goodly land—the "land of brooks of water, of fountains, and depths, that spring out of valleys and hills," (Deut. viii. 7,) was sterile then as now! He learns from Acts viii. 26, that the eunuch was baptised in a desert, forgetful that the passage says he was baptised in water! The Samaritans were baptised, but "water, except at the rainy season, *is* not by any means abundant there," and surely the people would not be baptised at the rainy season! Saul was baptised in a private house in Damascus and "had *only* to stand up to be baptised." Here, however, he should have told us how he knows "there was much water of no kind" in said private house, and how he knows Saul had *only* to stand up. That he had to "arise" Luke says, but that he had *only* to arise is now for the first time discovered. "The jailor and his household were baptised in a prison:" here also Mr. W. is wise above what is written. He never reads of the apostles going forth in search of water—as if each convert drank all in which he had been immersed! He admits that "If John baptised in *Ænon*, there was a reason for it—but he won't admit the reason given by the sacred penman—that "there was much water." He allows John needed water, but the much water was not needed for the immersion of his converts, but for beasts of burden! "So if proof can be had for dipping, we must seek it elsewhere."

The fact that Philip and the eunuch "went both down into the water" and "came up out of the water" "is supposed to favour immersion, and is often quoted by the ignorant as if it settled the question;" *i.e.*, such ignoramuses as Calvin, who on this passage says, "We see from this instance what was the baptismal rite among the ancients, for THEY PLUNGED the whole body in water. Now it is the custom for the minister to sprinkle only the body or head." But continues this sagacious minister, "this surely cannot mean that

Philip was dipped." No, sir, nor does any man (as you may very well know) suppose it does. Know you not, sir, that you are misrepresenting the argument when you say, "If the language does not prove that Philip was dipped, it is hard to prove how the eunuch was dipped"? Why, sir, omit the clause which shows that the eunuch was immersed and that Philip was not? Keep the passage in its integrity; then say whether "You cannot help asking if Philip could go down into the water and come up out of the water without being dipped, why could not the eunuch do the same?" and the answer will be simply because Philip immersed him.

"The Greek prepositions here translated *into* and *out of* are the same that are rendered by *to* and *from* in many other passages." Yet strictly, primarily and literally the one signifies *into* and the other *out of*, and are so rendered, the former 550 times and the latter 150 times, notwithstanding Mr. W. has so worded his paragraph as to give the idea that but for this one passage "his anabaptist friends would have lost one of the precious arguments by which they impose on people who know no Greek." Pray, who is the impostor?

Rom. vi. 4. is next commented upon. From the words, "Buried with him by baptism" Mr. W. says it is argued that in baptism there must be the symbol of a burial, and that as dipping in water is the only form that resembles burial, therefore the only true mode of baptism is to dip." But says he "If this be the true interpretation of the passage, Paul must have been one of the weakest reasoners who ever tried his hand at logic." Why? Because it makes him meet the charge that the doctrines of grace encourage men to live in sin by "alleging that because we have been dipped we are *symbolically* one with Christ in his death, burial, and resurrection, and are of course *figuratively* freed from sin." No, sir, not *figuratively* freed from sin, but *judicially*—really justified. How dare you, sir, misrepresent the apostle's argument? Paul says, he that is dead is freed—justified from sin. Such by the gracious arrangements of God's gospel is the state of the baptised believer, and hence the argument not that he *must* (in the necessitarian sense) but that he *ought* to walk in newness of life.

The tractarian asserts that the baptism of Rom. vi. 1-4 and Col. ii. 12, is that of the Spirit—not of water—that apart from the bestowment of miraculous powers, there is a baptism of the Spirit which "produces that faith which connects the soul with Christ." Not so. The Spirit produces faith *by his word*, not *by his baptism*. By his baptism he gave miraculous powers to those who had already believed. The apostles were "in Christ" before they received the baptism of the Spirit.

"No wonder," continues Mr. W., "that many of the more ignorant anabaptists think that to be dipped is to be saved, when they are taught that by water baptism they are buried with Christ and rise with him to newness of life." And pray who taught them this? Dr. Chalmers on Rom. vi. 1-4 says, "We by being baptised into his death are conceived to have made a similar translation, and in the act of *descending under the water* of baptism to have resigned an old life and in the act of *ascending* to emerge into a second or new life. So Baxter, Macknight, Wesley, Clarke, Whitfield, Doddridge, Whitby, Secker, Tillotson, and so "the assembly of Divines." "By this elegant simi-

litude the apostle represents that as a plant that is set in the earth lieth as dead and immovable for a time, but after springs up and flourishes; so Christ's body lay dead for a while in the grave, but sprang up and flourished in the resurrection; and *we also when we are baptised are buried as it were in the water for a time, but after are raised up to newness of life.*" Shame, Mr. Witherow, to blaspheme your own divines (?) as ignorant anabaptists! Pity you were not born in time to save them from such error! Pity your new flogged notion of spirit baptism was born in a generation of spirit rappers!

"The last argument of anabaptists (Mr. W. should have said the first) is that the Greek word *Baptizo* which our version renders *baptize* always means to dip." We do not charge him with fibbing, but we cannot believe without proof that "a very ingenious author who has made an attempt much more elaborate than successful to prove that it means to dip and nothing else, sets out by acknowledging that he has 'all the lexicographers and commentators against him.'" The very reverse is the truth. Moses Stuart, in his *Biblical Repository*, 1833, says, "Bapto—Baptizo means to dip, to plunge or immerse into a liquid. *All lexicographers and critics of any note are agreed in this.*" But says this unscrupulous tractist: "*baptizo* is translated *wash* in Mark vii. 4, Luke xi. 38, and Heb ix. 10," and asks, "Is it likely that a man *dipped* his whole body every time he came from market?"—"Whether one table in ten thousand is ever washed by dipping it?"—"Whether there was any such thing as a personal immersion under the law?" "Every intelligent and unprejudiced reader," says he "must answer these questions in the negative." Then Campbell, Macknight, Kitto, Knapp, Olshausen, Halley, Josephus, Jahn, and a thousand others must have been prejudiced and unintelligent!!! Presbyterian Macknight says, "And when they come from the market, except they wash—*baptizontai, dip themselves*—they eat not." Jahn says, "The *table* in the East is a *piece of round leather.*" Kitto says, "The Pharisees never entered their houses without *ablution* from the strong probability that they had unknowingly contracted some defilement in the streets;" and they "multiplied the ceremonial pollutions which required the ablution of inanimate objects—cups and pots, brazen vessels and tables, the rules given in the law being extended to these multiplied contaminations." Again, "the customary washings were distinct from the ceremonial ablutions. The former was called simply *natela* or *washing*, in which water was poured upon the hands; the latter was called *tabela*, *plunging*, because the hands were plunged in water." One thing is certain, Mr. Witherow is not likely to lose his church for want of ignorance.

Mr. W. next attempts raising difficulties. "Three thousand could not be immersed on Pentecost." Why not, when there were a hundred and twenty brethren on the spot to baptise them? "John could not immerse so many as he is said to have baptised"—certain he could not have sprinkled the fabulous number Mr. W. makes him baptise in six months. "Immersion is an indecent novelty"—to the pure all things are pure. "Dipping is ill-suited to a universal religion"—though man cannot subsist where there is not water.

What, then, is "the scriptural mode of baptism"? Mr. W. replies "to the satisfaction of every unprejudiced man," for "sunlight itself is not clearer," "nor in all Euclid is there any proposition sustained by

demonstration" than his. Mark it—"By five distinct words" *of one of them the word in dispute*) "he is informed of the real mode of baptism"! Most wonderful! But what are these *magical talismanic words*? Reader attend—"When the holy Ghost *is shed forth—poured out—falls—comes upon—or rests on persons, and is baptised with the holy Ghost;*" he concludes, therefore, "the water of the ordinance is shed forth—poured out—falls—comes upon—or rests on persons, that they are baptised with water." *Therefore, therefore, which the scripture recognises is the putting of the water on the person, not the putting of the person into the water.*"

Mr. Witherow, to stand in the witness-box a few seconds. My argument is that "if the holy Ghost's coming upon the people at the baptism of the holy Ghost, then the water of the ordinance shed upon the people is the baptism of water?" Yes sir. Was it the holy Ghost or the people that were baptised? The people, to be sure.

Was it not the holy Ghost that came upon them? It was. You argue that his coming was the baptism? I do. Then, if his coming was the baptism, was it not the Spirit that was baptised? I know my argument, sir. I do, and I find you blundering. I am confounding subject and object—baptiser and baptised, as every body who knows the difference between the nominative and objective cases may see. So answer my questions, please. Were the people baptised? They were. Were they poured out? Nonsense. Was the Spirit poured out? It was. Was the Spirit baptised? No.

Then, do you say that the pouring out was the baptism? No, sir. Did the tongues of fire sit upon the apostles? They did. Were the tongues of fire baptised? No answer. Were the apostles baptised? They were. Did they sit upon? No. Why, then, do you say, "Mark that word *sat upon*, for it indicates mode"? No, sir. Was the holy Spirit shed forth? It was. Were the apostles shed forth? No. Why, then, do you say the shedding forth was the baptism? No answer. Did the holy Spirit fall on Cornelius and his co-believers? It did. Did they fall on any one? No, sir. Why, then, do you say the falling was the baptism? The answer, sir, is your proposition is simply a wresting of scripture. It is to turn the truth of God into a lie. The Spirit was poured out, shed forth, fell and came upon; but the Spirit was not baptised; the people were not poured out or shed forth, they did not fall, they did not sit or come upon, but they were baptised; therefore the pouring out, shedding forth, falling, coming, sitting, was not the baptism.

What a splendid rendering this learned presbyter would make of passages where baptizo occurs!—"He that believeth and is come to the water shall be saved!" "Repent and sit upon for the remission of sins." "They went down to the water, both Philip and the eunuch, and he poured him out!" "Brother Saul, why tarriest thou? arise and be baptised!" "Many of the Corinthians believed and fell into the water."—What? Not such nonsense as this tract contains.

The tractist closes with calumnious warning against "men who have more zeal for a carnal ordinance than for the cross of Christ—men who regard the conversion of a man from one church to another as a greater triumph than the conversion of a sinner to God—who so long as they are sinners did not seek their salvation, but now that they have in their own denomination found the Saviour, these

zealots come and constrain them to be dipped that they may glc their flesh." Readers, be not frightened from obeying the Savio the calumny that the baptism he enjoin is a carnal ordir Examine the Acts of the Apostles, and you will find that every of conversion terminated in baptism. Argue that if you have the Saviour, that is the very reason why you should put on Chi immersion—that so long as you were unbelieving sinners, it not have been right to have pressed baptism on your attention. member that the recent awakening commenced among the p and that the ministers rather kept you in ignorance than led y the Saviour. Remember that by your obedience to the Lord i particular we cannot possibly glory in your flesh, but only in professed subjection to the gospel. ]

## P o e t r y .

### THE SAVIOUR.

Jesus, blest Lord and Saviour, can it be  
 A face like this once beamed on Calvary?  
 Are these the eyes that once with grief o'erflowed  
 For lost Jerusalem, thy loved abode?  
 Are these the locks that once the night-winds stirred  
 When in Gethsemane thy prayer was heard?  
 Is this the brow that once with thorns was crowned  
 When to the cross thy mortal form was bound?  
 O! how did Judas dare on such a face as this,  
 To press the poison of a traitor's kiss!  
 How could thy foes e'er meet the glance divine,  
 Of holy love, shed from those eyes of thine,  
 And shrink not, awe-struck and abashed away,  
 Before that soul their malice could not slay!  
 O! would that mine had been that mission sweet  
 Of gentle Mary, who beside thy feet,  
 Thy words of wisdom garnered in her heart,  
 All care forgetting in this better part!  
 Could I have felt the magic of thy smile,  
 It seems no power could e'er again beguile  
 My wayward soul, or tempt my heart to rove  
 Beyond the limits of thy guardian love.  
 But since for me that precious life was given  
 To win from death the heritage of heaven,  
 May it my guide, my fixed example be,  
 Till my poor feeble light shall fail in thee.

*Linn County Iowa.*

E. RAMSEY.

## Correspondence.

## EPISCOPAL QUALIFICATIONS.

**BROTHER MILNER**,—I thank you for the insertion of my remarks in the *Christian Advocate*, also for your kindly criticism upon me, and now extend your forbearance, and allow me further to say on this subject, that, although my reasoning may not be in the opinion of some philosophical, yet, I think in the main position right, that a Christian bishop must be a married man, having children, as well as the other qualifications mentioned by Timothy and Titus; and if you can show your readers, or how you consistently dispose of 1 Timothy iii. and 4th verse, that he who ruleth well his own house, having his children in subjection with all gravity,"—when I am satisfied upon this point, I will give it up and say with you,—“That being married, and having children, is not a scriptural qualification for a bishop.”

I say I am wrong in my distinction between social and moral qualifications; well, as you say all social qualifications are moral, yet moral qualifications are not *social*, and it is the social qualifications alone that I am anxious to press upon the attention of you and your readers—the married social qualifications of the bishop. You say I am also wrong in the proposition—“A man is a husband or he is not.” This was adduced to show there was nothing of a comparative nature in this qualification; the nature of the case does not admit of it. We agree it cannot be absolute in all its bearings, so that a man, who had been qualified, need not be deposed from office, if his wife or obedient children were dead; he is still qualified, if he ruled his own house well, and having had obedient children. I say, “if a man know not how to rule his own house, how shall he care of the Church of God?” his experience has qualified him, and none can deprive him of *that*, consequently he should not be deposed from his office.

I am a little in error when you say “Brother K. talks unlike Paul, &c. That Paul had a right to transgress the laws of his country.” I do talk unlike myself sometimes, but I did not say that; if you will look again, it will be found, I said he (Paul) acted in the same old position of Apostle, Evangelist, and Bishop, he gave instructions to Timothy. How then was he a transgressor, seeing he was superior to that office? Surely, he now would not nullify his instructions to Timothy and Titus, and these *instructions* we must regard, seeing we are destitute of inspiration which qualified the Apostle for his special mission.

Let me say I object to your inference concerning Paul being a simple overseer, but unmarried—“Therefore marriage is not necessary for oversight work.” Might we not infer rather that Paul was superior to a bishop (though he did his work) and inspired; and these his inspired *directions* whom to ordain are by all Christians to be observed, until another and a better state and laws are provided for the government of the Redeemed.—Yours in one hope,

G. KEMP.

We have more sent us this month on Episcopal qualifications than our limited space will contain. It is, however, the less necessary to insert these communications, as they furnish nothing fresh. Some of the brethren have fallen into the mistake of supposing that we argue against a married episcopate. Whereas, we have said nothing against the fullest possession possible of all the qualifications mentioned to Timothy and Titus. All we have submitted is, that these qualifications are not to be so absolutely insisted upon as to exclude unmarried or childless seniors, whose qualifications otherwise fit them for oversight work. We have submitted that an absolute interpretation is not to be put on any of the requisites; that an absolute interpretation would exclude all men, as none are perfect though the law is,—and confirmatory of this, we have submitted that Paul, though an overseer, was unmarried. We still submit, that if marriage and the having obedient children be an absolute requirement, he was disqualified. It was nothing to the purpose to say he held higher office, and was inspired, for the qualification insisted upon is not inspiration—it is not that which fits for apostleship, but for pastorate. It is, in the words of Brother Kemp, a “social qualification.” It is a mere begging of the question to say this is the one thing needful; Paul had not this; he had not the “experience” of a father, but he had inspiration!!! If the qualification be absolute, we must have it in every instance. Did not the Saviour possess infinite knowledge of the relation of sonship, yet because it was absolutely necessary that he possess experimental knowledge of the filial position, it is said of him that he learned obedience by what he suffered, and was thus made perfect. We have the absolute in him, but not in his followers. Were it as impossible that his people could look after one another without full marital experience, as it was that he could have set us an example of sonship without a life of sonship, then of course oversight work could be devolved only on those who are married and have children. But it is not so. The command to oversee is not confined to parents, nor to the married, nor even to seniors. We have it as expressly in Heb. xii. 15, as in 1 Peter v. 1, or in Timothy or Titus, and there the injunction to oversee—to exercise oversight—to do episcopal work, is given to all the faithful. Notwithstanding, it is thus the duty of every one of the Lord’s people to watch for each other; certainly the senior brethren, and still more certainly those possessing in fullest degree, the social and other qualifications of apostolic enumeration, are those on whom the chief responsibility rests, and of whom the most may be expected.—Ed.

### THE SEPARATE STATE.—QUERY AND REPLY.

*To the Editor of the Christian Advocate.*

SIR,—I had handed to me, yesterday, a copy of your *Advocate* for November, and in looking over its contents I find, in answer to a query, the following:—“While the bodies of the saints lie in the grave till the resurrection, their souls live with Christ. The spirits of just men made perfect are now in the presence of Jesus the Mediator, and of God the Judge of all, participating with the myriads of angels those pleasures which for evermore are at God’s right



Also, "Till the resurrection both of the just and the unjust, of the lost are imprisoned. These are reserved under until the day of judgment and perdition of ungodly men. conclusion—"Reward and punishment are accorded at the size."

In reference to the above, I beg to state that I do not find in the single statement to the effect that "while the bodies of the in the grave, their spirits live with Christ;" nor that of just men made perfect are now participating with these pleasures which for evermore are at God's right hand." So I read of the "spirits of the lost being imprisoned." reward and punishment are to be accorded at the great I am at a loss to know whether the pleasures at God's right to be classed under the head of "reward;" or if the intent of the spirits of the lost is to be classed under the head of "punishment." A few words in confirmation of the statement above, and also a few statements explanatory of the nature of rewards and punishments alluded to will be acceptable and may be the means of removing my difficulty.

I am, sir, yours respectfully,

Yours, 7th November, 1859.

ROBERT MILL.

In answer to R. M. we submit that Heb. xii. 22-24 describes the heaven—there are the myriads of angels in festive assembly, the spirits of the first-born whose names are enrolled in heaven, the Judge of all, the spirits of just men made perfect, and Jesus the Son of the New Institution. As well deny that Jesus is in the presence of the Father as that the spirits of the just are with the angels and the angels in festive gathering are included in the resurrection. 1 Peter iii. 19, 20, speaks expressly of those who were obedient in the days of Noah as "spirits in prison." The souls of the departed saints is clearly distinguishable from the souls of the faithful shall receive on that day, when the Lord, the Judge will give them the crown of the righteous—the precious circle of glory. So also is the pre-resurrection imprisonment of the spirits of the wicked equally distinct from the punishment to be revealed against them at the great day of which they have a fearful expectation. The reward of the one will consist in the appropriate governmental sphere of action and honour, and the punishment of the other will consist in consignment to the second death. Rev. xix. 11-27, Rev. xx. 11-15. This must suffice mean-

## Pearls of Truth.

It should be the grey hairs of the young, and honour their Father. The dewdrop is never more beautiful than in the light of the morning sun, and the Christian is never more acceptable to God in the morning of his days.

The true evidence that you can have of religion, is to find that you are engaged in doing the will of God.

We cannot trust too much on the merits of Christ as our only nor can we think too much of the mind that was in Christ as our example.

When duty is before you, do it. However dull your feelings if duty bids, *do it*. Do not wait for feeling, but attend to your

You must not think that anything is your own—time, profuence, faculties, body, or soul.

A false friend is like the shadow of a sun-dial, which appears the sun shines, but disappears at the approach of the smallest

There is no man so happy as the true Christian; his pleasures are increased, and his sorrows lessened by the consolations of the gospel of Christ.

When the sinner rejects the Saviour, he deprives himself of the highest pleasures of which his nature is capable, and indulges in which only a depraved heart can enjoy.

Never attempt to select and choose from among the commandments of God.

*Pocket Companion*

## Intelligence.

### NOBLE DECISION.

We have much pleasure in transferring the following from *Freeman*.—ED.

*To the Editors of the Freeman.*

SIRS,—I would feel greatly obliged by your inserting, in a number of *The Freeman*, the enclosed letter of the Rev. John M'Vicker, which appeared in this day's publication of *The Ballinacorney Observer*. I am confident that it will be interesting to the friends of the Bible truth to know that one of the most striking features of the Revival is (at least, amongst the late converts) a wide-spread interest in the principles and practices of the primitive churches. In addition, that the above gentleman preaches twice every Lord's-day at Ballymena to a congregation of about 500 persons. Several churches have already sprung into existence in this neighbourhood and a good number more are expected ere long.

I remain, Gentlemen, yours very truly,

JAMES

Grange-corner, Randalstown, November, 19, 1859.

*To the Editor of The Observer.*

"SIR,—I thank you for the kind reference to my position you made in your last number, in reply to the insinuations of an anonymous correspondent; but as your explanations may so easily mislead your readers, will you allow me to say a few words for myself?

"Your correspondent seems to deplore the divisions of the Christian church, and to wish their abatement. Many others share that feeling. How do they show it? What evidence of their piety do they give? They find a number of sectarian organisations called churches, in existence. In one or other of them they have

e born and brought up. While these continue as they are, Christian union cannot possibly be realised; and these devoted friends of Christian union show their ardour in its cause by remaining just where their birth and education placed them, and lamenting the conduct of those who act differently. Will the schisms of Christ's church ever be thus healed? and is the world not sick and weary of them?

'Let every real disciple of the Lord Jesus consider whether the following is not a more rational mode of acting. Some months since, I began to look around me with an intense scrutiny on the various religious communions, the one in which I acted as a minister especially. I compared them with the Scriptural idea of the Church of God. It was impossible for me not to notice the diversities between them and the plan of the Church in God's Word. In regard to my own communion, for example, I asked—Where is infant sprinkling and in God's Word? There is not the slightest shadow of support for it. Where are all these church courts, presbyteries, synods, assemblies? They appear nowhere in scripture. The officers of the primitive churches are never recorded to have attended these courts, are never required to submit to them, seem to have had no knowledge of them. Where are half-yearly communions, fast-days, days of preparation and thanksgiving? They are of human, not of divine origin. If what I found in the sect I belonged to was really maintained in Scripture, I had every reason to wish to find it there. If proof were in God's Word, I had everything to lose by overlooking it. I could not find it. After a deliberate, prayerful examination, I was forced to see that it was not there. And what was I to do? Prove traitor to my convictions, to God's Word, to the great Master, by continuing to teach and practise what I knew to be unscriptural? I dared not do it. At every sacrifice I must follow God.

"To the child of God the idea of the Christian church is one of the simplest possible. It is 'a congregation of faithful men.' A number of persons in any neighbourhood become real disciples of Christ by believing on him for eternal life. The way in which their discipleship was confessed in primitive times was by being immersed in water, in the name of the Father, Son, and Holy Ghost; and where a believer sees this to have been the case, he will adopt the same heaven-commanded mode of evidencing his faith. These disciples meet every first day of the week, in their Master's name, to break bread. When they are met, those amongst them who have gifts use them for the edification of their brethren. This is such a Christian church as Paul was acquainted with, as he describes in his letters, and as meets in this town weekly in the 'granary' in Broughshane-rect.

"Sir, our reformers were great men, and did great things in their day. How did they accomplish them? By looking back from the times amid which they lived to the days of pure apostolic Christianity. They fell short of their model in most cases—but they did wonders. In the present day their descendants honour their memory by not imitating their conduct. Their fathers looked at the apostolic churches—they look at their fathers. Degenerate children. Let them be, like their fathers, reformers. Why go on year after year, at public meetings and evangelical alliances, puling about Christian

union, while they refuse to take a single step to realise it? they still hold by their human systems, and their human creeds which they know the Church of Christ will never unite, and from the ground on which alone she will ever be one?

"Let each man who fears God, in the various sects of the day inquire what is God's idea of the church, and at once adopt it waiting till his neighbours agree with him, but as he is to be justified for himself, acting for himself. Let him ask what was Paul's denomination? what was Paul's creed? what were Paul's terms of communion? He will see that the one name of Christians should be disciples of Christ—the one creed the Bible—the one term of communion faith in the divine Redeemer, confessed with the mouth and evidenced by Christian obedience. This is the position which we occupy. Let the true followers of Jesus, let the real friends of Christian union, say whether it is not as Scriptural as it is Scripturarian.

"J. G. M'VICAR

"November, 16, 1859."

**BOND-STREET CHAPEL, BIRMINGHAM.**—At special church meeting held in this place of worship it has been resolved, to have a plurality of elders to take the oversight of the church—to administer baptism *without delay* to every penitent believer who requests it, on the ground of his confession that Jesus the Christ is the Son of the living God—to afford an opportunity at the breaking of bread, on Lord's-day, for mutual teaching—to cease to sanction the singing of praise on the part of unbelievers—to renounce all human creeds—to give up pew-rents and public collections for church funds—to substitute the designation "Church of Christ meeting, &c." for that of "Baptist Church." On each point the church was first asked, "Do you consider this to be according to the teaching of the New Testament?" This being answered affirmatively, the next question was, "Are you willing to adopt it?" Mr. Chew, who preaches at the chapel, has requested that the members of the church and others should cease to style him "reverend."

**BAPTISMS.**—*Pathhead, Fife.* Four persons have been baptized and added to the church here since last month's report. *Nicolson street Hall, Edinburgh.* A young man and young woman, last week confessed the Saviour and were buried with him by baptism.

**EDITORIAL POSTSCRIPT.**—In closing the third year's issue we tender our hearty acknowledgements to all the friends of the truth who have lent us their aid. For our own part we hope to do better in the coming year, if the Lord permit. We trust to make the *Advocate* still more deserving of the support of brethren and to find a more liberal consideration on their part with respect to the circulation.—ED.

THE  
**IRISTIAN ADVOCATE :**

A MONTHLY MAGAZINE

**LEAD FOR AN UNQUALIFIED RETURN TO THE FAITH  
ONCE FOR ALL DELIVERED TO THE SAINTS.**

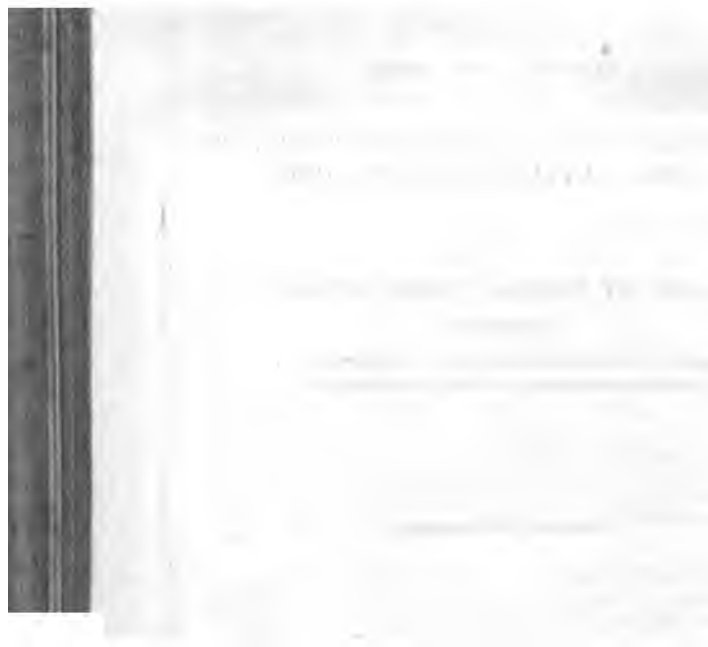
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# THE CHRISTIAN ADVOCATE.

## THE UNCHANGEABLE SAVIOUR.

‘Jesus Christ, the same yesterday, to-day, and for ever.’—Heb. xiii. 8.

WHEN we affirm the immutability of the Saviour, we affirm divinity. Invariableness is an attribute of deity. All creation is subject to change. The most enduring objects in nature are not exempt from the law of changeful vicissitude. Adamant is dissolved by the limpid droppings of the crystal mountain; for “the waters wear the stones,” and the everlasting hills are upheaved and rent by the shock of the earthquake and the blast of the volcano. But far more changeful than the stable rock, is the emblem of the present being; “as for man his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more.” Mark the garden after a night of wind and mark its passage over the flower beds. The petals of the rose that opened but yesterday, and bloomed so beautifully, lie scathed, torn, and withered. The upreared stem of the lily that lifted its lips to the kisses of the sun, lies broken and prostrate. So is it with man, not only in regard to the life that now is, but all the transient powers of being. Not of the creature can it be said, “the same yesterday, and to-day, and for ever.” But different respecting the changeless Jesus! for, “Unto whom Jehovah saith, Thy throne, O God, is for ever and

A sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore, O God, thy God hath anointed thee with the oil of gladness above thine associates. And thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest, they all shall wax old as doth a garment, and as a vesture thou shalt fold them up, and they shall be changed, but thou shalt be the same, and thy years shall not fail.”

The immutability of the Saviour is a theme fraught with the most sublime considerations. It is suggestive of lessons of  
*Vol. IV.—January, 1860.*

the utmost moment alike to saint and sinner. Let us, then, attend to the following seven particulars.—The unchangeableness—*first* of the Saviour's life, *second* of his power, *third* of his wisdom, *fourth* of his will, *fifth* of his love, *sixth* of his holiness, and *seventh* of his word.

1. *His Life.* Our confidence in a deliverer depends on his life. You are in deep distress, a friend offers you aid, he dies, your hopes are buried with him. This was touchingly illustrated in the experience of the disciples after the crucifixion of their dear Lord. Going sorrowfully to Emmaus they said, "We trusted that it had been he who should have redeemed Israel." As much as if they had said, we had this trust, but we have it no longer; we were gladdened by it before his betrayal, his trial, his condemnation, his crucifixion, and his burial; but when we saw him bow his head and give up the spirit, and when we buried him in the sepulchre, all our hopes were gone. Glad were they, therefore, when they saw the Lord; the sight their hopes revived. But for his resurrection they could have had no further hope in him. Thus the exclamation of Peter—"Blessed be the God and Father of our Lord and Saviour Jesus Christ, who, according to his abundant mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." How finely the thought of hope lost and regained is here suggested. It is not merely that we are begotten, but "begotten again" to a living hope, by the living again of the blessed Saviour. What solace, then, his words contain, "Because I live, ye shall live also." "He that liveth and believeth on me shall never die." How significant are the words of his ambassador—"He is able to save unto the uttermost all who come unto God through him, seeing he ever liveth to make intercession for them." Yes, adorable Saviour, thou art the same yesterday, to-day, and for ever—thou art the same and thy years shall not fail!

2. *His Power.* Life implies power; wherever there is life there is power. The power held is commensurate with the life possessed. In the future state the saints are equal to the angels; they flourish in immortal youth. Their powers know no waste nor decay. How striking, then, are the remarkable words of the seventh of Hebrews, "the power of an endless life." Unlike the power of the ancient priesthood which was vested in the mortal life of dying men, the great High-Priest of the christian confession holds the potency of an un-

ending life. What a magnificent thought, then, is the power of an endless life! What saint would distrust it? What sinner will not quake before it? What immense power a great man would come to possess were his life infinitely prolonged, did his faculties never fail, nor his natural force abate! But yet, what would his power accumulated for a thousand generations be when compared with omnipotence,—ceaseless, constant, undeclining, everlasting omnipotence. How wondrous, then, the power of him who said—"All in heaven, and on earth, is given to me!"

3. *His Wisdom.* Add to endless life and ceaseless omnipotence, infinite wisdom, and you have before you, as far as thought can comprehend, the mighty, hero, conquering Victor God of Isaiah—"the Wonderful, the Counsellor, the Father of the endless age." Oftentimes an earthly friend lives and has power, but lacks wisdom to help. Napoleon lives, and may be said to have the power, but he has evinced his deficiency in wisdom to succour efficiently that nation on whose behalf he so lately put forth his proclamations and marshalled his armies for its liberties. But, with the Wonderful Counsellor, there is, and can be no lack of wisdom any more than of life or power. "My servant shall deal prudently, he shall be extolled and exalted, and be very high." His prudence is guarantee of his success. So it was predicted, he shall deal prudently, successfully, prosperously, "a king shall reign and prosper." And so also in the scriptures of the New Institution it is affirmed that "in him are hid all the treasures of wisdom and knowledge." What consummate confidence is expressed in the words of apostolic adoration, "Unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God, our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

Reader, do you think Jesus is wisest—ever wisest? If so, do you take his counsel? If you really believe his counsel to be the wisest and best—always so—show it by keeping his commandments. Remember his words—"I counsel thee."

4. *His Will.* Everything depends on the will of the Deverer. Go against his intention, and shall you enjoy his salvation? But what a distress it is when a benefactor or one able to benefit the distressed, acts under the changeful impulses of a wayward will! And how often it is so in mere

human deliverers. How often are the hopes of the needy excited, only to be dashed to the ground through the instability of human intention. And even when the will of the benefactor remains unaltered, and seeks steadfastly the accomplishment of the desired good, how soon and sudden may death arrest the fulfilment of the proposed benefit. Hence needful, therefore, is the caution of the hundred and fiftieth Psalm, "Put not your trust in princes, nor in the strength of man in whom there is no help: his breath goeth forth, he returneth to his earth, in that very day his thoughts, intentions, perish." All the good he thought to do you, the expectations you reposed in his good intentions are blasted by the stroke of death. O, then, how precious is a Saviour whose purpose, like his life, and power, and wisdom, is "from everlasting to everlasting."

5. *His Love.* How fickle is human affection! How like the changeful sea! How often it flows from stream to stream. How little suffices to change its current, and how often it flows back at its source! No earthly love suffices to compare with the peerless compassion of the Blessed One. Even a mother's devotion—the purest and most self-sacrificing of human regards—is put in contrast, not in comparison, with the love of our Redeemer God, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yes she may forget, yet will I not forget thee." "I have loved thee with an everlasting love; with loving kindness have I drawn thee." Well said the poet,—

One there is above all others,  
O how he loves!  
His is love beyond a brother's,  
O how he loves!  
Earthly friends may fail or leave us,  
One day soothe the next day grieve us;  
But this friend will ne'er deceive us,  
O how he loves!

Reader, has the love of Christ constrained you? Be urged by it we pray you. Let the consideration of his changeless compassion win your hitherto estranged and neglectful hearts. Remember him as that friend who loveth at all times—the brother who was born for your adversity.

6. *His Holiness.* The purity of the Saviour's character and the righteousness of his administration remain for ever unshaken. He has loved righteousness and hated iniquity—the sceptre of his kingdom is a sceptre of righteousness, therefore, he

consecrated with the gladdening oil, and therefore is his dom an everlasting dominion which shall not pass away. While on earth, he was holy, harmless, undefiled, and separated from sinners, equally so is he now and shall be ever. If, when on earth, he hated sin, while loving the sinner, is his character still. If, while here below, he exhibited holiness, maintained righteousness, exposed hypocrisy, and punished iniquity, such shall he be found to do when he comes glorified in his saints, and to yield vengeance on all who do not God and obey not the gospel. The immutability of his character in this respect is a terrible doctrine to the transgressor. Reader, make the unchangeably Holy One your God and him your fear. We say unto you, fear him.

*His Word.* It is worthy of remark, that like attributes are applied to the word of God as are applied to God himself. It is not to be wondered at, for the word of any speaker is invariably the expression of his character. If the word be true the speaker is untrue; if the word be true and faithful, the speaker is a true and faithful witness. Not only, then, is the Word Jesus as the Word or Logos of the Invisible God, but the expressed impersonation of his character, but the spoken or written word is but an expression and transcript of Him whom it is no variableness nor shadow of turning. Thus, the birth of Hebrews speaks of the voice divine as it does of the living speaker—"For the word of God is living, and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened before the eyes of him with whom we have to do." Thus are the children who are born of God said to be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever; for all flesh is as grass, and the glory of man as the flower of grass: the grass withereth and the flower thereof falleth away, but the word of God endureth for ever, and this is the word which by the apostle is preached unto you." Therefore, the expression of the Word who is the same yesterday, to-day, and for ever—Heaven and earth shall pass away, but my words shall never pass away." When the earth whose foundations he laid in the beginning of the ages, and those heavens which he then declared forth grow old through the lapse of unknown cycles

and are ready to perish in the hoariness of age, again will be who is ever the same, and whose years shall not fail, put forth the power of his might, fold them up, so that they shall be changed, and from their remains bring forth those new heavens and that new earth in which righteousness shall dwell. But while the heavens and the earth that now are shall thus pass away, the word of the Lord shall abide like himself continually. Thus it shall be, for the word is gone out of his mouth, and the word of God cannot be broken. It shall never fail; it can never pass away. Therefore, reader, betake you to the unchanging word of the changeless Saviour. Take him at his word. Act according to his word. Add nothing to it; take nothing from it. Be not deceived by the changeful word of erring man. Remember that those very words of the Prince of life you now hold in your possession, shall judge you in the last day. How wishful, then, will every one be that he had believed and acted only as they say. So do, and you shall be blessed in your doing. T. H. M.

#### ESSAY ON PRAYER.

PRAYER is one of the privileges of Christians, or children of God; and only such can address God as their Father. All men are children of God as creatures of the Creator; but Christians are "children of God by the faith of Jesus the Christ," i.e., the Christian faith (Gal. iii. 26). Such are said to be new creatures in Jesus—joint heirs with him—regenerated—and to have received the gift and spirit of adoption. True prayer is the duty of all men; and so also is it the duty of every man "to be baptised," "to shew forth the Lord's death," &c.; but neither of these is the first duty of any one. Men must believe in order to be baptised, and be baptised in order to have access either to the mercy-seat or to the Lord's table. Having entered the church by being "baptised into the Christ," its Head, we are required to "continue in the teaching . . . and in the prayers," Acts ii. 42.

Now prayer is part of "the teaching," and an eminently important part. What can be more so than for creatures as we are—ignorant, needy, helpless, once far from God, and still prone to wander from him—to know how to approach him!—how to "draw nigh" to him who has so graciously said, "Draw nigh to me, and I will draw nigh to you"!

We cannot be too much impressed with the marvellous con-

descension of The Omnipotent, The Omniscient, The Omnipresent, The Eternal, The Immutable, The Immaculate, Jehovah of Hosts, in that he stoops so low as to accept the aspirations of His creatures, although they have rebelled against Him—He, before whom all nations of mankind are as the drop of a bucket!

With such sentiments, how reverently and anxiously should we come to the revelation which has been so graciously made to us on this subject, in which he teaches us how to pray and what to pray for! Having the lessons, let us learn, and aid each other to learn them; and test the lessons taught us by "human divines," by "the law and the testimony."

The reader will have no question as to the one object of worship; yet it will be well to shew *what prayer is*, what is *its design*; *when, for what*, and *for whom* we are authorised to pray.

Prayer to God is communion with God. It consists in ADORATION, PROFESSION, THANKSGIVING, CONFESSION, SUPPLICATION, INTERCESSION, and DEPRECATION. In drawing nigh to God it is permitted us to give utterance to our reflections upon his attributes—our admiration of His Power, Wisdom, Philanthropy, &c.

But what if the hour for prayer arrives, or we find ourselves in the solemn assembly, and our minds unaffected with these manifestations of the divine character? Let us wait till we are affected—till our spirit moves us! Let us wait, and look attentively so: reflecting on the divine attributes! Let us not enter the sanctuary without tarrying in the vestibule, long enough to divest ourselves—to forget that which is without, and to fix our minds on that which is unseen. In prayer, especially, is it out of the abundance of the heart that the mouth must speak. And, therefore, if we utter words which come not from the heart—which have not been burning there, they will not rise. "Fire ascending seeks the sun;" but it must be fire. (That which now is fuel, has become so.) The sacrifice must not be laid on the altar till the fire is ready to consume it. Hence the admonitions—"Put off thy shoes from thy feet," "Let not thy heart be hasty to utter anything before God," "Offer not the sacrifice of fools," "Let thy words be few," "Use not vain repetitions," &c. Whenever we pray, we must first enter our closet—mentally so. We cannot perceive the Invisible, till we have quite lost sight of the visible. Some enter the closet—literally so, while their hearts are "like the

fool's eye, wandering to the ends of the earth." "God is Spirit, and they who worship him, must worship in spirit and in truth."

We speak first of prayer as ADORATION; as that which is an appropriate preface to our Confessions, Supplications, &c. It is of special importance that we come to God with intelligent views of the divine character: and this is to be attained only by close study of or meditation upon the Power, the Wisdom, the Justice, and the Mercy of God. All these attributes are perfect, illimitable, and yet sometimes limited *in their operation*. God is Almighty or Omnipotent, yet He is, sometimes, pleased to limit *the display* of His power. "His mercy endures for ever!" It endures towards this or that individual, so long as it is to the advantage of that person that it should do so. In the days of Noah, the mercy of God waited while the ark was preparing. The preacher of righteousness being warned of God, lifted up the voice of warning, of expostulation, and of entreaty, to those around him, but they repented not! The limited time expired! Mercy retired! and Justice came forth, deluging the earth, and thus sweeping off the entire family of mankind, excepting those who had entered the ark of salvation! Mercy gave place to Justice, and Justice was accompanied by Judgment. In the days of Jonah also, Mercy waited for repentance, on the part of the Ninivites. In this case forty days only was the limited time for Mercy to wait for Repentance; and, if Repentance did not appear, for Justice and Judgment: but long before that time expired, Repentance came forth—meekly and penitently so; and mercy rejoiced at the advent! Justice, therefore, did not bring forth Judgment in this case; nor does it in any case in which repentance appears. Justice says, Except you repent, and bring forth fruit meet for repentance, you shall perish! Mercy does not pray Justice not to come, but simply to wait for Repentance. Mercy waits and prays Justice to wait, while she beckons to Repentance, sometimes for forty days, and sometimes for forty years. He, whose mercy endures for ever; whose "long-suffering waited in the days of Noah," and of Jonah and others, is the same yesterday, to-day, and for ever! May our minds be filled with admiration of the divine attributes, as we approach the sanctuary, be it the public hall, the social circle, or the private closet.

(To be continued.)



## THE GREAT COMMISSION.

*And Jesus came and spake unto them, saying,—*

## ALL AUTHORITY

In heaven and on earth

Has been given to me!

Going, therefore,

TO DISCIPLES of all the nations;

BAAPTIZING them into the name of the Father, and of the Son,  
and of the Holy Spirit;

TEACHING them to observe all things whatsoever I have com-  
manded you:

And lo! I am with you all the days until the conclusion of  
the world." Matt. xxviii. 18-20

READER,—Should you not respect authority such as  
not God-given authority rightful? Is not Christ-sus-  
authority deserved and welcome? Does not "all au-  
n heaven and on earth" extend to you—even to your  
science?

Have you been *discipled* to Jesus? Has the good-  
his death for your sins and his resurrection for your  
ion won your heart? If so, you have become willing  
up all for Jesus' sake—father, mother, wife, children,  
, sisters, yea your own life also. Are you thus con-

Only thus can you become Christ's disciple.

Have you been *immersed*? Immersion consummates conver-  
—Make disciples—immersing them," not without! In  
a new relation is entered upon: "immersing them  
name of the Father, and of the Son, and of the Holy

The "name" of God denotes his perfections and re-  
as revealed in his word. The word of the Gospel  
God as Father, Son, and Holy Spirit. Immersion,  
e, introduces the believer into the distinct and cove-  
-enjoyment of whatever blessings flow from this highest  
m of Deity. He is thus enabled to realize that the  
becomes a Father to him, that the Son becomes his  
rother and Intercessor, and that the Holy Spirit  
his heart's Guest and Comforter. Would you if you  
are you if you would—neglect so gracious and sublime  
gement?

When baptized, immersed, are you now *keeping* all the Saviour's  
*commands*? Are you continuing steadfastly in the teaching  
*of the apostles, in the fellowship, in the breaking of the loaf,*

and in the prayers? Have you withdrawn your purse, prayers, and presence from the apostacy? Are you in strict fidelity of duty waiting your Lord's return?

Remember, dear reader, you cannot escape the grasp of this commission! Its bounds are "all nations—the conclusion of the world." You are included. You must obey or disobey. Only by obedience can you enjoy the wondrous promise of the absent Saviour's presence—"Lo! I am with you." J. B. R.

## LETTERS TO THE PEOPLE.

No. 6.

COURTEOUS READERS,—There are thousands among you who bear no hostile feelings to the Gospel, but who, nevertheless, have not submitted to its requirements. Your language is, that you are not opposed to the religion of Jesus, yet you have not espoused it as required by the law of Christ. Not only is your position anomalous, but it is what in multitudes of instances you neither understand nor intend it to be. You have no idea of standing in opposition to the cause of Christ, yet, in fact, that is your very attitude. You conclude that because you have not assumed a position of direct open hostility, you are not to be supposed in opposition. But just here lies your mistake. Every one who does not declare himself by that personal surrender and public confession which the law of Christ requires, stands to all intents and purposes against the Messiah and His cause. There is no neutral ground which any man can occupy. Said Jesus—"He that is not with me is against me." There are only the two positions supposeable—with Christ or against him, and he who is not the former is the latter. Again, no man is with Christ naturally—no man is born a Christian, for the law of entrance into the Christian Kingdom requires that each be "born again"—not of man, but of God, not of flesh and blood, but of water and Spirit. "Except," said the Saviour, "a man be so born anew he cannot enter the Kingdom." Plain it is then that if you have not undergone this greatest of transitions, you are still without the Kingdom, you are yet aliens. Though you claim to be friendly aliens, that does not alter the fact of your alienation. Nothing short of your personal conversion can ever introduce you into the family, kingdom, friendship, and fellowship of the Lord Messiah. Understand this, and act accordingly. There is no good in self-deception—there is no wisdom in shutting your eyes to the plainest and primary stipulations of the Prince of Life, supposing all the while you are living in violation and neglect of them that you may reckon yourself on the Lord's side. It is simply folly, when the Saviour said, "If any man will be my disciple

my himself, take up his cross, and follow me," for you to yourselves his friends or followers neglecting such expressions of discipleship. It is only a refuge of lies for you to say the Saviour will acknowledge you in your refusal to confess. He averred, "Whosoever will confess me before men, I also confess before my Father who is in Heaven; but he will deny me before men, him will I also deny before my Father in Heaven." Away then with that ungrateful indifference and ignoble cowardice under the mastery of which you have hid from the Lord who bought you, and go forth at once bearing witness. Recollect that a man must enlist before he can serve. Bear in mind that he who strives for masteries is not successful except he strive lawfully. Confess therefore the good confession and fight the good fight of the faith, that you may lay hold of eternal life.—Yours faithfully,  
T. H. M.

## No. 7.

SUBJECTS,—Happily the too general indifferency of the people to the claims of the Gospel has of late to some extent given rise to what is commonly called the Revival, but more properly speaking, in Ireland and elsewhere. Conversion has become an every-day question, and almost everywhere appliances of science or other are being called into requisition to effect the advertised change. But, notwithstanding this interest, it is generally known as it ought to be what constitutes conversion, and the only proper, the Scriptural means of effecting it, those which are adopted. The consequences are, that much passes for conversion which is not conversion in the Bible sense of the word, and many desirous of knowing their true state before God, are more perplexed and deceived. Conversion is a turning—the word signifies more nor less; but the turning required by the Gospel is from the sinner to God. Conviction is not conversion; it is simply the first step in the change. No conviction, no conversion; yet many are unconvinced of his sin who refuses to turn from his evil way. We suppose themselves converted from the mere circumstance of their having passed through more or less deep convictions of sin, it is supposed by others that they are genuinely converted because they have relaxed certain sinful habits, or become acquainted with the means of grace, so called, or become members of the Church. Others hope to be converted by persistent prayer—if they do not wait on "converting ordinances," they pray for "converting ordinances." Now we submit that in no case did the Apostles instruct in this manner. They never gave any sinner the idea that God is not willing for his conversion; they instructed no one to wait

or pray for converting grace or to continue at the "pool of ces." So far from giving the notion that the sinner require and petition God to convert him, they declared that "God is reconciling the world to himself—beseeching men to be reconciled to Him." This is God's attitude towards the sinner—"Turn ye! why will ye die?" is God's interrogatory to man. In the case, it is utterly wrong to give the inquirer such instruction lead him to any other conclusion than that God is "waiting gracious," and the only proper direction is that couched in the apostle's words—"Repent and turn, that your sins may be blotted out." Repentance or change of mind is effected by that Gospel which exhibits and commends the love of God, in that while yet sinners died for men, and this change of mind towards God is shown by the convicted turning at once to the Saviour—in obeying His commands according to Mark xvi. 15, 16, and Acts ii. 38. Conversion is neither in mere believing nor in mere change of mind; for conversion is repent and turn; and it is testified of the first converts that they believed and turned to the Lord. Now-a-days many are satisfied with merely believing without obeying the Gospel, and a mere partial change of mind without that distinct surrender of themselves to the government of Christ which alone entitles them to be regarded as a Christian convert. Readers, be not satisfied with a defective or partial conversion—mistake not conversion for a man's sect for conversion to God. T

### COME TO JESUS.

This is one of the most kind and important invitations that have ever escaped the lips of man. It is the invitation of the Son of God, the Saviour of the world.

Once John sent two of his disciples to Jesus, saying, "Art thou the Christ that should come, or do we look for another?" Jesus said, "I tell you the things which you have heard and seen, that ye may receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them; and blessed is he whosoever is not offended by me." The Saviour intended this as an answer to their question, who was the very person who was to come, as a Saviour, as a Sacrifice, as a Priest, as a Mediator between God and man. In the volume of the Spirit of the Lord God is written of him, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek, he hath sent me to bind up the broken-hearted, to give liberty to the captives, and the opening of the prison to them that are bound." Is. lxi. 1. This very prophecy Jesus applied to himself in the synagogue of Nazareth. Having read that portion of the scriptures, he said, "This day is this scripture fulfilled in your ears." Luke iv. 16. The Jews sent priests or Levites to John, asking if he was the Christ (the coming one) for all men mused

John whether he were the Christ or not. Luke iii. 15. John and denied not, saying, I am not the Christ. John i. 20, and John pointed out the one who was to come, he cried, "the Lamb of God who taketh away the sin of the world." The opinion of the people was thus directed to Jesus, and the pre-interview between John and Jesus took place. Jesus was immersed. John forbade him, feeling that he rather had to be immersed by Jesus, but as soon as his duty was pointed out. And as Jesus came up out of the water, the Spirit of God, appearing like a dove, abode on him, and a voice from heaven said, "This is my beloved Son, in whom I am well-pleased." Reader, believe that this Jesus is the Christ, the Son of God? Whether, let us now direct your attention to his invitation, *Come*

to me, that you do not believe in the Son of God; if so, and be candid and honest to yourself, you will examine the testimony of Matthew, Mark, Luke, and John, who have written substantially you may believe "that Jesus is the Christ, the Son of God, and that believing you might have life through his name." So say you, for "he that believeth on the Son hath everlasting life, he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36.

Let Jesus, let his constraining love win you, let him gain your sympathy, your love. Did you ever hear of such a man as the Lord of heaven and earth condescending to dwell in a manger, suffering, sickness, sorrow, pain, and death? Yet "he died for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we were healed." Is. liii. 5. Remember all this was done for us whilst he was separated from God; in this is the love of God wonderfully manifested.

The apostle Paul says, "Scarcely for a righteous man will he die, yet peradventure for a good man some would even dare to die." God commended his love towards us, in that while we were yet sinners, Christ died for us." Rom. v. 7, 8. "Herein is our love, that we loved God, but that he loved us, and sent his Son to die for us, that we should not be condemned, but that we should have life through his blood." 1 John iv. 10. Be not like the Pharisees who lived in the days of John and Jesus, who were not perceived either, but sought occasion to find fault with both, they came neither eating nor drinking, and they said he hath eaten and drunk, and they said behold! a man and a wine-bibber, a friend of publicans and sinners." Do you a sinner? If so, Jesus is your best friend. He has sent his invitation to come to him. "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Matt. xi. 28. You must here observe the desire of the heart, and bless you, for he says, "Come unto me, all ye that are weary and heavy laden." See how he sympathises with you! You are walking about, tired of what this world calls pleasure; you are care-worn with trouble and pain; he sees that you are faint, and promises you rest; he says I will give you rest. He is, just when you are ready to faint, weak, helpless and when you have proved the friendship of this world, found it unavailing in the time of need, when you have come to the

conclusion of the wise man, that all connected with this vanity, and vanity of vanities, the gracious Saviour wishes hear the sweet and joyful news, *Come unto me*. He is not willing, but stands ready to save. He is a Friend who is closer than a brother; he will never leave nor forsake any of their trust in him. He is the Author and Finisher of the faith, is the Resurrection and the life, the Alpha and the Omega, beginning and the end.

He thus invites you to take his yoke (or doctrine) upon you, and entreats you to learn of him. The figure, probably, has reference to the yoke used by oxen in the time of Jesus, in order to control or restrain; hence its fitness—take my yoke—let me control your body, soul, and spirit; let me guide you into wisdom's ways, for its paths are pleasantness and peace; let me restrain your lusts, and teach you to depart from evil, and do good, to seek peace and it, for my yoke is easy. It is evident that the yoke used by oxen would not always be easy, especially when a spirit of perverseness and disobedience was manifest, then the yoke would be hard and irksome. But the yoke of Jesus is easy; it is a yoke of divinity, adapted to the wants of fallen humanity. His burden is light, and this statement was made in contrast to the heavy burden which is laid upon men when yoked, or to the traditions of men or Satan. The burden of Jesus is so light that the weakest can bear it. What a blessing it is that God in his infinite goodness mercifully adapted his requirements as to fit the capacities of mankind, whether small or great, rich or poor, white or colored, bond or free, and made his burden so light that none can justly complain. All may wear the yoke of his dear Son, all may carry the burden; it only wants the willing mind, the hearing and obedient heart.

Reader, it may be that you are now wearing the Saviour's yoke and carrying the little burden he has imposed upon you; if so, hold fast your begun confidence steadfast unto the end. Another and similar invitation shall salute your ears, "Come ye blessed of my Father, enter the kingdom prepared for you from the foundation of the world." But it may be you have only listened to the invitation and you have allowed it, like the sound of some sweet melody, charming for the time being, to pass away and be forgotten. If so, awake! This is not the world to trifle in, life is short, and certain, and the day of judgment is sure. Remember we must all appear before the judgment seat of Christ, to give an account of our deeds done in the body, whether good or bad. If it should be that you have neglected the invitation, despised the riches of grace, and refused subjection to him, then indeed you shall receive a fearful condemnation, nothing short of banishment from the presence of God, and from the glory of his power for ever and ever. But if you then to Jesus; he invites you to come without money and without price; he does not impose upon you any task you cannot perform, nor does he make either birth or education, riches or poverty, sex, bondage or freedom, any condition, but invites you open your hearts freely, whosoever you be. Come then to him—Come in his appointed way.

There are two sad mistakes in coming to the Saviour. One is that of approaching him in a spirit of self-conceit and self-righteousness. The other is that of giving way under feeling of unworthiness.

g not to accept of the invitation, until more fit and better  
 l. The first is the case of the Pharisee who approached God,  
 im all his good deeds, and how much better he was than the  
 blican, so consoling himself with his own congratulations, he  
 himself an acceptable worshipper. Many there are who come  
 ; who will not be approved by him, owing to the spirit and  
 in which they come: "For many will say unto me in that  
 rd, Lord, have we not prophesied in thy name, and in thy  
 ave cast out demons, and in thy name done many wonderful

And then will I confess unto them, I never knew (acknow-  
 you; depart from me, ye workers of iniquity." Matt. vii. 22.  
 to accept the Redeemer's invitation because we feel satisfied  
 fitness, and conclude that we deserve it, is a sad mistake.  
 nvites not because of our goodness, but on account of our  
 mess and dependence; he sees that we are lost and undone,  
 ws that sin is a burden under which we suffer and must  
 he sees the many fruitless attempts we make to remove it,  
 r to enjoy life, and in every attempt he has seen a failure.  
 ws we must fail, unless we accept his proffered love and come  
 who alone can comfort, who alone can remove the load of  
 l give that peace which passeth all understanding, together  
 right prospect of endless joy beyond the grave.

second class much resemble the Publican, they feel their de-  
 ce, their unworthiness and helplessness so great, as to confess  
 y are sinners in the sight of God, and cry for mercy; they  
 eep sense of sin, and acknowledge the love of God in the gift  
 on. They see that God is holy, mighty, omnipotent, omni-  
 and just; they feel that they are by no means good enough  
 ve the invitation of Jesus and come to him. But while they  
 t in concluding that they do not deserve the offered mercy,  
 orget that Jesus came not to call the righteous, but sinners  
 stance," that "the whole need not a physician, but they that  
 . Reader, do you feel your need of a Saviour?—Do you  
 physician? Then come to Jesus, he can heal you; he will  
 i, if you put your trust in him.

y be the error lies in not knowing how to come, in not being  
 ed with the conditions he has laid down. If so, search the  
 es; there it is he has made known his plan of salva-  
 ere it is he has marked out the way. Do you believe  
 your heart that Jesus is the Christ the Son of God? "For  
 heart man believeth unto righteousness, and with the mouth  
 on is made unto salvation." If so, you have taken the first  
 approach. Now let us inquire, do you understand the nature  
 sequences of sin? Do you know that sin is an abomination  
 ght of God? Are you prepared to renounce it, to give it up?  
 art from evil and do good, to seek peace and pursue it? If  
 are coming nearer to Jesus, his invitation is drawing you,  
 ild no stumbling-block of man's device, no barrier from be-  
 event, you may soon be introduced into the company of the  
 and his happy guests. Having believed with the heart and  
 d with the mouth that Jesus is the Christ, and determined to  
 sin for the Saviour, there only remains another step, in order  
 ce the invitation. Jesus said, "Except a man be born of  
 d the Spirit, he cannot enter into the kingdom of God."

5. Again, "He that believeth and is baptised shall be

saved." Mark xvi. 16. The apostle Peter said to the Jews on Pentecost, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins." Act. ii. 38. An angel, a sent servant of the Lord, said to Saul, "And now arise, thou, and be baptised, and wash away thy sins, in the name of the Lord." Acts xxiii. 6. The apostle Paul, addressing the Galatian believers, said, "Ye are all the children of the faith of Jesus Christ, for as many as have been baptised in Christ, have put on Christ." Gal. iii. 26, 27. Reader, have you been baptised into Christ? Have you put on Christ? Have you been "buried with him in baptism"? Rom. vi. 3. Have you submitted to this ordinance of Jesus—this condition of entrance into his church and kingdom? If not, again consider the invitation, remember that the yoke is easy, he imposes upon you nothing you cannot perform; should you reject his ordinances and refuse to carry his yoke, you will be assured you cannot come to him in an acceptable way. Therefore, lay aside every opposing principle, flee to him and seek his grace; what wilt thou have me to do? The answer you require is in the holy word. He that believeth and is baptised shall be saved; do not counsel of men, lest they should inform you that this appointed ordinance is a non-essential, and thereby turn you from the path to glory and to God. Come to Jesus is the same as to come to man, "whose breath is in his nostrils," nor to the man, in whom there is no help. Come to Jesus, he invites you; people invite you, "The Spirit and the bride say come, and whosoever will, let him come and take of the water of life freely." Rev. xxi. 7. Come to Jesus resting assured that there is no other name among men whereby you can be saved. But should you regard him as your Prophet, Priest, and King, the time will come when you will mourn and lament, when you shall stand at the bar of God, and you shall, too late for your salvation, bend the knee and worship him; Jesus Christ is Lord to the glory of God the Father. Phil. ii. 10. Then, come to Jesus, for now is the accepted time, now is the time of salvation.

R. M.

#### APOSTOLIC EXHORTATIONS.

"So run that ye may obtain." 1 Cor. ix. 24.

To run the race is one thing; to win the prize is another. To run the former without the latter is labour lost: the latter without the former is an impossibility. We, therefore, who by grace have believed and entered the course for the prize of the high calling of Christ Jesus, should never forget that the running is but the means to the end, and that the end can only be attained by our so running that we may obtain.

In the christian race we run not for an uncertain prize. In all worldly competitions all run but one only receives the reward. In the christian race, not so; in heaven's race; you may run well in it obtain the amaranth. We, therefore, so run that we may obtain. Every one, who at the close of his career, can say like the apostle, "I have finished the course; I have kept the faith; I will assuredly anticipate the reception of the crown of life from the righteous adjudicator—the author and finisher of the faith—the great founder and exemplar of the race, who, for the joy of



re him endured the cross, despising the shame, and is now  
n at the right hand of the throne of God.

laurel that adorned the brow of the Olympian victor soon  
1 and perished. And though carved in marble, or chased in  
set with rubies, yet, is the most enduring chaplet this world  
3, one whose glory must perish. But for all, who so run as  
n the conqueror's crown from the hands of the Prince of  
there is an imperishable diadem. They of this world run to  
corruptible crown, but we, an incorruptible. What a stimu-  
in, so that we shall obtain!

he temperate runner who wins. Not the man who is tem-  
n some things, and intemperate in others, but he who so  
ds himself as to keep all his passions in check. "Every  
at striveth for the mastery, is temperate in all things."  
re said the apostle, "I keep my body under and bring it unto  
n, lest that by any means, when I have preached to others,  
'should be a castaway." Therefore, also, the exhortation,  
lay aside every weight and the sin which doth so easily  
and let us run with perseverance the race that is set before  
ng unto Jesus, the author and finisher of the faith."

en, let us each so run, and doubtless we shall obtain. Let  
rget that he who strives for masteries is not crowned, except  
lawfully. Let us remember that the christian race has its  
vell as others. And let us ever bear in mind that Jesus led  
expressly that we might follow.—Ed

## Correspondence.

### BEAKING THE LOAF.—QUERY AND REPLY.

BROTHER,—It is quite evident from the word of God that  
of the passover was celebrated in the evening. Likewise  
rist instituted the supper after the participation of the  
Lamb on the same night. If, as christians, professing to  
so closely to all the precepts and examples set forth by Christ  
nspired apostles, why *change* the time for the celebration  
rd's feast to the morning? Has it become a matter of  
cy among the brethren? If so, then we deviate from New  
at order. According to the inspired word we have no  
nor precept justifying such a practice. (Note Matt. 26,  
Acts 20, 7, 8; 1 Cor. v. 23.) An answer to the above  
your invaluable medium the *Advocate*, will oblige yours  
ian love.  
ea.

DAVID HOPKINS.

we to observe the feast on the evening of its institution we  
go forward to the night of the first day of the week, but  
hat of Thursday. This is the point of time to which Bro.  
' argument points. If he says the early church did not  
t on the recurrence of the night of its institution, we reply  
argument for its celebration at the time first observed there-

If he says it is not the day, but the hour, he contends for,  
r that such an argument is inconsistent with itself. A

particular part of the day is contended for, but why not day as well as the very hour? How can we have the pre without the very day as well as the very hour? If the pro is included in the proper hour, it is also included in the pro the greater includes the less. But as the church, under direction, did not observe the feast on the recurrence of t season of its institution, it follows that the restriction c for is not of divine limitation. Again, if our brother replie wishes the ordinance attended to at the season the early cl observed it, we reply, *first*, that we have no evidence that served it at one uniform hour; *second*, the Jewish mode of ting time is so different from ours as to render exact confo their usage impossible. They calculated the day from th ing onward; we from the morning. "The evening and th ing were the first day." Thus observing an ordinance in t ing, they began the day or week with it, but we begin th week by a morning observance. If Bro. H. takes note of 7, &c., as he suggests, he will find that the season when t ples came there together was equal to our Saturday evenir the discoursing to and fro (not preaching), went on till r—that bread was broken, and each continued till break of t that on the morning of the first day of the week—our Sunde departed. This breaking of the loaf, therefore, was earl least half a day than the occasion when the Saviour was h his disciples after his resurrection in the breaking of the l equally so to that of Pentecost. Therefore, *third*, the day bu hour of day being determined, we are at liberty with respe latter to arrange as most expedient, and taking into acc actual differences in the season of the day in different latit one instant of time, and the different methods of computing well as the varied habits of different nations, we cannot bu the wisdom which has refrained from placing the universal hood under the bondage of a useless and impracticable unif

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#### TO OR BY THE ANGEL.—QUERY AND REPL

BROTHER MILNER,—Will you or any of your competent butors, be so good as say if Mr Campbell, of Bethany, has authority for the change made in the address of the ap epistles, in his revised version of the New Testament, in s ting "by the angel," instead of the universal rendering "angel?" The words are small, but the difference of me somewhat important. If he has brought out the right the discovery has come so late. Earlier it might have sav unprofitable controversy and ink-shed. J.

The *dative* case denotes either *to* or *by*. In the absence criteria, the one rendering is as correct as the other. He ever, the sense would serve to guide to the choice of *by*; evidently being that John was to write *to* the churches and. —ED.

## Intelligence.

CE AT EDINBURGH.—On Wednesday, December 7th, ty and forty brethren from Edinburgh, Glasgow, Perth, ff, Cupar, Dysart, Crossgates, Grangemouth, Dalkeith, Bathgate, Auchtermuchty, &c., met in Nicolson-street messengers from the churches to confer as to what ought to be the work of Evangelization in Scotland. Letters, also, om various churches in different parts approving of the meeting. The brethren heartily concurred in the duty of united action in the work. It was not sought to form for the purpose, but to ascertain and carry out the New method of procedure. This, it was admitted, regards the pillar and stay of the truth, and requires the individual holding of the word of life on the part of the faithful. ing the church to be the one organization designed by the high and all-important end of the conversion of the brethren also concluded against any office-bearers, and cognise only those provided for in the church polity of the If no human society was to be organized, of course, no or than those exemplified in the New Testament, should be

And this understood, it also followed that the designa- ture character only should be employed. Thus all such s, and words as the following must receive their dismissal, ssociation, committee, rules, bye-laws, secretary, presi- 1, agent, collector, minute-book, annual meeting, sub- tes, divisions, &c., &c. But was not this fanciful and Was it not like straining out a gnat and swallowing a me brethren had their doubts. What could be done with- ation? Was not the present meeting an organization? ething was proposed to be attempted without organization, nization contended for, is that of the church. The uring was no organization, but a simple meeting of bre- fer—to speak one to another, as to the Lord's will—the fore them was, *Shall we organize?* and the answer was hat was to be done? What could or should they do? the brethren to say to the churches? That it is mani- e scriptures that the churches communicated as directly with the preachers—that they sent messengers to supply -that these messengers were brethren of note among the nd apostles—that Paul speaks of Epaphroditus as his companion in labour, and fellow soldier, but the messen- Philippians, and he that ministered to his wants—and, at it is competent to the churches of the present day and n this matter to act just in like manner—to choose their or messengers for the distribution of their bounty to the —who should be able as did Titus, Epaphroditus, and 1, to visit and co-operate with the preachers in their 3rother Milner was asked whether he would serve the i this respect. *He said, that so far as in his power he ppy to render any service of a scriptural character in the of the truth, and that if the churches should see fit to*

entrust him with their contributions for evangelistic purpose would, aided by the counsel of brethren in office around him to the ministering of their bounty. The principle of action mined upon, brethren as labourers, and fields of labour, occupied attention of the meeting. The names of Brother Rother that of a brother, expected shortly from the South, were made as those for whom present arrangements should be made. interesting statements were given regarding the progress of the Gospel in different localities, and of the prospect of good attendance, together with the willingness and desire of brethren churches for the efficient proclamation of the word of life. Perth, Aberdeen, Glasgow, &c., seemed worthy of particular mention. It was also suggested, that alike in conjunction with spoken word and alone, when the former cannot be had, the written word he had recourse to, as largely as consistent with the wishes of the brethren. With the understanding that these things would be reported to the churches, the brethren separated. We have time to time to lay the results before our readers.

THE APOSTLE HENRY.—The following extract from a late address at Guildford, of Henry Drummond, Esq., M.P., and apostle of the Catholic apostolic Church, will show any, save those under the delusion, somewhat of the difference between an apostle after the flesh and one, such as Paul, according to the will of God. He considers that all capable of doing so ought to be made to bear arms without any exemption whatever: and my reason is this—that the army sent to the front is raised almost entirely from the lower classes, and want a body for the national defence to be composed of the and upper classes. (Hear). However, we cannot have that. We can encourage you to arm yourselves somehow. I do not believe the rifle movement is the best way of doing so; but I do not quarrel with you about that. Remember, however, that the rifle is very different from a common gun. It is a clumsy customer to use: and unless you take great care, and attend to your drill, you will never become efficient riflemen as long as you live." This warlike M.P. will never become an efficient apostle as long as he lives. If a rifle is very different from a common gun, not different is he from a true apostle of the Prince of Peace. We should like to see any one try he will be found indeed a clumsy customer to manage.

BAPTISMS.—*Birmingham.* The church meeting in Bonhill has received into fellowship by baptism thirty-five from Nov. 20 inclusive. *Grangemouth.* Two persons gave themselves to the Lord and to his people in this ordinance last month. (The church in Brown-street has been gratified by the addition of three young persons by immersion. *Dundee.* The Barrack church received two young men, of whom much is hoped, when they were baptized on 15th Dec.

## JUSTIFICATION BY FAITH.

nothing relating to a sinner's justification before God tant. Reason, conscience, and scripture concur in it with the utmost solemnity. *Can mortal man be in God? How?*

ably, the great body of christian believers are united in ledging the glorious truth, that justification has been d through the redemption which is in Christ Jesus. ace of God flows through the sacrifice of his only be- Son unto the justifying of the ungodly. So far we ) controversy with our contemporaries.

whole question in dispute is—How is justification to be l? Is it to be received and enjoyed by faith *alone*?

if we return an answer, at once confident and para-, let not the reader condemn it as either flippant or ers, before giving it a serious and impartial examination. , then, "Is justification received by faith alone?" We —"Yes" and "No." In the sense in which the Apostle scusses the question—"YES." In the sense in which igious teachers of the nineteenth century discuss it—

Paul's sense and theirs differ.

discusses "faith *versus* "works;" the moderns discuss ' *versus* "baptism." Here lies the first difference.

discusses "faith" as a great principle: the moderns it as an isolated, momentary act. This is the next ice.

's object was to silence those Jews or Judaizers who to make the observance of the Mosaic Law a condition fication: the object of the moderns is to silence those uns who simply contend that the apostolic scriptures hat they say relative to the import and effect of Chris- mersion. This is a third difference.

Paul and the moderns differ *essentially*. They have ; in common but appearance. The moderns, know- or unknowingly, appear to be discussing an apostolic n, while, in reality, they use their terms in another g—raise a totally different issue—aim at contrary ob- Hence our paradox—'Yes and No.'

this paradox will prove as *true* in the end as it is per- in the beginning. To demonstrate its truth we lay he following proposition as applicable to the Apostle tel. IV.—February, 1859.

Paul's treatment of justification by faith in his epistles to the Romans and Galatians. Paul teaches *that justification is received by faith as the only PRINCIPLE; but never that it is received by faith as the only ACT.* If due intelligence and candor be brought to bear on this proposition, it will appear self-evidently true.

1. A principle is a principle of action which may run through many individual acts. An individual act as such is not a principle of action. For example: gratitude may be regarded as a principle of action, developing itself in the individual acts of thanksgiving, help, obedience, and commendation. A needy individual, having met with a kind benefactor and received benefactions from his hand, is grateful. His gratitude becomes more than a mere momentary feeling or emotional act—it becomes strong, abiding, and practical enough to be a principle of action; it develops itself in the acts of thanksgiving—help—obedience—and commendation. The grateful individual, on and by the principle of gratitude, *thanks* his benefactor—*helps* him—*obeys* him—*commends* him. Neither thanksgiving, help, nor commendation is a principle of action. They are the actings of the principle of gratitude. They are distinct and distinguishable acts prompted, inspired, united by gratitude—the one active principle from which they spring. Now, before we go further, observe two or three points.

(1.) Gratitude is the principle of action, and neither thanksgiving, help, obedience, or commendation.

(2.) Gratitude is naturally *opposed* to any opposite principle such as envy or hatred.

(3.) Gratitude is *not* naturally opposed to thanksgiving, help, obedience, or commendation. Who would think of discussing "gratitude" *versus* "thanksgiving?" Who would imagine a writer to be holding commendation in disesteem lest it should destroy gratitude, because he *does* hold envy and detraction in disesteem? What would be thought of such logic as this—Gratitude sets aside detraction, therefore gratitude sets aside commendation?

(4.) Gratitude may be opposed to thanksgiving, help, obedience, or commendation as soon as these are perverted and become hypocritical; *i.e.*, as soon as these are no longer performed from the principle of gratitude, but *perversely* performed on some principle opposed to gratitude,—*and not till then!*

(5.) If a beneficiary (a person receiving benefits) is enjoined by legitimate authority to shew his gratitude to his benefactor by thanksgiving, help, obedience, and commendation, then the acts become a test of the principle. If he can perform these acts of gratitude and refuses, this proves that the principle of gratitude is not in existence in his bosom. He may be conscious of momentary feelings of gratitude; but these are practically worthless—he is not possessed of gratitude as a principle—he is not a grateful man. Were he grateful he would be obedient.

2. We shall now go on to shew that this illustration *may be*, (afterwards that it *is*) applicable to the case in hand. It *may be*. The Apostle Paul in his great treatise committed to the Church in Rome *may be* dealing with faith—not as a worthless, isolated, momentary act, but—as a *principle of action*. The acts of Repentance, Confession, Invocation, and Baptism *may be* the actings of *the principle of faith*. In scriptural conversion it *may be* that the believing individual, on and by the *principle of faith*, repents of his sins, confesses the Lord Jesus, invokes the Lord's name, is baptised into his death and resurrection! Who will dare to say that faith is not *adapted* to become a principle of action, prompting, inspiring, uniting *these very acts*? Now, if we can prove that these things are as we find they *may be*, what will follow?—

(1.) That *faith* is the principle of action, and neither repentance, confession, invocation, or baptism.

(2.) That *faith* is naturally *opposed* to an opposite *principle*, such as self-righteousness, or legalism.

(3.) That *faith* is not naturally opposed to repentance, confession, invocation, or baptism. How then come modern teachers to discuss “faith” *versus* “baptism?” How come they to imagine that Paul holds “baptism” in disesteem lest it should destroy “faith?” And this because he does hold self-righteousness and works of law in disesteem? What is to be thought of such logic as this—“Faith” sets aside “works of law,” therefore, “faith” sets aside “baptism?”

(4.) Faith may be opposed to repentance, confession, invocation or baptism, as soon as these are perverted and become hypocritical; *i.e.*, as soon as these are no longer performed from the principle of faith, but *perversely* performed on some *principle opposed to faith*,—and not till then!

(5.) *If the scriptures enjoin on the convert that he shew his*

faith in his Saviour by repentance, confession, invocation, and baptism, then the *acts* (of faith) become a test of the principle (of faith.) That is to say, if he *can* perform these acts of faith and refuses, this proves that the principle of faith is not in existence in his bosom. He may be conscious of momentary dawns of faith—but these are practically worthless—he is not possessed of faith *as a principle*—he is not a believing, faithful man. Were he believing, he would be obedient.

3. The field of controversy is thus narrowed. The question comes to be this, when the Apostle contends for justification by faith, does he regard faith as a principle of action, and not as a mere isolated act of the mind? To propose this question, is, in the case of many, to answer it. For the sake of others we submit a few considerations to exhibit how clear it is that Paul discusses faith as a great principle.

(1.) The general tenor of the whole epistle proves this. Throughout, the Apostle debates two plans or methods of justifying—one on one *principle*, the other on another and opposite *principle*. The one plan he wholly condemns, as unsuited to man's sinful condition; the other he wholly commends, as entirely suited to secure man's salvation and God's glory. The two plans may be thus drawn out as to their leading principles. The plan set aside involves, JUSTICE—LAW—WORKS. The plan accepted involves, GRACE—GOSPEL—FAITH. Does God bestow justification *from* "justice," *through* "law," *upon* "works;" or *from* "grace" *through* "gospel" (a joyful message) *upon* "faith?" This alone is the apostle's question! His argument does not admit of such an issue as "Grace" *versus* "Gospel;" or, "Gospel" *versus* "Faith." Between these, there is nothing contrary. They are strictly harmonious and complementary. Justification does not cease to be of grace because it is by faith; on the contrary—"Therefore it is of faith that it might be by grace." (Rom. iv. 16.) Paul's scheme fully drawn out stands thus:—

<i>Rejected.</i>		<i>Accepted.</i>
Justice .....	<i>versus</i>	.....Grace
exercised through		exercised through
Law.....	,,	.....Gospel
on condi- tion of		on condi- tion of
Works.....	,,	.....Faith.

Justifying faith, then, is that principle of trust on man's part



which ranges under the Gospel and so answers to and is recipient of God's grace. So completely are Grace, Gospel, and Faith viewed as one in principle that—although, in strictness of speech, the first is the source, the second the medium, the third the terminus of justification—the Apostle interchanges them in argument. He says (Rom. xi. 6)—“And if by grace, then it is no more works.” Now “grace” and *justice* form the strict antithesis; in like manner as *faith* and “works.” How then comes the Apostle to set against each other God's ‘grace’ and man's ‘works?’ Because he is discussing great principles! He names “grace” because that term represents *the one method of justification*; he names “works” because that term represents *the other method of justification*. In the former plan, “grace” is the principle on which God bestows: in the latter “works,” the principle on which man receives. *The apostle, then, conducts his discussion by means of general principles.* Mark, then, our argument. Every thing is in our favour in assuming, that, as Paul's whole argument is conducted by general principles, so by the term “faith” he denotes a great principle—that principle of trust by which the sinner responds to the grace of God revealed in the Gospel—by which he renders that submission to God's Anointed which is required by the Gospel—by which, in fact, he responds to this grace, and renders this submission by repenting, confessing, invoking, and so being immersed. Does any opponent affirm that justifying faith is *not* to be regarded as such a principle of action, but as merely a momentary, mental exercise;—then let him prove it—the burden of proof rests on him. We deal with this term of the apostle's argument according to the manifest scope, honor, and spirit of the whole argument in which it occurs. Let those who act otherwise shew cause for their arbitrary conduct.

(2.) Proof that the apostle argues for faith as a great principle of action is contained in Rom. x. 8-10. “The word is nigh thee, in thy mouth, and in thy heart, that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” How comes the “word of FAITH” to contain this term—“if thou shalt CONFESS with thy MOUTH?” Are the heart and the mouth—faith and confession—identical? One answer only can be given. The

"word of faith" speaks of faith as a principle of action; the confession of the mouth is faith in action: confession is an act of faith. Faith, as a principle of action, implies action. The action of a principle does not destroy that principle, but establishes it. Confession does not destroy faith but establishes it. Hence the "word of faith" includes the confession of the mouth. So says Paul. In the face of his statement, can any honest man deny that, when the apostle affirms justification by faith, he intends by faith a principle of action. This argument alone is perfectly conclusive.

(3.) Another proof arises from Rom. x. 11-13. The apostle develops the truth that "whosoever believeth on him shall not be ashamed," by adding "whosoever shall call upon the name of the Lord shall be saved." What has 'invoking' to do with 'believing'—how comes an argument, carried on by another word, to be continuous? Just in this way: believing is here regarded as a principle of action; invocation as the action of the principle. He who invokes, invokes on the principle of faith: "how shall they call on him in whom they have not believed?" Thus, again, is it evident that Paul treats of justification and salvation by faith as a principle of action.

Enough has been advanced to demonstrate beyond all successful contradiction that the Apostle Paul, in discussing the question of justification by faith, considers faith as a principle of action, and not as an independent, isolated act of the mind.

4. One question alone remains; viz., what are the acts through which the principle of faith lays hold of justification or present salvation, which includes justification? We reply in brief: (1) Repentance, Luke xlv. 47, Acts iii. 19; Confession, Rom. x. 8-10; Invocation, Acts ii. 21, xxii. 16; Rom. x. 12, 13; Baptism, Matt. xxviii. 19, 20; Mark xvi. 15, 16; Acts ii. 38, xxii. 16; Rom. vi. 3, 4; Gal. iii. 26, 27.

Our argument is now complete. We have proved that a principle of action cannot be opposed to those acts by which it finds exercise. We have proved that faith, in Paul's teaching on justification, denotes a principle of action. We have proved that baptism is one of a short series of acts by which the principle of faith connects itself with justification—with salvation. So long, therefore, as baptism is submitted to *through faith in the grace of God*, faith cannot be opposed to it; the gospel cannot be perverted by it; the grace of God cannot be trampled under foot by it.

We are now entitled to turn the tables on our opponents.

Instead of its being true that we ignore justification by faith, it is they who do not understand it, or understanding it, pervert it. We do not mutilate justification; but they mutilate baptism, they disregard the commission; they refuse to command baptism in the same words as apostolic men; they are afraid lest scripture itself should lead to puseyism, popery, and so one knows what damnable errors. We do not refuse the grace of God; but they refuse the authority of his anointed Son; they distrust the explicit teaching of the Holy Spirit. What can be *more gracious* than when the sinner is permitted in the exercise of lowly trust in his Redeemer, to be buried by baptism into that Redeemer's sin-expiating death and raised into his triumphant resurrection? How can we duly appreciate the grace of God, till we so far understand the great Commission as to see the convert in baptism introduced *into* the name of the Father, and of the Son, and of the Holy Spirit. Talk they of grace! what peerless grace is this!! The Father, Son, and Holy Spirit co-operating in the rich harmony of combined love and blessing to welcome back the prodigal and heap upon him the honours of a new exalted, triple relationship! Which of these sublime names has become empty or ungracious that the ordinance which formally introduces into them is stigmatized as an ungracious or anti-gracious ceremony—as a mere command!

Had we not once been in the same condemnation, we verily believe it would be almost impossible for us to restrain an unmeasured indignation at men whose teaching never emits the ray of light on the ineffably gracious intent of christian baptism. But we know that what with a defective translation of the Bible, the elaborate mystifications of certain standard writers, the power of educational prejudice, the fear of change, and other similar conditions, many err sincerely and perpetuate error unintentionally. True, indeed, there are many who *ought* to know that the Greek of the Commission according to Matthew reads "into" not "in," though through blindness they do not—too many who, though they know this, shut their eyes to its import—too many who will sacrifice true evangelism to be merely called evangelical. With grief we turn from such to those who, though in error, desire to be added into truth. Particularly we remind those whose hindrance to the reception of scripture teaching on the design of immersion has been a mistaken, yet laudable jealousy to preserve intact the capital doctrine of justification by faith, that,

if this paper has been successful, then it follows that their only difficulty is gone. Justification is received in baptism *because* by faith. There—at Jesus' grave—the grace of God, the blood of Christ, and the sinner's faith meet. The result is justification, salvation. There—

A kiss of pardoning love is given,  
 Salvation's robe put on ;  
 The Father owns an heir of heaven,  
 And calls the heir a son.

The Lord a new disciple takes  
 To train in his commands ;  
 The Holy Guest a temple makes,  
 Which thenceforth glorious stands.

For *grace* so underserved as this,  
 Let songs incessant rise,  
 Till Jesus comes to crown our bliss,  
 And give the blood-bought prize.

J. B. E.

### THE SIMPLICITY OF TRUTH.

OFTEN do we speak of our privileges, and thank God that we have been born in a land of gospel light and liberty. We look back on what has been ; we look abroad on what is, and thank God we are not as other men. But we don't always comprehend what we say and fully realize wherein the Christian system surpasses all other systems. Did we so, our gratitude would be more profound—more frequent and fervent would be our thanksgivings. And O ! pitiable is it, and sadly to be lamented, that many take into their mouths the words of thanksgiving, while they practise not the duties and, therefore, enjoy not the privileges of the gospel. While men adhere to false systems and reprobate in their lives the religion of the Bible, their adulations are an abomination to Heaven. We cannot thank God acceptably for what we do not understand ; far less for what we do not practise. Humble—merciful—practical—sincere, simplicity is the grand feature of the Christian system, and in these respects how strikingly does it contrast with other systems.

The Jews had utterly perverted those principles. Divided into classes—castes we should say—men were honoured according to the place they occupied, and the poor were practically despised. As for mercy, even the priest when he saw the wounded Samaritan could silently pass by on the other

—a living sample of the haughty and heartless system. They glory in distinctions and grandeeism. Popes, Cardinals, and Priests are exalted above all others and to do their best service—to neglect yourself and your first and best duty, home—is regarded as an honour. Their system sustains and establishes this and makes the people little else than the chained dupes of designing men. See the priests strutting in their robes—muttering their dog-Latin, grinding the face of the poor, and fareing sumptuously all the while—is it not a hollow heartless formalism? Mercy—the word has no place in their vocabulary. Rigorous are the laws which bind their own followers, to render an implicit obedience, resign their birth-right—liberty, and look up to the makers of these laws as the embodiment of all that is good and great. But on those who differ from them do they pour the full cup of their indignation. Given up, without remorse, to the Prince of Darkness, those who choose to think for themselves can never be restored; and when the laws of the land permit it, they possess supreme power, with relentless cruelty do they follow their victims through the “boot” and the “thumb-screw” to the block and the flames. Individual exceptions have been, but we speak not of individuals; it is the system, as a system, in its very essence and foundation, unnatural and unchristian. Protestantism—and what shall we say of it? Too often has it resorted to persecution, and in many respects has it imitated the system against which its name implies protest. Old evils have been retained and new ones have been established. In our great churches, the Bishops are honoured and entrusted with all power, to the neglect and injury of the poor. Baillies and rich merchants must be Bishops, and deacons must needs be “respectable.” There are seats for the rich and pews for the poor, and, practically, it is “Sit thou here in a good place”—“Stand thou there, or kneel here under my footstool.” There are great days and annual feasts—farces, it is to be feared more frequently. There are times and seasons when the sermons are long and tedious and the faces are ditto, and the people seem to think they have atoned, by one week’s services, for six month’s aggressions, and can “go down to the world” to eat, drink, and make merry till the sacred season comes round again. We would not be uncharitable. There are many earnest and devout worshippers, we believe, but when, with the word of God before them, they continue to practise such flummeries

and to call them the ordinances of God, we must be honest as well as charitable. Too often are such celebrations a mere sham, and the Bible says, "Your solemn feasts and new moons, away with them!" What meaneth those assembly parades, magnificent in trappings and titles? Those gorgeous robes and sumptuous dinings? Let us acknowledge truth and good wherever they exist, and extend to all our charity and forbearance—nay, as far as possible, welcome them as brethren; but let us not cease to declare that the churches in many things have departed from the order and simplicity of the truth. This is a great evil—a barrier to the progress of religion—and it is the duty of all those who see it to condemn in love and proclaim the truth in all honesty.

The religion of the Bible says, "Have not the faith of our Lord Jesus Christ with respect of persons." We are taught equality, as Christians. Distinctions are not tolerated. There may be different offices and different duties, and some may be more responsible, but we are all brethren—one in Christ. In the meantime we have nothing to do with degrees. This principle of oneness is the strength and beauty of our religion. Where men are judged by their gold rings and goodly apparel, the judgment will often be fallacious, and where these form the criterion for honours and distinctions the gospel order is discarded; there cannot be concord, nor can there be true worship. But where all are brethren—humble and sincere—mingling with one aim—subjected to common dangers—animated with the same hope, there can be unity, mutual sympathy, and acceptable service. We look not for conformity in all things; differences in sentiment there are and ever will be, but this only adds to our conviction of the depth and genuineness of the worship. This principle of oneness—of common brotherhood—binds us together, and the more closely we are united the greater will be our happiness and the more successful our efforts for good.

Having been united in Jesus we are taught to deal mercifully with one another and with all men. We must not mistake this for laxity; we must not let feeling overcome discretion and allow error and sin to pass uncondemned. But we must be wary when called upon to judge, and when called to do so, act as those who have to stand before the Great Judge of all. Here is what he says, "He shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment." The law of justice—unbending justice—

sands this, that he who has not dealt mercifully shall have mercy without mercy. He who has not extended compassion where it was demanded; he who has planted the heel of oppression or laid heavily the arm of persecution on those who came under his power—no law in heaven or in earth requires that he should be mercifully judged. God declares, terrible are his words—"without mercy." The petty tyrant who has gloried in his brief authority and has trampled on the rights of others, the relentless persecutor who has led the martyr to the flames, shall be judged—the Lord has spoken it—"without mercy." Awful is the doom, but we can complain. For centuries has God thundered it in the ears of all—"without mercy," and his judgments are righteous. God is merciful too, and there is something truly noble in the utterance, "Mercy rejoiceth against judgment." This is the light in which we love to contemplate our Father, and it is the light in which He most frequently and most strikingly stands forth. His name is Love. And this is the theme which must awaken our deepest emotion and profoundest gratitude, and teach us to deal mercifully with others. God tells us of our sins without equivocation and our doom without fear, but He delighteth in mercy. The law proclaims—"The soul that sinneth shall die." But another voice is heard; it is the voice of forgiveness and mercy—Christ has died, and mercy triumpheth—triumphs over judgment. What could be more calculated to draw us nearer our God and to give us new detestations to serve him more devoutly and strive more eagerly than all this? Even in an earthly monarch would such a show of mercy receive our admiration. It is a time of persecution, and the law has gone forth—"Every Protestant shall

But here is one who has served his master till his substance is wasted and his locks are grey; resigned, sincere and patient he waits his doom; were the hand of mercy extended to him, were he forgiven—would not the act be lauded by all? and would not the name with which it was allied be sent down to posterity, gathering honours to all futurity? And shall we not be grateful to God whose mercy delivered us—redeemed us, when there was no eye to pity nor hand to help?

Our religion is a practical system. It must form part of our lives—dwell in every thought, breathe in every word, and be seen in every action. We must first have faith—"just trust in him," as the old saint said; this is the foundation, *faith without works is dead*. This, after all, is the fun-

damental—the distinguishing principle of our religion, this may it be tried in all ages and in all circumstances is a living acting system, and wherever it exists will be diffusing its hallowed influence—blessing and ennobling mankind.

H.

## LETTERS TO THE PEOPLE.

## No. 8.

FELLOW-CITIZENS,—In law a writ *quo warranto* is a denunciation by which certain things are done. If of rights or liberties of the people were invaded by attempted imposition of disabilities or burdens, recourse was commonly had to that writ whereby the imposing party was bound to prove his authority. Men have higher liberties than those appertaining to the civil state. They stand in direct and responsible relation to God. In religious matters, therefore, they are bound only by law divine. All laws whereby men are made to serve or worship God otherwise than he has ordained and requires, are usurpations of his supremacy, and encroachments on the most sacred liberties of the people. When, therefore, any one requires you to do any religious act which you are not sure is required of you by the Word of God, let the question be, *By what authority*; Have the warrant of the Lord God produced. Demand the proof. Accept of no evasion. Content with no mere inferences. Take nothing but the sure ground. Recollect that in these days when so many diverse and opposing parties profess to be according to the Scriptures, it is all the more incumbent that you put them to the proof. Be not deceived by the convenient sophism that all are alike safe and right. See the Messiah, “He that is not with me is against me.” Remember the foretold that many false teachers would come in his name. He set the safe injunction of his Apostle, “Try the spirits.” Stand that your responsibility and safety meet here. Those who have dominion over your faith know well that their success depends on your taking for granted that things are as they say. Grant that which should be proved. Prove all things and hold fast that which is good. One comes to you professedly in the name of the Lord, see that he is not taking the name of God in vain. You would not go to the bank with the name of your employer unless he had authorized you to use it, and the bank would not acknowledge your right to do so without legal proof; the bank would not give you money with the name of the owner on the cheque. No loyal subject would take the Queen’s name in vain; none dare make proclamation or exert authority in her name without legal sanction; and no citizen, having regard to the liberties of the people or the prerogatives of the Crown, would submit for one hour to such disloyal and fallacious assumption. Why, then, be indifferent to the crown rights of the Messiah, and those liberties wherewith he makes his people free? Know that by submitting to human appointments in religion you become partakers of them—you perpetuate them and involve others in the condemnation attaching to them, whom, by fidelity to Christ, you ought to have



ting. And know also, that in such service as God has not re-  
f you, he has no wages to give you ;—all he owes you is the re-  
fialoyalty. See this, and do no religious act henceforth which  
ot yourself find required by that Gospel according to which  
hall judge you.

## No. 9.

FRIENDS,—It is a trite saying and true, that all men are  
g for happiness. "Who will shew us any good?" is the  
l language of the heart. Yet it must be confessed that the  
ice of the vast majority is percisely that of Solomon when,  
with luxury, he cried, "Vanity of vanities ; all is vanity."  
tain is it that the short-lived pleasures of the world cannot  
he desires of the human spirit ; and not less certain is it,  
he religion of the Bible is unable to meet the wants of the  
t they cannot be. That man, with all the means of enjoy-  
his command with which the all bountiful Creator has sup-  
n, is not happy—that the most successful of careers in the  
riches, fame, or pleasure, leaves him still with the cry upon  
—Give, give, give!—is not to be denied. Has he then been  
with powers of enjoyment, for the gratifying of which there  
e or ample supply? Has he been created for happiness, and  
no adequate fount of gladness at which he may drink?  
e most exquisite sensibilities been given only that they may  
pointed? Is there light for the eye, and music for the ear, and  
efficiently satisfying joy for the heart? It cannot be. We are  
to suppose it so. For the truth is, man's dissatisfaction  
mply from the fact, that he seeks from the creature that which  
found only in the Creator. Fellowship with the supremely  
od is the supremest blessedness of the creature. This alone  
satisfying: this is always truly and amply satisfying. It  
so. But by sin man has lost this fellowship ; his sins have  
d between him and God. Of ancient Israel God complained,  
"My people have committed two evils ; they have for-  
e, the fountain of living waters, and hewed them out cis-  
oken cisterns that can hold no water." It is, therefore, the  
ct of the Gospel to bring man back to God—to convert, to  
n, and thereby to introducē him into that divine fellowship  
s with the Father and with his Son Jesus Christ. This is  
True religion is the reunion of man with God in Christ by  
el. The glad tidings come shewing that sinner though  
still God loves him—so loves him as to have given his only  
Son to death, that through him the sinner might live and be  
ed to the Father as a happy, forgiven, accepted child. Such  
osition of every one who has obeyed the Gospel, and hence  
ds of the Psalmist, "Blessed the people who know the joy-  
d ; they shall walk O Lord, in the light of thy countenance ;  
ame shall they rejoice all the day." But says one—Sir, the  
s people I meet with are not thus happy ; indeed, so much the  
are they that it has become almost proverbial that to be re-  
s to be unhappy. Stay, friend—do you really suppose that  
*that God loves you, that he is your Father, that he has for-  
d accepted you, that he promises you all present needful*

good and all future possible glory—Think you this knowledge can make you unhappy? Of course not—the very reverse. But the reason why the religionists of these days are as unhappy, as dissatisfied as non-religionists, and perhaps more so, is simply this—Men now-a-days, instead of being converted to God by the Gospel of his Grace, are converted to sects by the approved rules of current sectarianism. Hence the ever-prevailing dissatisfaction of those who have just as much religion as makes them miserable. Reader, see that you are converted to God, not to a sect

*Edinburgh.*

T. H. M.

### APOSTOLIC EXHORTATIONS.

“*Abhor that which is evil; cleave to that which is good.*” Rom. xii. 9. There are those who call good evil and evil good, and there are others who act as if this mis-naming of opposites were perfectly legitimate. They are so indifferent to the true and right that they pass on content to go with the stream so long as they can do so without any interference with their own easy comfortable notions. One thing with them is as good as another. As to their weighing any matter in the balances of truth, it is quite too troublesome an operation. There are men who are paid for thinking, and why should it not be left to them to think. Those whose souls are stirred to the depths at prevailing error and iniquity, who accordingly lift up their voice like a trumpet, who cry aloud and spare not, are esteemed enthusiasts, fanatics, disturbers of the peace, troublers of Israel.

Now with this injunction “*abhor that which is evil; and cleave to that which is good*” before us, which of these two is the proper character? It is the indifferentist for whom truth may sink to the bottom of the sea, or the man who perceiving the distinction which God holds between right or wrong, heartily hates the evil and tenaciously clings to the good? Of course, you say the latter, Well, then, brethren, if you say so, act so.

There is a broad distinction, there is a great gulf fixed by God between good and evil; be not then ashamed of an earnest, practical, enthusiastic recognition of the difference. Hate evil, hate it heartily, hate it determinedly, hate it with all your power of abhorrence. Give it no countenance, no quarter. Be its enemy, its perpetual, its deadly foe. Wage against it a war of extermination. Enter into no alliance with it. Recognize in it no other than the foe of God and man. Pursue it to the death. Encompass its extinction root and branch.

But while doing so cleave to the good; fasten upon it, guard it, surrender anything but it. The good is the god-like, and if you are to be the latter, you must hold fast to the former. As the evil deserves your heartiest hatred, so the good must have your heartiest love. As you find in the one your foe so you find in the other your friend. As there must be no alliance between you and evil, so in Christ Jesus you stand affianced in the bonds of eternal affection to all that is pure, and holy, and excellent. Therefore hold fast the good, maintain it, defend it, disseminate it, cultivate it, cherish it, give all your powers to this holiest of causes. Do this, fearing

pend upon it, God will see to them. See that you abhor is evil, and cleave to that which is good, and doubtless ing forth your fame-like brightness, speak out your name nd crown your warfare in the splendours of an eternal ED.

ON A FEW PASSAGES IN THE EPISTLE TO  
THE HEBREWS.—No. 1. INTRODUCTORY.

a Hebrew was applied to Abraham and his descendants; Paul wrote this epistle it is questionable whether it was , at least particularly so, to those Jews who resided in and the term Grecian, (Acts vi. 1,) or Hellenist, to those d elsewhere. But it is not now important to settle the questions which have been raised ; as, whether the letter sed to those composing a single congregation : (at Cesarea, y) whether it was written in the Hebrew or Greek, &c., in it is, that it is worthy of our best attention. We assent onition to "search the scriptures;" in doing which we are one part with another, and we shall find that one pas- terpret another, *e. g.* Ps. ii. 7, with Heb. i. 5, and Acts 34 ; Ps. cii. 25 to 27, with Heb. i. 10 to 12, &c.

whom Paul addressed this letter were exposed to severe from their "kinsmen according to the flesh;" who— persuade—endeavoured to intimidate, or terrify. Paul, opposes argument to argument, and terror to terror. *They* that God had spoken to them by Moses, whom they were bey, unless God should release them from the law, or inf Moses, (their lawgiver,) by sending to them one equal or dignity. Paul, therefore, shews that God has done so. 13, ii. 2, 3, 5, iii. 3, 5, 6, &c. *They* argued that Aaron, n called by God to the office of High Priest, only his de- could officiate in that character; that their religious rites ip were unalterable. Paul, therefore, shews the superiority edek to Aaron, and that Jesus is a priest for ever, after the felchizedek, (vii. 16, &c.) That, as to the temple, which use of God, we, as the disciples of the Christ, form a more ple, not made with hands, the foundation of which is laid nself. We have a more spiritual service; a "better sacri- hood which speaks better things than that of Abel" or any

then living was so well qualified as Paul to confute the of his unbelieving countrymen, and to shew them the truth, y, and super-excellence of "the new institution." "He l the Jews, proving that Jesus is indeed the Christ. He onvinced them, publicly so; shewing from the scriptures is the Christ." Acts ix. 22, xviii. 28, &c. Those who vinned" and acted upon their convictions exposed them- most bitter and violent opposition from unbelievers. (John t.) *Paul shews them that if they did not regard the claims the Messiah and Redeemer, or if, when convinced, they accordingly, they would "fall into the hands of the liv-*

ing God." (x. 31.) A "fearful thing" indeed, especially for such as had been enlightened (vi. 4, and x. 32), or disciplined. On the one hand was the terror of their infidel brethren; but this, as Paul shews was utterly insignificant when compared with the terror of the Lord—the Omnipotent! or when contrasted with the favour of the Infinite! "Our God is a consuming fire!" Yet "God is love!" True, Paul wrote to the Jews as he did not write to Gentiles; and we are Gentiles; yet all this is worthy of our study. True we have "the heavenly things;" but it is instructive to look at the types of these (ix. 22-24.) True we are not required to shed the blood of bulls and goats; yet as then, so now, without the shedding of blood there is no remission. The lamb slain on leaving "the house of bondage," was a type of Jesus, "our Passover lamb," in whom we have redemption through his blood, even the forgiveness of sins;" and so of their Temple, their Priests, their Altar, their Tables, &c., ii. 1 to 3.

Let us then give heed to that which has been spoken by the Lord himself, and also to that which was spoken by Messengers to the Fathers. Not to give heed, yea, "the most earnest heed," is to "neglect the great salvation!" Are we wont to address this exhortation, to those who are without; saying—How shall *you* escape? &c. Let us not forget that this warning is addressed to us; and to all the household of the faith. True such are denominated "the saved," and correctly so; but we have yet to "work out our own salvation." Under the old institution, not only every act of disobedience, but every transgression also, (ii. 2.) literally, every passing by; every neglect, or omission, "received a just recompense of reward." And if so, how much sorer punishment shall he merit who contemns the Son of God, and does despite to the Spirit of Grace? Let us exhort one another daily, while it is called to-day; and hold fast our confession, rejoicing that we have such a High Priest, who is touched with our infirmities, and who ever lives to make intercession for us!

## Correspondence.

### DISCIPLINE.—QUERIES AND REPLIES.

DEAR BROTHER MILNER,—Will you favour me with the teaching of the word upon the following questions, or refer me to the principles of teaching thereon?

1. Whose duty is it to visit brethren who forsake the assembling of themselves together as the manner of some is, when there are Elder Brethren in the church, but who do not *take* to themselves the oversight of the flock?

2. Is there any law to punish those who absent themselves from the Lord's table without any proper reason for so doing?

3. Is it right that the church should encourage the world to sing the praises of God? and if not, would a brother be justified in joining contrary to the accustomed order of the church?

4. Is the breaking of a pledge to the church a lie against the Holy Spirit?

Wrexham.

P. Jones.

ile the seniors are particularly required to oversee, all the brethren enjoined to employ a fraternal watchfulness, as is evident in the exhortations as the following:—Phil. ii. 4, "Look not on his own things, but every man also on the things of

Heb. iii. 12, 13, "Take heed brethren lest there be in any of you an evil heart of unbelief, in departing from the living God; exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin:" x. 24, "And let us exhort one another, to provoke unto love and to good works; keeping the assembling of ourselves together," &c.: xii. 15, "Be diligent (or, literally, overseeing) lest any man fall from the grace of God." Thus it is primarily the duty of the elders to see to it that every member of the church be diligent, but also the duty of the whole church to look after the members.

No one may say, as did Cain, "Am I my brother's keeper?" An exhortation to a careless brother fail in leading him to fill his duty, and the warning following in sequence from Heb. x. 25, should be heeded, and if such warning fail, then recourse must be had to such instructions as 2 Thess. iii. 6, &c.

It is not right for the church to encourage the unconverted to sing in Christian praise or service of any kind. Heb. xiii. 15, "Let us give thanks to God at all times in the name of our Lord Jesus Christ, self sufficiently determinate. No brother can lawfully be permitted to take part in a service profaned from its New Testament character.

When Peter charged Ananias with lying to the Holy Spirit, he said that an attempt had been made to deceive God. He rebuked the guilty pair with conspiring to deceive the Spirit. But wrong it is to break a pledge given to a church, this much it may be said against it, even though bad faith were proved.—Ed.

#### KING THE LOAF.—SECOND QUERY AND REPLY.

DEAR BROTHER,—Not quite as you say, I think, on Acts xx. 7, *Christian Advocate*, p. 18.

At the time when the disciples met correspond with our Saturday and if Paul departed on the morning of our Sunday, and if our day lasted from our Saturday evening to our Sunday evening then did Paul depart "on the morrow"?

On the first day of the week Brother Milner preached at Birmingham and departed "on the morrow." Query: When did Brother Milner depart? On the second day of the week, or on some later day of the first day? Reply, dear brother, and oblige yours very truly,  
SANDERS J. CHEW.

use being altered, alters the case. To put it with reference to our time as did the Jews, will not determine the case.

The Jews, Phœnicians, Numidians, and other nations, observed the day from evening to evening. The Israelites had commanded so to do in Lev. xxiii. 32. "From even unto even shall you celebrate your Sabbath." Their Sabbath or seventh day (which it still does) on our Friday at sun-set, and lasted till our Saturday at sun-set. At its close began the first of the week. When the brethren came together on that day, and Paul discoursed until midnight, it must have been, as we said, on our

Saturday night they met. But we are asked, How, then, if continued onwards till the evening of Sunday, did Paul depart the morrow," supposing him to have left on the Sunday morning. The word *epaurion*, rendered "on the morrow," does not necessarily denote a different day, but difference in time of day. We read, "Paul discoursed with them ready to depart in the morning," we should, we apprehend, be quite as near both the meaning of the word and the fact of the case. The term *epaurion* is a compound word composed of *epi*—upon, or in composition towards, and from *aura*, the morning air. So that it is no forcing of the word as suggested, but on the contrary shews that the evangelist used a word which interfered neither with the Jewish nor Greek mode of calculating time, and was yet equally intelligible to both. According to Jewish notions, Paul left the day the brethren were meeting to ours, he left the day after; but the term employed in Luke clears the question.—ED.

#### CHRISTIAN LIFE.—QUERY AND REPLY.

DEAR BROTHER MILNER,—In Col. iii. 3, it is said, "For ye are dead, and your life is hid with Christ in God." Query—What is it which the apostle says is hid with Christ in God? Is it the former sinful life of individuals before they became followers of the Lord; if so, shew us how this can be? An answer to the above through the *Christian Advocate* will oblige yours  
Cowdenbeath, 6th Jan., 1860. G. R. R.

The life of the third verse is evidently the same as that of the fourth. When the apostle adds to the words "Your life is hid with Christ in God" the further thought "When Christ our Lord shall appear, then shall ye also appear with him in glory," he is saying the life as that which we have not in sin, but "in Christ," is said to be "our life," and he being now hid from us in God, is also said to be hid with him in God. But when he our Lord shall no longer be hid, but appears in glory divine, then we as the sons made like to the first-born, shall also appear in like glory. His life is now hid, so ours; but when his is manifested, so ours also.

#### SEAT RENTS.—QUERY AND REPLY.

DEAR BROTHER MILNER,—Is there any good and proper reason why the incidental attendants at the meetings of the Christian churches may not contribute towards the defraying of the rent of the meeting-house. Your or any contributor's reply, will oblige.

To sanction such a thing were to introduce a custom not known in the New Testament, but manifestly repugnant to the principles of the scriptures. It is the institution of a co-partnership between the church and the world, exactly of such a kind as the unconverted are disposed to accept, and by which the church is most likely to be ruined. Once a man's money is taken for a given object, he cannot be told that he has neither part nor lot in the matter. And the answer to say—Well he pays for his seat and he gets it, for it is not he who pays not for the seat so much as what he hears, and so &c.

e argued that the gospel is preached to him without charge. it is the insertion of the point of the wedge of a purely worldly hich cannot fail to operate injuriously upon the churches. At cost let us maintain a consistent adhesion to the great print men first give themselves to the Lord, and to his people g to the will of God, and then offer their gifts.—Ed.

### Cloud of Witnesses.

CTIONS ON A SKULL.—Such of our readers (a fast-lessening us were pupils of that remarkable man and first-rate teacher, Barclay, must remember well his sudden bursts, made all e memorable, that he disliked formal moralizing upon his science. There was one occasion when he never failed to t. It was when concluding his description of the bones of l. His old pupils knew what was coming, the new ones were ndering; all saw some suppressed emotion working within s language was more close and rapid; that homely, sensible, ce, was eager with some acknowledged central feeling, and after ; the *Sella Turcica*, and the clinoid processes, he threw down noid bone, and the time being up, and his hand on the open that well-known arena in which he moved, he seemed as g; indeed, we believe he intended then to leave, when turn- d upon the class, with a face serious almost to anger, and a mbling with feeling, he said, "Yes gentlemen! there is a nipotent, omnificent, and *eternal*," and vanished under the nto his room. Depend upon it, this single sentence made a npression on his hearers than any more elaborate demonstra- r the manner of Paley.—*Locke and Sydenham. By John M.D.*

### Intelligence.

EVANGELIST AT WORK.—Of date January 16th, Brother am writes from Findochty, Banffshire,—“We are having earing in this village of respectable, intelligent fishermen. etings for two Lord’s days, and on the intervening Monday day evenings. Besides conversations daily of a very inge- id interesting character. The village is in a fine agitation. nisters of the neighbourhood are alarmed, but pursue a ; policy. Three “Revs.” refused my speaking at a village n Thursday last—quite to the annoyance of the villagers ir own damage. I had a better congregation on Friday, suppose, in consequence. Already we are reaping a little Ve have been into the woods two miles off this morning, aybreak immersed an honest, pious, respectable fisherman good wife, whose daughter was immersed in Banff some time We may immerse more before I leave. But, at all events, e convinced, and we may hope for much fruit eventually. sanguine hopes of two worthy men—Independents—who are convinced. One of them confessed to a neighbour that (re- o a fireside chat with me) although he laid on *all his oars*, l not make one inch head-way against me. Next Lord’s day ably conclude my stay here, as the fishermen will be off im-

mediately almost to West Highland fishing. Bro. Hossack came over on Saturday again and left this morning. Next Lord's day I expect three or four over from Banff, and that we shall join in the Royal feast and mutual teaching. Probably I will return to Banff for the last Lord's day in January. This brings me to say that the Banff brethren cordially desire me to extend my stay for the month of February also. Portsay, Macduff, Fraserburgh, and Peterhead will be the rival openings for my labours. Portsay is connected by a 6d. or 8d. railway ride with Banff." It was hoped that Bro. Rotherham should by this time have been joined by Bro. Hurt, of Tottenham, but in the meantime his health and the work immediately before him preclude; we trust, however, that his health may shortly be fully restored.—ED.

REVIVALISM IN THE WEST OF SCOTLAND.—Glasgow city and neighbourhood have been under sensible and manifest revival on religious subjects during these many months past, and the baptised congregations have felt the prevailing influence in a considerable degree. There are twenty organised and separate congregations in this city, besides many in the surrounding towns. Some of them holding a reciprocal communion, others have little interchange of sentiment and still less of fellowship. The baptisms during last year in the case of eight churches, which we have taken note of, number four hundred persons, and this with little or no aid from exciting and pathetic lectures. A silent, steady advance has been made, and is making, and the present must form a noticeable epoch in the spread of Baptist principles and sympathies. A century will soon close since baptism by immersion of professed believers in Jesus was practiced here. Many, very many, have been the backsliding brethren, too many have been like the twelve chosen men sent to spy out the fair land of promise, and become frightened at imaginary giants—they have left the advance ground and fallen again into the ranks of Pedobaptism—under the false and dangerous name "*Forbearance*." A brighter day will arise—"The people that do know their God shall be strong, and do exploits," as, perhaps, this Revivalism may be a prelude to it. A great earthquake precedes the "dividing of the city into three parts" when Babylon—spiritual Babylon—"came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath;" and the rending asunder of long established and well-defined practices—in which men have taken shelter as being divine ordinances—they will be left naked and their shame seen to all men. Let then the solemn and admonitory words of the Lord Jesus in this the latter day have a due effect on every mind, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garment."—J. B., *Glasgow*.

BAPTISMS.—A married man gave himself to the Lord and was added to the church in *Crossgates* by baptism, December 29th. Since last report, three very promising young men were baptised and added to the church in *Banff*. At *Pathhead, Fife*, on Lord's-day, January 15th, one male, and on Thursday, 19th, one male and three females, after confessing the Saviour, were baptised into his death. Two young persons were last month baptised, in *Nicolson-street Hall, Edinburgh*, and added to the church.



"WE HAVE AN ADVOCATE."

**ADVOCACY** implies a cause. Where there is no cause, there can be no advocacy. An advocate is one who pleads the cause of another. When then it is said, "We have an Advocate," it is of course meant that we have a cause or interest at stake, and that it is committed to the defence of him whom we style our advocate.

A cause, moreover, implies a question of right or wrong. It not only denotes an issue, but a charge. It supposes wrong one way or other, and the object of advocacy is to save from the issue of the wrong committed or charged.

A trial is also implied. Every cause requires to be duly heard. It cannot be advocated without a hearing. No hearing, no advocacy. It is at the trial principally that the services of the advocate are required. When then we say that we have an advocate, we admit that we have a cause involving a question of right or wrong, and that we anticipate the due trial of our cause, and that at this crisis, in particular, our advocate will be in his place and make himself heard on our behalf.

But more than this. For in so speaking, it is also meant that we have committed our cause to the advocacy of him of whom we so speak and hope. It is implied that we have availed ourselves of his personal willingness to serve us in his official capacity. It denotes that whatever the terms of that service be, we have complied therewith, and may now, without presumption or arrogance, think of this friend and say respecting him, "We have an advocate."

Herein lies the speciality of these words of the apostle. For it is plain that when he says, "And if any man sin, *we have an Advocate* with the Father, Jesus Christ the righteous," he refers to those who, like himself, had entered into that blessed covenant relationship which is had only through the gospel. He addresses those who were participators with him in that allowed fellowship which is with the Father and with his Son Jesus Christ.

By this it is not meant that mankind at large have no interest in the advocacy of the Lord Messiah, but that those only who, by the reception of the Saviour as presented for the acknowledgement of mankind in the gospel, derive the benefit of his advocacy. God has graciously given all men an interest

in his Son, our Saviour; but all men have not taken advantage of this God-given interest. And thus it is that the apostle restricts himself as he does. In speaking of the Saviour as an Advocate, he speaks of him as our Advocate—the Christian's Advocate. But in speaking of him as the propitiation, he declares him to be not merely the satisfaction for the sins of those whose Advocate he is, but the propitiation for the whole world. Altogether, this language is most significant, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." In respect to advocacy, there is limitation, but in regard to propitiation, there is the widest universality.

The truth is, the Saviour does not, will not, cannot advocate the cause of that man who declines acceptance of his advocacy. There must, in the nature of things, be a personal recognition of the Messiah in his official relationships before the benefits of his advocacy can extend to any individual sinner. But with respect to his becoming the propitiation or satisfaction for the sins of the world, man required not to be consulted. His becoming the propitiation for the sins of the world qualified him to become the Advocate of all who, complying with the terms of the good news, commit their cause to him. Just as among men a man does not require to consult those who may become his future clients whether he should qualify himself to become an advocate, so the Saviour had no need to take counsel of mankind whether, by giving himself for them, he should qualify himself as Advocate with the Father. But just as a man must accept the services of a qualified advocate in order to derive the benefit of his advocacy, so must sinners receive the Saviour as such, or in other words, commit their cause to him before they can say, "We have an Advocate with the Father, Jesus Christ the righteous."

Now in contemplating the Messiah as the Advocate of his people, we find their cause guaranteed by at least three considerations—we refer to the standing, character, and interest of the Paraclete.

As to *standing* it is said, "We have an Advocate with the Father." Now these words, "with the Father," suggest the *status* or position of our Advocate. And this is of first importance, because were he not of sufficient standing he could not plead in the proper court. Our cause is one that must be

ted in the supreme court; it must be determined before  
 ighest tribunal from which there is no appeal; it must  
 ed in the audience chamber of the Divine Sovereign  
 t whose Majesty we have sinned. It is therefore a most  
 y and consoling thought to us, who have a life or death  
 at stake, to know that he who advocates it is recognised  
 offended Majesty as of due standing and dignity to  
 in the presence of God for us. On this point we cannot  
 more. Here we have ground for the strongest confi-

n as to *character* our Advocate is spoken of as "Jesus  
 the righteous." This is no mere honorary title. It does  
 note eminence merely, but pre-eminence in righteous-  
 It is not a qualified, but an unqualified righteousness  
 here ascribed. He is the absolutely just and holy—  
 Just one"—"the Holy one." This gives character to  
 vocacy. It gives us the assurance that he will advance  
 that is unsound in law, or unfounded in fact, or devoid  
 h, or deficient in justice. It therefore furnishes a fur-  
 round for our faith and hope. It assures us that his  
 cy is just such as the supreme court of the universe  
 respect. Were it otherwise than it is, we could have no  
 ce in its success with Him whose throne is founded in  
 and judgment. But being as it is, we have a strong  
 tion who have fled for refuge to the hope set before us.  
 moreover in noting the *interest* of the Advocate in our  
 we find nothing further to desire. He might have been  
 ualified by standing and character, and yet have taken  
 rest in our suit. He might have found in the badness  
 case, and in the hopelessness of our cause, sufficient  
 for declining all interposition. He might have found  
 contrast of our degradation and pollution with his dig-  
 id purity, abundant excuse for non-interference. He  
 have found in his entire sympathy with that God and  
 ument, against which our rebellion was directed, ample  
 ation for withholding his regards from us. But, no.  
 e all these and all such considerations, his heart of love  
 io abatement of interest on our behalf. The very bad-  
 our cause, the very disparity of our character, and the  
 tensity of his Godward sympathy all operated rather to  
 oming our *daysman*, than to his avoidance of the needed  
 y. *His action has been as if he had argued thus:*  
*Case is so bad, that if I do not espouse it, it must be*

lost; their degradation is so deep, that if I do not fathom it, their rescue is impossible; my sympathy towards my God and his government, is such as to seek their vindication in the salvation rather than in the perdition of the rebels. When we speak thus of the interest of the Mediator in our forlorn cause, it is no ways implied that he felt for us rather than for God. It is not meant that he felt for us while God thought only or chiefly of his law. It is not intended that he sympathised with us while God did not; or that he had to awaken in the Father's breast that pity which already glowed so intensely in his own. It is not at all signified that by his advocacy, he had to appease the wrath of God. No such thing. His interest in us is God's interest. He is "with the Father," not only in the sense of presence, but equally so in the sense of harmony, argument, union. His interest in our cause is demonstrated in the fact of his becoming the propitiation for the sins of the world. No one can understand and credit that illustrious demonstration of benevolent regard towards our sinful race, and remain in doubt of the Saviour's in his own behalf. But precisely as the propitiatory offering of the Messiah is a standing, indubitable proof of his interest in the sinner's cause, so is it an equal proof and pledge of the heavenly Father's kindest interest; for the only true and scriptural view of this great transaction, is that the Father gave his Son, and sent him into the world to be the propitiation for our sins.

The sum of the matter, therefore, is this—Every man on earth has a cause at stake—a cause involving the question of life and death, and this with respect to eternity—he stands indicted with high treason against the Sovereign of the universe—the day of trial approaches, but meantime God has proclaimed his compassion towards the rebellious and constituted the Son of his love the one Mediator between himself and the rebels—without consultation of the latter the Son given has become the propitiation for the sins of the whole world, and now God waits to be gracious through him—declares his entire satisfaction in him and his work, and beseeches men to be reconciled through the Mediator. What is wanted then is simply the acceptance of the overtures of mercy on the part of each transgressor for himself—simply that each accept the Son given in those offices and relationships in which he is presented for acceptance. In a word, that the sinner commit his cause to the Advocate—yield himself to the Saviour to be

saved by him, as the gospel directs. So doing, he is then able to say with the apostle, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

T. H. M.

### SERIOUS SAYINGS FOR SAINTS AND SINNERS.

*Penitence, Pardon, Purity, Prayer, Peace*, are words representing religious duties and spiritual blessings, the importance and value of which no tongue can fully tell, no pen adequately describe.

*Penitence*—What would not the self-hardened sinner, who has been partially awakened to a sense of his degradation and danger, but who has stifled the convictions of conscience and continued in a course of sin, give, if, when he is about to leave the present world with awful eternity before him, he could but command that genuine spirit of repentance which would cast a ray of hope on his dark and dreadful prospects. *Penitence*—What would not the unhappy backslider who has, by infidelity betrayed his Lord, made shipwreck of a good conscience, and pierced himself through with many sorrows, give if, when conscience smites and health forsakes him, he did but possess a state of mind which would enable him to present to God the ever acceptable sacrifice of a broken spirit and a contrite heart? The necessity of repentance in all is unquestionable, while its importance is beyond all calculation—eternal life hinges upon it. Thousands have, by hardness and impenitence of heart, treasured up unto themselves wrath against the day of wrath, and, impenitent reader, except ye repent ye shall likewise perish.

*Pardon*.—Pardon bought with blood and sealed by God who cannot lie. Pardon for the guilty rebel—the most guilty—the greatest rebel. Ah, who that knows the stings of an accusing conscience, the threatenings of the word of God, the restlessness and torment of an awakened and guilty soul, the solemn dread of losing heaven, the awful fear of being confronted by an angry God, and doomed to endure the pains of hell, can fail to appreciate the words of pardoning mercy and redeeming grace spoken by Jesus and the twelve? To such no greater boon could be presented, no greater blessing can be enjoyed than a well grounded assurance that their numerous and aggravated sins are all forgiven them. The pardon so much needed by the sinner, and so dearly purchased by the Saviour, may be

had (in the appointed way, Acts ii. 38,) but this only by the penitent. No repentance, no pardon.

*Purity.* Pardon is always preceded by repentance, and repentance is always accompanied with a desire for purity. If you would, with the Psalmist, have your transgressions blotted out, you must, like him, desire to be washed thoroughly from your iniquities, and cleansed from all your sins. If you imagine that you have penitence and pardon in the absence of a desire for purity, you have reason to fear that both your supposed penitence and pardon are vain and delusive as a midnight dream. Reader, are you an unconverted sinner? I solemnly warn you of your danger, and affectionately urge you to flee from the wrath. Away in your thoughts to Calvary's blood-stained mount. Behold the Lamb of God that taketh away the sin of the world. Contemplate the agonies of Him who bore your sins in his own body on the tree, who poured out his soul unto death, that you might not perish, but have pardon, peace, and eternal life. Cast yourself a weeping penitent at the foot of the cross. Look the dying Saviour in the face. Mark his love for rebel men and be not faithless but *believing*. Is your heart softened, and are you sorrowed by a sense of your sinfulness, ingratitude and rebellion against God, the author of your being, and the Father of all your mercies. Arise, acknowledge your Saviour, believing, be baptised. Wash away your sins, and go on your way rejoicing. Are you a backslider, have you forsaken the Saviour, wandered from the narrow path of piety, cast off the restraints of religion, and returned to the vanities and pleasures of this wicked world? Return, O prodigal, return. Repent, O backslider, repent—abase yourself, bewail your folly and confess your sin, approach the throne of mercy with tears and prayers. Return—thy Father waits thy return. The Saviour grieves over your wanderings and perfidious heart. Repent, return. He will receive you graciously and love you freely, heal all your backslidings, and restore to you the joys of his salvation. Are you a Christian frequently erring, and having as frequently to confess your sin and seek forgiveness. O! cultivate a penitential, pure, and prayerful spirit, and you may defy earth and hell to rob you of your present peace or future joy. In God you have a Father who knows your frame, and remembers that you are dust. Like as a Father pitieth his children, so the Lord pitieth them that fear Him. If we say we have no sin we deceive ourselves, but if we confess our sins, God is faithful and

, not only to forgive our sins, but, to cleanse us from all unrighteousness. No desire to be delivered from sin on the day of judgment, no forgiveness for the sins of to-day. Ask not the forgiveness of some sins while you live in the deliberate commission of others (*however secret*) lest you be found a fool, a hypocrite, a living lie. Beware, my dear friend—our God is a jealous God, who hating hypocrisy and infidelity requires truth on every part. Take heed to your ways. Be sincere, and pure. Go on to perfection, striving against sin with the blood, labouring to attain that for which you have been redeemed by him who hath called you to glory and honour. To accomplish this, a serious, vigilant, and prayerful life is indispensable. No prayer no purity—no purity no pardon—no penitence no pardon. Think of this worldly professor, you that prefer the merry song and giddy dance to closet devotion and secret prayer. Contrast the heartless indifference in the service of Christ. Remember, my friend, your worldly-mindedness and inconsistency is more injurious to the cause of religion than open sin and unrepented infidelity, at which many of the unconverted are shocked while your manifest insensibility to spiritual and eternal things, leads them to regard Christianity as an empty and delusive dream. Paralyzed, lean and barren, you are a enemy to yourself, a grief to the spiritually-minded, a stumbling-block to the world. You have restrained your prayers before God. Your closet has ceased to be the place where prayer is wont to be made. You have neglected the means of grace from whence, by fervent believing and persevering prayer, you might bring down blessings until there be no room to contain them. Repent, and do your first works, and be ashamed before Christ at his coming. With unrepentance, divine pardon, fervent desire for purity, and diligent prayer, you may have power both with God and man, and bring down blessings for yourself and your neighbour to conquer sin in yourself, and boldness to reprove others.

Repentance is the privilege of the pardoned. Give yourself to God.

Pray without ceasing, and you shall have abundance of grace and peace—*not the false peace of the sinner which only lasts a while, as God is forgotten, but an enduring peace—a peace which the world with its glittering wealth is utterly unable to give—a peace which passeth all understanding, the very*

peace of God—the legacy bequeathed by the risen and exalted Saviour to all who love him with sincerity and serve him with fidelity.

*Peace* is the portion of the penitent, the possession of the pardoned, the patrimony of the pure. There is no peace, saith my God, to the wicked, but great peace have they that love thy law. Mark the perfect man, and behold the upright, for the end of that man is peace. Christian, be faithful to your Lord, and your peace shall flow like a river until you enter the haven of eternal blessedness and joy. Perhaps the reader is a total stranger to all spiritual and divine things, perhaps, an obstinate sinner—an incorrigible transgressor—one who scoffs at religion and makes a mock at sin. O, wicked man, do you vainly imagine that you can successfully contend with your Almighty Maker who can crush the mightiest monarch like the feeblest moth? It is folly to barter away the soul for the momentary gratifications of the flesh. It is madness to sport with eternal death. Do you prefer the perdition of ungodly men to the glories of the heavenly state? “Be not deceived—God is not mocked.”—“Though hand join in hand, the wicked shall not go unpunished.” “The wicked shall be turned into hell, with all the nations that forget God.” “The soul that sinneth it shall die.” “Knowing the terrors of the Lord, we persuade men.” “Be ye reconciled to God.” “Why will ye die? why will ye die?” “As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.” “Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool.” “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon.” Despise not the long-suffering of Jehovah. Continue no longer in a course of sin. Seek the Lord while he may be found. Delay not your soul's eternal welfare another moment, lest you be hardened through the deceitfulness of sin. “Now is the accepted time, behold now is the day of salvation.” To-morrow death may close your eyes and fix your destiny for ever. Hasten then to the fountain opened for sin and uncleanness. The uplifted cross is still before you, and He that hung, and bled, and groaned, and died thereon, is able to save to the very uttermost all who come unto God by him, and for your encouragement, however depraved, however



worthy, He kindly declares that whosoever cometh unto  
 he will in no wise cast out. Come then to the Saviour of  
 lost. The Spirit and the bride say come. Come, sceptic,  
 e. Come, scoffer, come. Drunkard, fornicator, liar,  
 f, blasphemer, come. Chief of sinners, come. Whosoever  
 let him come. Reader, come. *Come, O, come*—come and  
 come to the Cross of Christ.

ndon.

THOMAS JOHNSON.

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## ESSAY ON PRAYER.

(Continued from p. 8.)

THE language of PROFESSION is a renewal of our self-dedica-

We thus remind ourselves that the vows of the Lord  
 upon us! And it is well also to ask ourselves as to the *per-*  
*formance* thereof. Let a man examine himself, and so let him  
 to the propitiatory, and to the table of the Lord. Do we  
 our lips with the word Father? We thus *profess* to be  
 children; to be regenerate; to be separate from the un-  
 y; to be servants of God; followers of Jesus, and living  
 es in the temple of the Spirit! (1 Cor. iii. 16; 2 Cor. vi.

We *profess* to praise and shew forth the praises of  
 who has called us out of darkness into light; and to cause  
 light to shine before men. All this, and much more may  
 properly expressed in our addresses to our heavenly Father.  
 We call serious attention to this department of worship,  
 or the conviction that, in modern times, it has been much  
 sight of. Numerous examples might be quoted from the  
 ings of David and others, as also from David's Son, and  
 id's Lord; our Teacher and our Exemplar. John xvii. &c.

THANKSGIVING is another department, occupying no small  
 e in the entire area. We have, indeed, very much more  
*ive thanks* for, than to ask for. Much of a temporal cha-  
 er, (for what have we which we have not received?)  
 still more of a spiritual character. We hear of wars,  
 rumours of wars, but let us give thanks for peace in  
 own land! The earth around us yields its increase, and  
 merce flourishes; and it is meet that we should *praise*  
 in the enjoyment of these and other blessings of a national  
 racter; as also for favours of a personal or relative nature,

*Not more than others we deserve,  
 Yet God has given us more!*

If we are unmindful of the divine goodness, we shall fail to imbibe or to preserve a *thankful* spirit. Ingratitude is sinful—sinful and foolish; for *we are happy in proportion as we are grateful*. We have much to be *grateful* for. Let us cherish the spirit, and give expression to it in drawing near to God. Psalms xcii. 1-3; xciv. 1-7; xcvi. 1, 2, 6, 9; ciii. 1-5; cvi. 1, &c.

CONFESSION is also to be included in prayer—not “*the confession*” that “*Jesus is the Christ*.” (John xx. 31; Rom. x. 9, 10, &c.) but confession of sins into which Christians fall. *Forgiveness upon confession* is an eminent privilege of “*the household of the faith*.” Note this, for some of us may lose much through ignorance of, or, inattention to our privileges as children of God. Prayer is one of those privileges. And it was to his fellow-christians, as such, and not to his fellow-men, as such, that the beloved apostle said, “*If we confess our sins, God is faithful and just to forgive us*,” &c. It is a mischievous error, though so generally taught, that a sinner can obtain forgiveness by *confession* and prayer before entering the church, for we have not a single precedent to support such a dogma from the commencement of the Christian Institution (Acts ii.); and it is required of us that we labour to correct this error, as we have opportunity to do so. Have you a child, a friend, or a neighbour under this delusion? Make it your business to expose the error, warning such against the danger of resting on an unchristian basis. We received the forgiveness of sins on entering the house, or family of God, (Acts ii. 38-41, &c.); but when freed from the guilt of past sins, we were not freed from exposure to temptation; nor from the liability of being overcome thereby. (1 John i. 8, 9; ii. 1, &c.) Have we sinned in thought, desire, word, temper, or action? Let us not fail to *confess* it at once. We need not, and ought not to be in any unpardoned state a single hour. David says, *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. And Solomon says, He that covers his sins shall not prosper; but whose confesses and forsakes them, shall have mercy. If we cover our sins—if we fail to confess and forsake them, we have no interest in him who is, emphatically, our covering, or propitiatory.* (Rom. iii. 25; iv. 7; 1 John i. 8, 9; ii. 1, &c.) We must *uncover* them by *confession*, &c., in order that we may be *covered* by the Lord our Righteousness. Let us understand this that we may appreciate it, and rejoice in it. And to mak,

*Confession* let us "enter into the closet," for it is peculiarly personal.

**INTERCESSION** is also an interesting part of prayer; and it is a precious privilege. Jesus our Redeemer and our Lord, is our Mediator and *Intercessor*. Every believer thinks upon him in his intercessory character with deep interest and unmingled delight. He our great High Priest, has made us both kings and priests to God, even the Father. How delightful to think that we are permitted to *intercede* for one another. Are we sick, or distressed in body or in mind, personally, or relationally? We know that *intercessory prayer* will be offered by the brotherhood on our behalf; as also by individuals whom we love, and who have "power with God!" When Dorcas died, Peter offered "the prayer of faith"—*intercessory prayer*, for her revival. (Acts ix. 40, &c.) And when Peter was imprisoned, the church convened for "instant and earnest prayer" on his behalf. (Acts xii. 5, &c.) "Praying always in all prayer and supplication, in spirit; and watching continually with all perseverance and *supplication for all saints; for me.*" Eph. vi. 18; Col. iv. 2-4, &c.; John xvii. &c. In Matt. iii. 1, 2, we have an example of *intercession*: and **DEPRECATION**. Matt. v. 44, is also an example of *deprecation* prayer, "Bless them who curse you; pray for them who spitefully use you, &c." 'For their conversion? That God would give them faith, or repentance, or convert them to Him?' No—for God commands and entreats such to believe, repent, and to turn to Him. ("Repent and turn yourselves from all your transgressions; so iniquity shall not be your portion." Ezek. xviii. 30-32.) Let us pray for such as Jesus did, and as the first Christian Martyr did: *Father, forgive them! Lord, lay not this sin to their charge!* We may not desire that those who injure us should suffer for so doing; but we recede the punishment which those who persecute may thus bring upon themselves, and labour to serve and benefit (or bless) them. We bless or curse others, by cherishing and expressing desires for good or evil upon them. Some, indeed, are prone to say, 'I hope that such an one will be made to suffer;' and many around us are ever ready to take the sword; to retaliate; to say, in effect, Vengeance is mine, and I will repay; for in childhood and youth they were trained to return not a kiss, but) a blow for a blow! Jesus expressed his desire that those who persecuted him might not suffer for that offence. *That desire was fulfilled*, in such as repented and accepted the

remission of their sins upon his name; but the impenitent were miserably destroyed! Matt. xxi. 41; Acts ii. 23, 37, 38; ii. 14-19, &c. 'But did not David and other men of God pray by inspiration, for vengeance upon their enemies?' So our translators understood them, and hence the heading of Psalm lxxix, "David devoteth his enemies to destruction." But we have not so learned the Christ the Son of David, nor David himself. From Rom. xi. 8-10, we learn that David *predicted* the character and conduct of the enemies of the Messiah at his kingdom. Compare Ps. lxxix. 21, with John xix. 28-30 and Ps. lxxix. 25, with Matt. xxiii. 38. In my thirst they will give me vinegar to drink;—their table shall become a snare, their habitation shall be desolate, &c. And so 2 Tim. iv. 1 "The Lord *will* reward him."

"If thy enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head!" Bless, and curse not!

(*To be continued.*)

#### EVANGELISATION.—No. 1.

THE kingdom of heaven is an aggressive empire. Established among a world of rebels, it seeks nothing less than their absolute and universal conquest. What it seeks it shall obtain, one way or other. Conquer it must. If it overcome not by the potency of its message of peace, it, doubtless, shall by the omnipotence of its Sovereign power, when he comes with the angelic legions of his might to give vengeance on every unyielding rebel. But meantime, by order of Sovereign grace, the sword is sheathed, and the silvery tones of the trumpet of truce, sound along the entire length of the enemy's lines. Peace is proclaimed to those who are far off, as also to those who are nigh.

This, however, not by the Sovereign in person, but by his herald. His command to them is—"Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be condemned." With this marching orders the Apostles went forth. Accompanying them were other brethren, evangelists and others. Each convert to the faith was an addition to the staff; each congregation was a centre for the diffusion of the Gospel. The church at large is the pillar and stone of the truth. It is, therefore, to the church as a whole, and to its members as individuals, that we must look for the evangelisation of the world.

So far, no accurate student of scripture can have any doubt. Nor can such can for a moment think of trusting the work either to the me

\* "Michaelis shews how exactly this was fulfilled in the history of the final siege of Jerusalem. Many thousands had assembled in the city to eat the paschal lamb, when Titus unexpectedly made an assault upon them. In this siege the greater part of the inhabitants of Jerusalem miserably perished."

gdoms of this world. A state church is one of the wildest liberties that ever existed on earth. It is in effect to hand the power to the devil. And quite as soon might the work be expected to be done by establishing head-quarters in pandemonium, Satan for president, as by fixing them in Rome, Vienna, Paris, London, with Pope, Emperor, or King, for head of the church.

While it must be admitted that it is the church through her members that is to hold forth the word of life, it may yet be asked—Under what restrictions, if any, is she placed? or what does she possess in carrying out her destined work? And to these questions we reply:—

First, that she is not at liberty to neglect or violate any scriptural principle as the mode of her action. Her arrangements must be made in the recognition of her God-given constitution. There is this difference between us and human sects that we recognise in the church a divine organization, while they exhibit no higher principle than humanly devised corporations. Our idea of the church is expressly that reiterated by the Apostle when he compares the human body—a divinely constituted organism, exhibiting the wisdom of its Author, and accurately fitted in every part for the work contemplated. No one can read Rom. xii., 1 Cor. xii., or Eph. i. and deny that this is the apostolic conception of the body of Christ.

This admitted, it follows that just as man in carrying out his business of life, is not at liberty to violate the laws of his constitution, so neither is the church in doing the Lord's work authorized to act in disregard of the nature of that body it has pleased God to give it. In short, it is only by the recognition of this first and great principle, but greatly neglected principle, that divine increase is possible. There may be increase of a sort, as there often is in disordered persons; there may be an unhealthy, morbid, worldly increase, but there has been with all the churches of this world, but the increase of God there cannot be except in subserviency to that constitution which the Church of Christ holds from its head.

Secondly, however, it is at liberty to adopt whatever arrangements are in consonance with its divinely ordered organization. Her various plans are clearly in accord with its constitution and action delineated in the New Testament Scriptures, it may, and ought to, be adopted and practised. It will find there on record, not only the express delineations of its constitution, but in addition, examples of the forth-putting into action of the principles of that constitution. Our position is more advantageous than that of our civil courts, for while they have the law before them in Acts of Parliament and records of causes, shewing the application of the law, in various instances, we have both the divine law, and the acting of it under inspired guidance; so that while the judge may question the wisdom of the application of the law made by a predecessor, we are not harassed with no such doubts.

Now, if it be objected that this is not liberty at all, our reply is that it is all the liberty that can be accorded under any economy requiring the name of organization. The liberty of the subject under any constitutional government extends no further than the limits of law provided under said constitution. So if it be admitted that the Church of Christ is a divine institution, and as such derives its constitution from its Author, then, plainly the liberty of its

members can go only so far as the laws of its organization permit.

But if in contrast to the previous objection it be urged that it has only a very few general laws for its guidance, and is therefore left very much to option and circumstance, in the determining of its procedure, our answer is, that such a view of the case is far from correct, and exhibits nothing so much as the ignorance of the objector. An ignoramus in British law would never imagine the English code has filled ten thousand volumes, nor would any but the botanist think to count the species of earth's herbage by hundreds of thousands. The man of ignorance would in both cases express ridiculously limited conceptions, and so with respect to the living oracles. He who has not studied the word of God can have no adequate idea of the number, perfection and practicability of its eternal laws which, like the stars in the firmament, stud the volume of inspiration. Our present conclusion is, that there is a perfect sufficiency of scripture precept and example for guidance in carrying on the Lord's work, insomuch, that we have no need to fall back upon human organizations in attempting to accomplish that which the Great Head of the Church has left in charge to the faithful. Our study may be regarded as immature and incomplete, and it is not for us to say it is not so, but of this we feel satisfied, that what we have yet to learn, cannot contradict that which we have really ascertained from the fountain of truth. So much we have learned, and our investigations may be confidently pursued under the happy and hopeful conviction that anything yet to be ascertained will only confirm the present truth. But better than all argument is the apostolic deliverance that the inspired Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, expressly that the man of God may be perfect, thoroughly furnished for all good works. This surely is enough.—Ed.

## LETTERS TO THE PEOPLE.

### No. 12.

FELLOW-CITIZENS,—Is it too much to ask you who regard the Scriptures as the word of God, to call Bible things by Bible names? A mathematician does not speak of mathematics in the language of the florist. The Agriculturist would not understand you were you to speak of his produce in the terms of geometry. Why, then, should not Christians follow the Apostles by speaking of Divine things, not in the words which man's wisdom teaches, but in words which the Holy Spirit has taught? Has God misnamed the things of His Church and Kingdom? If not, why is the phraseology of the Bible surrendered for that of scholastics? "Thy speech betrayeth thee." A Babylonish vocabulary denotes a Babylonish origin. Confusion of tongues is the characteristic of Babel; a pure language that of Heaven. A barbarous speech is ever coupled with barbarous manners. That which comes out of the man defiles him; for out of the abundance of the heart the mouth speaks. Words are the signs of ideas; wrong words imply wrong thoughts. Diverse speech is the first cause of division; union is impossible amidst confusion of tongues; where the language is confounded the people are scattered. *It is* one, the people of the Lord must speak the language of *Canaan*—they must give up the impure speech of earth for the pure words of

n. God has not spoken in vain in saying—"I will turn to the a pure language that they may all call upon the name of rd to serve him with one consent." Why, then, if one's betrays him, if a Babylonish dialect betokens the slavery and ion of apostacy, if the Holy Spirit has not erred in using that plainness of speech" in which he moved the inspired mento if purity of heart and manner be associated with pureness of ace, if diversified language creates and perpetuates division why the words of apostles and prophets be supplanted by those es and prelates, priests and presbyters? Why should an un-ly style of expression obtain in speaking of heavenly things? if God has spoken, should not his people speak as he has taught

Why should those who profess to fear him and tremble at rd address him and his in the language of the apostacy? Did suffer himself to be addressed as "his Holiness?" Was John by the style and title of "the most Holy and Reverend : in God?" Did the first promulgers of the Gospel accept the ations "reverend," "very reverend," and "right reverend?" t their one Master, the Messiah, forbid their assumption of en symbol of doctorate, Rabbi? Did Paul ever appear as or in divinity" or as "Moderator of Assembly." Find you any e of Jesus "officiating" at a "christening?" Did any servant "one Lord," in apostolic days, let slip from his lips the words, ulpit," "my congregation," "my church," "my people," or nister?" Did ever New Testament Church wait for "Fast or "Sacramental Sunday," "Easter" or "Christmas?" Did ember of the "one body" of Christ ever speak of "various ian denominations?" Did any one instructed by the Apostles behave himself in the Church of the living God, ever utter such as "the Church of Rome," "the Church of England" or "the h of Scotland?" Does the New Testament recognise any ian as an "Episcopalian," "Presbyterian," "Methodist," pendent," or "Baptist?" A word to the wise is enough.

### No. 13.

RE READERS,—In the New Testament you find the baptism of ers, but never the baptism of babes. The law of Christ requires mersion of the believer; but human law, setting aside the ), require the christening of infants. Those of you who read riptures know very well indeed that you never came across ussage that makes mention of infant baptism. The best in- l of you know for certain that it is not in the Bible. When pair to your ministers about the matter, they lead you off to ges that say nothing concerning baptism. They tell you it in the room of circumcision, though the Bible tells you nothing ort. The Bull of Pope Innocent the third told the people that, and e not yet free from the tradition. But depend upon it, 'tis bit of Popery. You surely will not doubt the following il- nus prophets of Protestantism. *Bunsen* says—"The Reform- accepted pedo-baptism although its leaders were more or less that it was neither Scriptural nor apostolic." *Luther*—"It t be proved by the sacred Scriptures that infant baptism was ted by Christ, or begun by the first Christians after the apos- *Professor Lange*—"All attempts to make out infant bap-

tism from the New Testament fail. It is totally opposed to that of the apostolic age, and to the fundamental principles of the Testament." *Kitto's Cyclopaedia*, 1851—"Infant baptism established neither by Christ nor his Apostles." *Schleiers* "All traces of infant baptism which one will find in the New Testament must first be put into it." *Olshausen*—"Pedo-baptism apostolic for certain." *Neander*—"It is certain that Christ ordain infant baptism." *North British Review*, 1852—"I know nothing of the baptism of infants. There is absolutely single trace of it to be found in the New Testament." *Sal* "In the first two centuries, no one was baptized except, but instructed in the faith and acquainted with the doctrine of Christ was able to profess himself a believer because of those word that believeth and is baptized." Such being the truth, do go against it. There is no good in your doing so; you render no service; you do yourself no honour, while you only deceive children. You lead them to suppose themselves Christians they are not. You make them imagine they have a name in the Church of Christ, while they have no such thing. If you serve God in this matter, you must each of you obey the law for himself; and that law is so plain that the willing mind misunderstand it. Don't imagine God will accept a service required; or that he will acquit you in the neglect of his own press appointments. Be honest. If you would serve God, his Son has bid; if not, make no pretence of a profession.

*Edinburgh.*

T.

"THE FATHER LOVETH THE SON AND HATH PUT ALL THINGS INTO HIS HAND."—JOHN III. 35

It is often repeated that the Father loves the Son, and on grand occasions it was testified from heaven, "This is my Son." I think it is right and deeply interesting to inquire why the Father loved the Son. No object can be loved unless there is something in it to attract love. It is true that a fallen world and a fallen man are loved, but there is even in these much to attract love. The Father loved his Son not merely because he was filially righteous, but because he richly merited his love. The scripture tells us many reasons why "the Father loveth the Son, and hath put all things into his hand," which are designed for us to learn how to love the great love and promises of God. It is not in human power to discover all the reasons why the Father loveth his Son; but we may be permitted to go further back than the day he "was made flesh" and find grand reasons why he loved him. His Son says "Thou hast loved me before the foundation of the world." All worlds and every living being were made by him as it is written, "All things were made by him: and without him was not anything made that was made." "He was in the world, and the world was made by him, but the world knew him not." As it was in our creation, "Let there be light," so also it was in the creation of all things, and it is even so in our redemption. Here in the face of this eternal companion and redeemer there are inexorable reasons why the Father loved him before the foundation of the world. As Christ called the "wisdom of God" may we not regard the 30th verse of the viii. chap. of Proverbs as referring to him? "Then I will



brought up with him ; and I was daily *his delight*, rejoicing before him." The grand fact that the Father loved him be-  
 : foundation of the world must, in some important sense, con-  
 : people, otherwise it would not be revealed.

he Father loved him for special reasons 'in the days of his

His whole life was one of *entire submission* to him ; for so he

, "Lo, I come to do thy will O God." "I must be about my

s business." "I do always those things that please him."

eat is to do the will of him that sent me, because I lay down

, that I might take it again . . . This commandment

received from my Father." So by obedience in all things

to death our dear Lord gained the love of his Father.

Father "hath given all things into his hand." "All power is

nto me in heaven and in earth." "Who is gone into heaven,

on the right hand of God ; angels and authorities and powers

nade subject unto him." Sons are often exalted simply be-

hey are sons. Many a grand throne too has been gained not

merit, but by merely high birth. Not so the Lord Jesus.

hast loved righteousness and hated iniquity ; *therefore* God,

y God, hath anointed thee with the oil of gladness above thy

." "Who, being in the form of God, thought it not robbery

qual with God, and took upon him the form of a servant, and

de in the likeness of men ; and being found in fashion as a

e humbled himself, and became obedient unto death, even the

f the cross. *Wherefore*, God also hath highly exalted him,

ent him a name which is above every name." Jesus then won

her's love, and that august throne on which he is now seated,

nitting to his will in all things.

, as Jesus won his Father's love, and exaltation to his right

where "there are pleasures for evermore," even so must his

won his love, honour, glory, and immortality. The only

ice is he complied with his Father's will for *our* redemption,

must submit to his will for our *own* salvation. Hence he says,

keep my commandments ye shall abide in my love, *even as I*

*pt my Father's commandments*, and abide in his love." "To him

ercometh will I grant to sit with me in my throne, *even as I*

*ne*, and am set down with my Father in his throne."

our great concern should be to learn the will of God from his

ord, and do it. "He that hath my commandments, and keepeth

re it is that loveth me ; and he that loveth me shall be loved

Father, and I will love him, and will manifest myself to him."

ader, have you entered the kingdom of God according to his

? Are you keeping his ordinances as they were delivered?

e things (says John) have I written unto you that believe on

ae of the Son of God, *that ye may know that ye have eternal*

have ye examined them? Do you avoid 'foolish and un-

l questions," which gender strife and devote yourself to

ings which are "good and profitable unto men," as mentioned in

stles to Timothy and Titus? If so, you are like Jesus, winning

ather's love, and marching through many trials, despising the

and will ere long sit on your eternal throne of glory. But

are allowing your relations, neighbours, or religious brethren

hing to prevent you from walking in the commandments of

d, you are forfeiting the great love and promises of God.

v soothe your conscience with the delusive thought that it

is better to live in peace with all men and to defer some portion of his will till all become enlightened and willing to obey than to raise their hatred and opposition. This is an old way of seduction, for in Ezekiel we read, "Because, even because they have seduced my people, saying Peace; and there was no peace." There are great numbers of seemingly good and pious people who pursue this course in our day, but if we look unto Jesus we cannot find the slightest shade of their example in him. "He came unto his own, and his own received him not." When he addressed a congregation in Nazareth, where he had been brought up, they were all filled with wrath and rose up and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. His teachings and conduct so offended his hearers that many forsook him, and others took up stones to stone him. Their hatred became so bitter that he was compelled for a time to conceal himself from them. He was ultimately cruelly apprehended, condemned, derided, and crucified between thieves! Now all this hatred and cruelty happened unto him because he hearkened unto his Father rather unto men, and kept his commandments. Must we not then, fearless of every opposition and cruelty, keep his commandments as he kept his Father's commandments? Certainly we must, for it is written, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps." Then let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God.

Swansea.

E. R.

## Correspondence.

### REPORTING BAPTISMS.—QUERY AND REPLY.

MY DEAR BROTHER,—I should like your answer to this query—Is it advisable to send reports of baptisms to the magazines? Does it look too much like numbering the people, or too much like boasting? I am not clear about it. Perhaps you can set my doubts at rest.

S. J. C.

This practice seems to fall under a pretty wide category of our modern manners. We do many things, the exact counterparts of which we cannot say were done by the first Christians. We publish tracts, pamphlets, magazines and books; we rent, buy, or build halls or chapels, with baptisteries, vesteries, and other conveniences. Am we at fault in so doing? *Not except we depart from or violate some New Testament principle.* For while all the ordinances of the Christian church are delivered to us by the apostles for our observance and conservation, there are many things connected with the forth-carrying of the Lord's work which are mere matters of expediency, for or against which we have no law, and therefore in the doing of which, *with due respect to all the apostolic injunctions and examples furnished us for our guidance,* we are at perfect liberty.

Respecting this particular matter, we know of no law or precedent

violated. Though God was displeased with David for numbering the people, we have no reason to suppose that Luke did wrong in reporting the number of baptisms on Pentecost, or the census of male converts shortly thereafter. Indeed we have throughout the Gospels, Acts, and Epistles, examples of, rather than warnings against, such reports. The Gospels and Acts are just what we now call tracts and pamphlets, and so long as in our issues we conform to these divinely exemplified originals, we do no wrong. If it be said that we are intimating our units and tens of baptisms, much more may it be said that Luke boasted of the three thousand. But boasting is always sinful. To glory in the Lord and to boast of what he has done is a crime of which we are disposed to say, no one shall hinder this same confident boasting.—ED.

## Intelligence.

**THE TRUTH IN ITALY.**—A recent number of *The Freeman* says respecting the widely spreading Italian Protestantism.—“The plurality of elders or pastors in each church who are laymen (we use an honorable title for want of a better) engaged in business and the prevalence of exhortation by the brethren, of free conversational examination of the scriptures and mutual prayer, instead of the ordinance of preaching,” the weekly meetings to break bread, the utter absence of anything like an ordained ministry, might at first sight lead us to suppose that we have here a mere reproduction of Plymouth Brethrenism. But a more thorough acquaintance with their modes of operation will very soon correct this error. We have avoided that mistaken and disastrous theory of the influence of the Spirit, which has involved Brethrenism in mysticism, and urged it for action upon the world. They differ from it, too, in intense love for the work of evangelisation. ‘*The life of this church is evangelisation, ceaseless evangelisation,*’ says the writer whom we have just quoted. Not only does a convert become himself a missionary, but a number of evangelists are employed, and trained by the church for the express purpose of preaching the Gospel to those who are as yet strangers to it. The offices exercised in the Italian church are, therefore, 1. A numerous body of elders and evangelists, who are unpaid and undistinguished from their brethren, but distinguished by their supposed fitness to guide and teach. 2. A number of evangelists educated, if possible, for their work, supported by the church, and sent forth under its sanction to carry the gospel to unconverted persons. The elders of the church administer its discipline, its orders, and its alms; they visit the sick, remonstrate with the disobedient, and preside in assemblies for worship and exhortation. The evangelists are devoted to the work of preaching the Gospel to the heathen. Within the church itself they have no authority, and take no place among their brethren. It often happens, doubtless, that an evangelist is likewise an elder, and both offices may be combined in the same person. But the offices are quite distinct; the one being for the government of the church, the other for the conversion of the heathen.”

**BAPTISMS.**—Bro. J. M. Davison, of London, writes saying: "I am happy to inform you and the followers of Jesus through your excellent and instructive monthly, that on the 22nd Jan. I immersed one who had laboured as a London City Missionary 14 years. For 20 years he was connected with the Wesleyan Methodists, a sect with more zeal than knowledge. It is very refreshing to me to find him by my side worshipping God in spirit and in truth, inasmuch as he is the very man who, some years since, stirred me up to the necessity of diligently studying the Word of God. He meets with the brethren assembling in Great Warer's-street, Clerkenwell; we now number 10. Although the church is small, the neighbourhood is densely populated, even to the number of 100 families in a row of twelve houses, all living in a state of spiritual destitution. Our Bro. who is quite *au fait* at domiciliary visitation, is labouring as an evangelist, visiting from room to room, arousing the people from their sleepy and insensible condition. Believing the news will be refreshing to the churches, I write in order that the brethren may rejoice with me."

**Banff.**—Bro. Rotherham writing on Feb. 17, says:—"This day four persons have been over from Portsoy to enjoy the privilege of putting on the Lord Jesus in immersion. These may be regarded as the fruit of one week's labour, added to the previous conversational efforts of the Banff brethren in Portsoy. The week referred to was the first in this month. Again I am about returning to Portsoy to spend the third week in February there. The fourth will, probably, be spent in Banff and Macduff, and so conclude my stay in the North for the present. We have reasonable hope of other additions from Portsoy."

**Edinburgh.**—Five believers last month confessed the Lord Jesus, and were buried with him in baptism, and added to the church in Nicolson-street Hall.

**Bathgate.**—Mr. A. C. Gray, minister of one of the Presbyterian Churches in this place, intimated his change of mind on the subject of baptism to the church, on Lord's Day, 5th of Feb., and has since been baptized.

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**PERTH.**—We are happy to be informed that the brethren meeting in Shoemaker's Hall, and those meeting in Methven-street have united, and are now meeting in Methven-street. We trust their union may be permanent, happy, and useful. We have no doubt that it will prove so if due heed be given to Phil. iii. 13-17. Perth and neighbourhood offer a fine field of labour to a united and energetic church; and from our personal acquaintance with several of the above brethren we should expect the best results.—ED.

## PREDESTINATION.

THE following propositions with their relative proofs may be of use to such persons as imagine that the Bible teaches what some men hold, namely, that everything has been so irrevocably fore-fixed by God in his own eternal counsels, that man does and can do only what God has fore-ordained he must.

1. *God has fore-ordained some things, but he has not fore-ordained whatsoever comes to pass.* That God has pre-determined some things the Scriptures plainly state, but that he has pre-ordained everything they nowhere intimate. On the contrary, there are passages in which God emphatically repudiates the things referred to as utterly foreign to his thoughts. Of this class is Jer. xix. 6. Here judgments are threatened against Judah and Jerusalem on account of their apostacy, and particularly with respect to the immolation of innocents in sacrifice to Baal, "which," says God, "I commanded not, nor spoke it, neither came it into my mind." No disclaimer on the part of God could be more complete; for not only does he say he gave no command, or uttered a word sanctioning such wickedness, but that it came not into his mind; that is to say, he never had or formed any such thought, purpose, intention or design. It were monstrous to suppose the deity fore-ordaining his own covenanted people to such dire and bitter apostacy from himself. It stands proved then, that God has not fore-ordained whatsoever comes to pass.

2. *God has fore-ordained what man ought to do, but he has not fore-ordained what man does.* It is within the province of sovereignty, especially of divine sovereignty, to fore-ordain laws for the guidance, obedience, and well-being of the subject. No one can doubt or object to this. This God has done, as the Bible explicitly shews. Rom. vii. 10, points out that the commandment which was ordained to life was found by transgression to be unto death. 1 Cor. ii. 7, speaks of the Gospel as God's hitherto unrevealed wisdom which he had ordained before the world to the glory of the faithful. And Eph. ii. 10, describes the good works of the Gospel as those which God had before ordained that the disciples of his Son should

practise. All this is just what we should expect of a God infinite in wisdom and goodness. The judgment cannot reclaim against God pre-ordaining that we should love the Creator supremely, and our neighbour as ourselves. Yet the law thus ordained has been broken—proving what we say, that God fore-ordained what man ought to do, but not what man does. So with the Gospel. God having provided a Saviour for the sinner, has graciously, through him, fore-ordained that “he who believes and is baptised shall be saved.” Yet, though God has pre-determined what man ought to do in order to salvation, nevertheless the apostles were led to exclaim, “Lord, who hath believed our report,” and this because “All have not obeyed the gospel.”

3. *God has fore-ordained evil, but he has not fore-ordained sin.* Evil in the sense in which God has fore-ordained it is the reward, consequence, or punishment of sin. The day of evil is the day of vengeance. God makes the winds and the lightnings his angels both of good and evil. The pestilence, the earthquake, the storm, the famine, and the battle are evils which God has brought upon nations for their wickedness. Therefore such scriptures as the following, Prov. xvi. 4, “The Lord hath made all for himself; yea, even the wicked for the day of evil.” Job xxi. 30, “The wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath.” Isa. xxv. 6, 7, “I the Lord and none else—I form the light and create the darkness; I make peace, and create evil. I, the Lord, do all these.” Amos iii. 6-8, “Shall a trumpet be blown in the city and the people be not afraid? Shall there be evil in a city and the Lord hath not done it? Surely the Lord will do nothing but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?” Reader, be wise. Let the Sovereign Jehovah be your fear and him your dread. Continue in sin and the dark and cloudy day—the day of the judgment and perdition of ungodly men—must overtake you, for the mouth of the Lord hath spoken it.

4. *God has fore-ordained the Saviour to suffer, but he has not fore-ordained the men to make him suffer.* That the Messiah should be a sufferer the Scriptures of the prophets plainly prove, and that he was to suffer by human agency is no less evident. Yet, wherever the Scriptures speak of the instrumentality of men in this, as in other matters, their personal

om of action and consequent responsibility are never lost  
 ew by the sacred penmen. In Acts ii. 23, Peter thus  
 es the Jews with the murder of the Messiah—"Him  
 ; delivered by the determinate counsel and fore-know-  
 of God, ye have taken, and by wicked hands have cru-  
 and slain." Here all that is affirmed of God is that he  
 ered the Messiah. Foreseeing that if but placed within  
 ower of man, he would be made to suffer, God, for the  
 ose of effecting the eternal salvation, even of the mur-  
 s of his Son, placed him within their grasp. They hated  
 without a cause; but hating him so, they wickedly, lawlessly  
 shended and crucified him. So also in Acts iv. 23-30,  
 redestination of God concerning his Anointed is clearly  
 ighishable from the voluntary and criminal treatment of  
 oy man. The apostles, liberated from custody, engaged  
 the brethren in prayer. In petition, they quote the sep-  
 psalm. "Why did the heathen rage, and the people ima-  
 vain things? The kings of the earth stood up, and the  
 s were gathered together against the Lord and against  
 Christ." Then applying the quotation, they continue.  
 : of a truth against thy holy Son Jesus, whom thou hast  
 ited (both Herod and Pontius Pilate, with the Gentiles  
 he people of Israel, were gathered together,) to do what-  
 er thy hand and thy counsel determined before to be  
 ." As commonly read, this passage is made to say that  
 nemies of the Messiah were assembled to do whatever God  
 previously determined to be accomplished—that God was  
 in the plot against the Son of his love, and that, though  
 apostles knew this, they petitioned him to frustrate the  
 n of those who were merely doing what he had deter-  
 d they should do! But this is doubly preposterous, and  
 ple parenthesis makes the whole plain, for so read, the  
 er affirms that it was the Christ whom God had anointed  
 whatsoever his hand and his counsel had before deter-  
 d to be done, and that it was against him that Jew and  
 ile were gathered together, and hence the prayer for the  
 ration of their evil purposes. So read, the meaning is  
 and satisfactory.

*God has fore-ordained as many as believe to eternal life,  
 e has not fore-ordained a certain number to believe. The  
 Testament Scriptures are full of passages where life is  
 onditioned upon faith. In proof hereof the following  
 nown examples may suffice. John iii. 16, "God so loved*

the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." John xx. 31, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." It is expressly declared that the Redeemer was fore-ordained a propitiatory through faith in his blood, and with equal explicitness are the faithful said to be redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, who, verily, was fore-ordained before the foundation of the world; but was manifest in these last times for those who, by him, do believe in God. Compare Rom. iii. 25, with 1 Pet. i. 18-21. The Messiah being fore-ordained and manifested for those who by him believe, is correlate to those passages of promise which intimate the appointment of endless life to the faithful in Christ Jesus. So far, our proposition is amply proven, but not entirely so, for it remains to be shewn that it is not the doctrine of Scripture that a certain number are ordained to believe. Yet one would suppose that the command of the gospel, Mark xvi. 15, 16, to all men everywhere to believe and be baptised, with the alternative of condemnation in case of refusal, were sufficient evidence that the number of believers has not been certainly fixed and determined before hand. But there is one passage, and only one, where anything like this notion of fore-ordination to belief is stated in the English Scriptures—we say in the English Scriptures, because the statement in the original is very different. It is in Acts xiii. 48, where we read, "And as many as were ordained to eternal life believed." Here the ordination is the cause of the belief; they believed because they were ordained to eternal life. But let us inquire as to the ordination here named. The word signifies to appoint or dispose; but here and in 1 Cor. xvi. 15, the thing is shewn by the form of the verb to be the doing of the persons themselves. In the latter passage, the translators have rendered it by the words "*addicted themselves.*" The meaning is not that God had fore-ordained these certain persons to eternal life, and that they therefore believed but that in contra-distinction—as the whole narrative shows—to the unbelieving, contradicting, and blaspheming Jews, who as the apostle said, judged themselves unworthy of everlasting life—these Gentiles to whom Paul now turned with the proffer of life through the Messiah, were glad when they heard it, and so being disposed for eternal life, they believed.



6. *God has fore-ordained those who love him to be conformed to the likeness of his Son, but he has not fore-ordained a certain number to love him.* In Rom. viii. 28, 29, Paul says, "All things work together for good to those who love God—to those who are the called according to his purpose; for whom he did fore-know he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." The key to the apostle's meaning is found in the first item of the description—"those that love God." Such are the characters of whom he speaks—they are the called according to God's purpose—they are such as God fore-knew, or acknowledged of old—and them he has predestined to ultimate and entire conformity to the Son of his love, that he might hold the first place among the many sons whom he is bringing to glory. Now, indeed, are his disciples the sons of God. Ephes. i. 5, declares that the faithful in Christ Jesus were of God "predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." But it is one thing to affirm that God has pre-determined that those who are faithful to his Son should be his children by adoption, or that those who love him should be conformed to the likeness of the Beloved, and quite another thing to imagine that God has fore-ordained a certain number to love and fidelity.

7. *God has fore-ordained the disobedient to fall, but he has not fore-ordained the fallen to disobedience.* To those who believe, Peter says, the Lord Jesus is precious—he is an honour, but unto those who are disobedient, the stone which the builders—the Jewish priests—rejected, "the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to those who stumble at the word, being disobedient, whereunto also they were appointed." The facts of the case are these; there are the disobedient, *i. e.*, obdurate persons; being disobedient they stumble at the word, and to this stumbling they were appointed because of their disobedience. To suppose God appointing men to disobedience, is to suppose a blasphemous absurdity, and one which refutes itself. Suppose a man appointed by God to disobey his word; the man does as he was appointed; query. Is he disobedient? Impossible. But the solemn truth is this:—Jesus has been laid by God as a stone—chosen and precious; whoever believes on him, trusts on him, builds on him, shall not be ashamed, or confounded. *But to the man who obdurately refuses*

faith and obedience, that same stone becomes one of stumbling and offence. In short, men must either rise to glory through the Messiah, or sink to perdition by him. Therefore,

8. *God has fore-ordained the ungodly to condemnation, but he has not fore-ordained any man to ungodliness.* Jude exhorts the faithful to contend earnestly for the faith once delivered to the saints, "for," says he, "there are certain men crept in unawares, who were before of old ordained to this condemnation—ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Here, be it observed, these men are said to be ordained, not to ungodliness but to condemnation. Now, who can doubt the propriety of this? Who can question the wisdom and justice of posting up to condemnation such characters—ungodly men—perverters of the grace of God,—deniers of the only Sovereign God and of our Sovereign Jesus the Messiah? But it is further to be noted that this being "of old ordained" simply means that such characters were *written of before*. Such is the meaning of the word here rendered "of old ordained," and the fourteenth verse gives the prediction. "Enoch the seventh from Adam also prophesied of these, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Reader, prepare.

The whole may be summed up thus; God pre-ordained laws for human guidance, but man violated them and rendered himself liable to the penalty of sin—death. But God loved man and foreordained his Son to be a Saviour for the human race, predetermining that the believing or faithful should presently be adopted as sons and daughters of the Lord God Almighty, and ultimately be conformed to the first-born; but also that the impenitent, obdurate or disobedient, instead of being exalted to glory by the Messiah, should receive from him the sentence of utter and remediless perdition. Beware therefore, dear reader. Beware lest that come upon you which is written in the prophets, "Behold, ye despisers, and wonder and perish." Your only safety lies in a present surrender and a life-long fidelity to the Lord Messiah.

## PASTORATE.—No. I.

PASTORATE takes its rise in the Christian church from the head of the body, not from its *power*. Bible expositors and church historians appear to have erred just here—they have regarded the church rather as the fountain of power than as a source of need. They have ascribed to the body what is the prerogative of the Head. They have taken it to be a democracy, instead of a theocracy; or when they have regarded it as a kingdom, they have viewed it rather as a kingdom of men than as the kingdom of God. Instead of perceiving it to be a kingdom not of this world, but one of a kind by itself, and therefore diverse from all other kingdoms, they have taken all other kingdoms as its very types. Peter talks of kings as the representatives of men (*anthropinee ktisei*), authorities holding their power not simply by human will, sufferance, or election. Human power is the stay and support of every human throne and kingdom; and even the foremost emperor of our day talks of his holding the empire by the consent of his "sovereign people" and of his holding the empire by their free election. Now such is precisely the idea that has prevailed respecting the constitution of the church. All theologians—almost without exception—have formulated their ecclesiastical government on the hypothesis that *the power of government rests with the governed*.

As regards, with regard to the church of Christ, we hold to be a fundamental error. If man were capable of self-government, if he could shew that it is not in man to direct his steps, if God had not interposed his own power as the remedy, if he had not vested the sole of that power in the Lord Messiah, or if our sovereign Jesus, instead of retaining and exercising that "all authority in heaven and on earth" which has been given him, had delegated it to the church, then, but not otherwise, could he have sent to the right of the church to elect its own pastors, to constitute its own government, and in short to do what all churches of the apostacy have done—made themselves so many kingdoms of men instead of citizens in the kingdom of God and of his Anointed.

In the scriptures of the apostles and evangelists we discover the least trace of any concession of power to the church to constitute its spiritual guides. We find it put in possession of a refined pastorate, but nowhere do we find that pastorate to be the product of the elective power of the church. On the contrary we discover pastors, equally with apostles,

prophets, evangelists, and teachers, to be the gift of the Head of the church. We find them addressed as constituted overseers by the Holy Spirit, and we find the brotherhood enjoined to submit to them as to those who must give account, not to the church, but to its Sovereign Head. See Ephes. iv. 8-11; Acts. xx. 28; and Heb. xiii. 17.

Christian bishopric finds its true source and example in the Lord himself. He is the Chief Shepherd; the only Archbishop the church has ever had, or ever can have in truth. Of him therefore spoke Peter when he said to the flock scattered in the dispersion. "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." Happy is that wanderer who can say, "The Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name sake."

But it was the need of the wanderers that called forth deliverance from him who is mighty to save. His is the power ours is the need. All we like sheep had gone astray; we had turned every one to his own way, and the Lord hath laid on him the iniquity of us all." "I am," says Jesus, "the good Shepherd; the good Shepherd giveth his life for the sheep." "No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." This two-fold idea of need on our part, and of power on the Saviour's, ramifies through every experience, fact and illustration of the relationship of the Redeemer to the redeemed; and never more so than when the church is spoken of as a flock. The very conception excludes the supposition of elective power. It is one which is well calculated and assuredly is meant to convey the pervading idea of dependency. It stands to reason as well as to Scripture, that if there are to be under-shepherds, we must look to the Chief Shepherd for them. The sheep have need; the Shepherd has power. Ed.

### LETTERS TO THE PEOPLE.

No. 14.

FELLOW-COUNTRYMEN,—The Gospel preached by the Apostles, and which they declared to be the power of God unto salvation to all the believing, is much more *simple* than is now commonly supposed. It consists simply in the truth concerning Jesus of Nazareth as the Son and Christ of God, and the Lord and Saviour of men. It is a piece of simple personal

news—it is the tidings of a divine Saviour for human sinners. It is comprised in the announcement that “God so loved the world that he gave his only begotten Son that whosoever believes on him might not perish, but have everlasting life.” It is God’s good news, not to holy persons, but to sinners; it is the recommendation of his love to the guilty, as said by Paul —“God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” It is in the gift of His well and only beloved Son even unto death for our sinful race that God has graciously demonstrated his compassion towards mankind; and it is therefore in the *facts* of that Redeemer’s vicarious death that the gospel is summed up. Hence Paul’s words to the Corinthians when he proclaimed the glad tidings for the first time in their city: “I delivered,” says he, “unto you that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures.” This gospel these Corinthians received; in it they stood, and by it they were saved. And that you may be sure that this is the one divine and apostolic Gospel, note Paul’s words to the Galatian converts: “Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.” Plainly, then, this is the Gospel for you as it is for all. It is God’s one message of salvation to the world; and if so, the question for you personally is—Have you received it? Have you believed and obeyed it? The Saviour’s commission to his ambassadors reads: “Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned.” If, then, you admit the truth and authority of these words, you must allow that your duty, wisdom, and safety consist in acting as they direct. If they be the words of eternal life formally uttered by its author, no excuse for their non-observance is justifiable or available on your part. Have you, then, believingly obeyed this one divine Gospel? Have you received it just as the first converts did, who heard, believed, and were baptized? Or, have you received instead another Gospel, which as Paul says, “is not another?” Have you rendered another obedience than that required by the Saviour? Have you been led to imagine that the Bible, or anything in or about the Bible, is the Gospel? Have you lived under the notion that anything called preaching the Gospel?—that any doctrine, or set of doctrines, is the

Gospel? If so, you have simply believed a lie. The Gospel, as we have shown, consists not in any system of abstract *dogmas*, but in the soul-gladdening, heart-captivating, sinner-saving *facts* of God's love to the world, in the surrender of his beloved and only Son as a sacrifice for sin. See, then, reader, God's love to you as a sinner, in the sacrificial death of the Messiah. Receive the glad tidings and live.

T. H. M.

### EVANGELISATION.—No. II.

PURSUING our theme with the settled conviction—that the work of evangelisation is committed to the church of Christ—that it is heaven's organisation for that end—that in prosecuting its mission it is not at liberty to neglect or violate any Scripture law, but that it may adopt whatever arrangements are in accord with its constitution, and that the Scriptures are its repository of information in respect to every department of its good work,—let us note what follows.

First,—It may not consign all preaching over to one or a few brethren, but must ever preserve and practise that liberty of service in this respect which in the primitive church was so largely owned of God. It would prove an evil day for the churches now contending for the faith once delivered to the saints in which they should restrict in favour of any one or more of their most gifted brethren the unspeakably precious privilege of holding forth the glad tidings of the love of God in Christ to the world. All have not, of course, gifts qualifying them for public preaching as the word is now understood, nor have all the gifts requisite to the doing of the work of an evangelist scripturally understood, but all—sisters included—have more or less the needed ability to tell and press to a reception among the kinsfolk and acquaintance the truth that saves the soul. At home from house to house, though not publicly, all may and ought to be holding forth the word of life. It was not alone by proclamation from apostolic lips that the evangel of Jesus spread at first, but also by the universal individual preaching of the brotherhood. The eighth chapter of Acts furnishes a fine example of this, as also of the manner in which God punishes his people for their remissness, brings good out of the evil counsel of the wicked, and effects, notwithstanding both his own most wise and generous purposes. The commission required the gospel to be proclaimed to every creature throughout the world; it required the proclamation to begin at Jerusalem, but neither to halt nor end there. Yet for a year there appears no movement beyond, even to the cantons of Judah. But while the number of the disciples was multiplied in Jerusalem greatly, the sword of persecution is unsheathed against them, and all the brethren are scattered abroad everywhere—the apostles only remaining in the city. Now however, and by this unlikely means, the tidings of salvation spread apace; for they that were scattered abroad were everywhere preaching the word. Philip, the table server, is found in Samaria preaching Christ to the citizens, and the people with accord gave heed to the words he spoke and, believing, were baptised.

both men and women. Now come the apostles to follow up the work, while Philip goes into the desert and finds even in such an out-of-the-way place a convert to the Messiah, in Queen Candace's prime minister; and this faithful deacon giving himself to this good work and preaching in every city is known after as "Philip the Evangelist." Leaving him we find that others were scarcely less honoured by the Master in the work to which by adversity he had apprenticed them. Acts eleventh reports that those who were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch. Till that city is reached where the one all-uniting name of Christian is received, the gospel is preached only to Jews; but here the disciples "spoke unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them, and a great multitude believed and turned unto the Lord." Thus did the church in Jerusalem become *the first missionary society*. "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch, who when he came and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord; for he was a good man and full of the Holy Spirit and of faith, and much people was added to the Lord."

Second,—The church may and ought to send forth its most choice men on evangelistic or missionary work. Let a congregation confine its gifts within its own circumference, and it will both restrict their development and use. Encase with a mummy a seed of corn that should be sown in mother earth under the wide canopy of heaven, and you may preserve it, but so long as you so preserve it, it can be of no use. Could the sun confine its rays within the limits of its orbit, the light, though all conserved, would all be lost while such conservation lasted. So with the church. Its light must be diffused, and that so as to shine upon that world of which it is the light. A seed in order to grow must be sown, and that in soil appropriate to its nature. Now all this argues for the sending forth of the more gifted brethren into the evangelistic field. Let those brethren confine themselves exclusively to one church or centre and the result will be, first, the dwarfing of their own powers and energies, and second, the restraining rather than the developing of those of the brethren generally. It cannot be otherwise. The younger and less experienced in the church, seeing little or no effort for the extension of the gospel put forth by those who are their examples, will feel little call to make any endeavours themselves. Or even under a better example, they cannot help feeling and arguing thus: "There are brethren Boanerges and Barnabas, the one a son of thunder and the other a son of consolation, always with us, ever ready to preach or teach, to rebuke or exhort, to warn or entreat, what need have we to do else than study to be quiet, while they study to speak? Were they out of the way we should feel called upon to stir up the gift that is in us; but while they are here ready to do what we cannot do so well, the best we can do is to leave it to them." We do not say this ought to be so, but that it is so, and that the proper remedy is to clear the ground by extending the field of usefulness. We say that the church to do this must make room, furnish occasion and so call forth its less developed gifts by sending forth its more efficient mem-

bers. And the doing of this does not imply the entire or permanent devotion of all the brethren so sent forth. It implies rather practice of such special visits or missions as that on which goodly Barnabas was sent. The mission may occupy a day, a month or a year; the case, not the principle must determine. As to other Apollos, or any other, he must come and go when he shall find convenient time.

But in addition to the general spontaneous making known of the gospel by the brethren in common, and in addition also to the custom of sending well equipped brethren on visiting tours, the church ought to support in constant campaign such "able minister as having, first by voluntary service, and second by such special service above indicated, secured the approval of the Master and the confidence of the church by the things God has wrought by them; now give themselves wholly to the work. In this way do we hope for such labourers as need not to be ashamed; not otherwise can we anticipate the rising of a truly New Testament evangelistic ministry. Such a ministry we must have if the honour is to be ours of making known the glorious gospel of the blessed God, and of establishing churches, and of confirming the disciples in primitive fashion. Evangelists must rise from the ranks—the ranks of the faithful of the devil. They must serve their apprenticeship in the church, not out of it. And their diploma and the seal of their ministry consist in the converts they have made, and the labours they have wrought. Such labourers are all worthy of their reward—worthy to be held in the reputation of the brotherhood, and surely worthy to be kept without care as to the supply of their daily need. Be it our prayer that the Lord would send such labourers into his harvest. Let us be the consistency ours to rely on his own manner of sending. Thus may and do we expect the ever-glorious work of the evangelization of our sin-cursed race to advance.—Ed.

### THE PROCLAMATION OF MERCY.

"Go ye into all the world,  
And proclaim the good news to the whole creation:  
He that believeth, and is immersed,\*  
Shall be saved;  
But he that believeth not,  
Shall be condemned?" †      Mark xvi. 15,

KIND READER,—These words were spoken to the eleven apostles by Jesus, the Son of God, just after he had died for our sins and risen again for our justification. Can you fail to see the *love* which is shown through them? Who but the blessed Jesus could have provided

\* "Baptism—that is dipping, immersing, from the Greek baptizo." PG. ENCYCLOPEDIA, p. 411.—"The original meaning of the word baptisma is immersion." CHALMERS ON ROM. vi. 4.

† So katakrino should be translated, and so the learned Bengel renders it. It occurs nineteen times in the Greek New Testament, and is seventeen times translated "condemn" in the Com. Version. "Damned" occurs as its translation in xiv. 23, and Mark xvi. 16, only. All must admit its modern appropriation to lasting punishment too strong for the former passage: nothing but a misnomer can retain it in the latter.



and news for a sinful world? Who but he ever manifested such a ge-hearted benevolence for mankind? See how he extends his id regards to every man of our race! Overlooking every distinction of colour, clime and nationality, he sends the good news to every individual capable of listening to the message. Opening his arms of rcy wide, he welcomes every returning sinner. You will observe, b, that the time when these words were uttered makes them words triumph, so that the love seen in them has in it all the extacy of umphant accomplishment. It is as if the great Speaker has said,—

“The dreadful work is done! The bitterness  
Of death is past. The cup of suffering drunk.  
I die no more! My Father is well-pleased  
With my propitiation for the whole  
World’s sins. Salvation free is now prepared;  
My heart’s intense desire at last fulfilled.  
Nothing remains but for the joyful news  
To be conveyed, and then the boon received.  
Unto my Father, I, indeed, ascend;  
For thus, alone, can your great joy be full.  
But ye my *Heralds* are! Haste, then; go forth  
To the remotest bounds of this lost world.  
In every place where is an ear to hear,  
There let there be a herald voice to tell  
The story of my love. Let all men know,  
That none can trifle with my sovereign word:  
Effect immediate it must needs produce;  
Accepted or rejected it must be.

Immediate *acceptation* shall consist  
In such a soul-subduing faith in me,  
And in my gospel, as shall forthwith bring  
The willing convert, lowly to submit  
To my benign authority and will,  
By an immersion in the yielding flood  
Of waters, into the three names, august,  
Of Father, Son, and Holy Spirit. This  
Shall be the appointed sign of acceptation.

Immediate *rejection* is the charge  
Laid to account of those who disbelieve;  
And, disbelieving, have no right, no will,  
No power, no way of entrance to my death.

Acceptance shall be crowned, without delay,  
With all the joy and power of my *salvation*.  
Rejection, *condemnation* shall receive.

Let this arousing issue of your work,  
To all alike be plainly pre-announced,  
That, so, just fear my waken up the soul  
Of every careless one to feel love’s power.

Take heed!—The joyful story of my cross,  
And of my kingly power to save first tell.  
Then hold forth the alternative, that each  
Accepts or else rejects the blessing sent.  
The *accepting* trust my word, and in this trust  
*Are then immersed into my name and death*.  
*Those who believe not, thus reject my love,*

And are on this account, forthwith condemned;  
Nor can the guilt escape till they return.

But let them tremble, lest receding far,  
And still receding, farther, lower, away,  
Their condemnation, just and unremoved,  
Becomes, by death, perpetual and complete,  
And Judgment stereotypes DAMNATION!"

On which side of this alternative, do you, dear reader, stand?  
Promptly accept salvation in Christ's way.

*Findochty, Banffshire.*

J. B. R.

## P o e t r y .

### THE LEPER.—BY WILLIS.

"Room for the leper! Room!" and as he came  
The cry passed on, "Room for the leper, Room":  
Sunrise was slanting on the city gates,  
Rosy and beautiful, and from the hills  
The early risen poor were coming in,  
Duly and cheerfully, to their toil, and up  
Rose the sharp hammer's clink and the far hum  
Of moving wheels and multitudes astir,  
And all that in a city murmur swells,  
Unheard but by the watcher's weary ear,  
Aching with night's dull silence, on the sick  
Hailing the welcome light, and winds that chase  
The death-like images of the dark away.

"Room for the leper!" and aside they stood,  
Matron and child and pitiless manhood—all  
Who met him on his way—and let him pass,  
And onward through the open gate he came,  
A leper, with the ashes on his brow,  
Sackcloth about his loins, and on his lip  
A covering, stepping painfully and slow,  
And with a difficult utterance, like one  
Whose heart is with an iron nerve put down,  
Crying, "Unclean! unclean!"

'T was now the depth  
Of the Judean summer, and the leaves,  
Whose shadow lay so still upon the path,  
Had budded on the clear and flashing eye  
Of Judah's loftiest noble. He was young  
And eminently beautiful, and life  
Mantled in eloquent fulness on his lip  
And sparkled in his glance, and in his mein  
There was a gracious pride, that every eye  
Followed with benisons—and this was he  
With the soft air of summer there had come  
A torpor on his frame, which not the speed  
Of his best barb, nor music, nor the blast

Of the bold huntsman's horn nor aught that stirs  
 The spirit to its bent might drive away ;  
 The blood beat not as wont within his veins ;  
 Dimness crept o'er his eye ; a drowsy sloth  
 Fettered his limbs like palsy, and his pate  
 With all its loftiness seemed struck with eld :  
 Even his voice was changed—a languid moan  
 Locking the place of the clear silver key ;  
 And brain and sense grew faint as if the light  
 And very air were steeped in sluggishness :  
 He strove with it awhile, as manhood will,  
 Ever too proud for weakness, till the rein  
 Slackened within his grasp, and in its poise  
 The arrow veered—like an aspen shook.  
 Day after day he lay as if in sleep ;  
 His skin grew dry and bloodless, and white scales  
 Circled with livid purple, covered him.

And then his nails grew black and fell away  
 From the dull flesh about them, and the lines  
 Deepened beneath the dark, unmoistened scales,  
 And from their edges grew the rank white hair.  
 —And Helon was a leper !

Day was breaking  
 When at the altar of the Temple stood  
 The holy priest of God. The incense lamp  
 Burned with a struggling light, and the low chant  
 Swelled through the hollow arches of the roof,  
 Like an articulate wail ; and there alone,  
 Wasted to ghastly thinness, Helon knelt.  
 The echoes of the melancholy strain  
 Died in the distant aisles, and he rose up,  
 Struggling with weakness, and bowed down his head  
 Unto the sprinkled ashes, and put off  
 His costly raiment for the leper's garb,  
 And with the sackcloth round him and his lip  
 Hid in a loathsome covering, stood still,  
 Waiting to hear his doom.

Depart ! depart O child !  
 Of Israel, from the temple of thy God,  
 For he hath smote thee with his chastening rod,  
 And to the desert wild,  
 From all thou lovest, away thy feet must flee.  
 That from thy plague, his people may be free.  
 Depart ! and come not near  
 The busy mart, the crowded city more,  
 Nor set thy feet on human threshold o'er ;  
 And stay thou not to hear  
 Voices that call thee in the way, and fly  
 From all who in the wilderness pass by.

Wet not thy burning lip,  
 In streams that to a human dwelling glide,  
 Nor rest thee where the covert fountains hide,  
 Nor kneel thee down to dip ;

The water where the pilgrim bends to drink,  
By desert well or river's grassy brink.

And pass not thou between  
The weary traveller and the cooling breeze ;  
And lie not down to sleep beneath the trees  
Where human tracks are seen ;  
Nor milk the goat that browseth on the plain,  
Nor pluck the standing corn or yellow grain.

And now depart ! and when  
Thine heart is heavy and thine eyes are dim,  
Lift up thine eyes beseechingly to Him,  
Who from the tribes of men  
Selected thee to feel the chastening rod ;  
Depart, O leper ! and forget not God.

And he went forth alone—not one of all  
The many whom he loved, nor she whose name  
Was woven in the fibres of his heart  
Breaking within him—now to come and speak  
Comfort unto him. Yea, he went his way,  
Sick and heart-broken, and alone to die ;  
For God hath cursed the leper !

It was noon,  
And Helon knelt beside a stagnant pool  
In the lone wilderness, and bathed his brow,  
Hot with the burning leprosy, and touched  
The loathsome water to his parched lips,  
Praying that he might be so blessed—to die ;  
Footsteps approached, and with no strength to flee,  
He drew his covering closer on his lip,  
Crying, "Unclean ! unclean !" and in the folds  
Of the coarse sackcloth shrinking up his face,  
He fell upon the earth till they should pass.

Nearer the stranger came, and bending o'er  
The leper's prostrate form, pronounced his name,  
"Helon," the voice was like the master tone  
Of a rich instrument—so strangely sweet,  
And the dull pulses of disease awoke,  
And for a moment beat beneath the hot,  
And leprous scales with a restoring thrill,  
"Helon, arise," and he forgot his curse,  
And rose and stood before him.

Love and awe  
Mingled in the regard of Helon's eye,  
As he beheld the stranger. He was not  
In costly raiment clad ; nor on His brow  
The symbol of a princely lineage wore ;  
No followers at His back, nor in His hand  
Buckler, or sword, or spear. Yet in his mien  
Command sat throned serene, and if He smiled,  
A kingly condescension graced his lips.  
The lion would have crouched to in his hair ;  
His garb was simple, and his sandals worn ;

His stature modelled with a perfect grace ;  
 His countenance the impress of a God,  
 Touched with the open innocence of a child ;  
 His eye was blue and calm, as is the sky  
 In the serenest moon ; His hair unshorn  
 Fell on his shoulders ; and his beard  
 The fulness of perfected manhood bore.  
 He looked on Helon earnestly awhile,  
 As if His heart was moved, and stooping down  
 He took a little water in His hand  
 And laid it on His brow and said,

“ Be cleansed,”

And, lo ! the scales fell from him and his blood  
 Coursed with delicious fulness through his veins,  
 And his dry paleness grew moist, and on his brow  
 The dewy softness of an infant stole  
 His leprosy was cleansed, and he fell down  
 Prostrate at Jesus' feet and worshipped him.

## Correspondence.

### A COROLLARY.\*

R. EDITOR.—While reading the ingenious article of J. B. R. in number it occurred to me, seeing that he had put it in the form proposition, that it might be of some service to truth to add to it, in order to develop more fully its teaching, the following Corollary, viz. :—

nr. 1. A principle of action being that which gives rise to actions an existence antecedent to and independent of such actions. It is, to take J. B. R.'s illustration, must exist before it can give to “ thanks,” “ obedience,” &c. It is noways dependent, as to existence, on these. It is as truly and really gratitude before as they are tendered. They are simply manifestations to finite beings of its existence, but they have no effect whatever as to that existence itself—they neither give nor take it away. Gratitude is a cause, these effects. But cause always implies pre-existence and independence in relation to effects ; if not, the effects could not be produced. So of gratitude. If it had not an existence antecedent to independent of “ thanks,” “ obedience,” &c., these could not be used.

nr. 2. As the principle of action itself, so also that of which it is a condition, i. e., as the principle of action has an existence antecedent and independent of the actions to which it gives rise, so also that of which it is the condition an existence antecedent to and independent of such actions. Suppose, for example, gratitude were a condition of health ; health would be enjoyed antecedently to and independently of “ thanks,” “ obedience,” &c. In this case health, as regards its existence, depends alone on gratitude, and no more on “ thanks,” “ obedience,” &c. than on pills or poison.

*say say for the benefit of some of your readers that a corollary is a proposition, though not expressly stated, in a foregoing one.*

The intelligent reader will perceive that the reasoning here employed is applicable (1) to *all* principles of action (in their relations to the actions to which they give rise); and (2) to all results of which principles of actions are conditions (in their relation to said conditions). Hence it follows, when applied to J. B. R.'s proposition, (1) that faith, as a principle of action, has an existence antecedent to and independent of "confession," "invocation," "baptism," actions of which it is the origin; (2) justification, which is obtained on condition of faith as a principle of action, is, as to the fact of its existence, dependent alone on this condition—faith, and no more on "confession," "invocation," "baptism," &c., than the rites of the Judaisers or the penances of the papist.

These conclusions legitimately follow from J. B. R.'s proposition. I might also have added that, according to the same proposition, when faith operates to the production of "invocation," "confession," &c., though not to that of baptism, justification is enjoyed. None of your readers will deny that if faith is *operative* it is *justifying*; but the operations or acts of faith are not the *causes* either of faith or of justification, but the *evidences* to finite minds of the *existence* of faith and of justification. He who understands this distinction can understand the line of thought contained in this paper. To some it may seem a little abstruse, but I assure the reader that he will be amply rewarded for the pains he may take in understanding it in the increasing clearness of view which it will afford regarding the great doctrines involved in the discussion; and that there may be no obstacle on the score of length, I leave it at present in this brief and elementary form.

## OBSERVATOR.

OBSERVATOR professes to "develop more fully the teaching" of J. B. R.'s article, but he really seeks to develop the very opposite. His corollaries are not real. They are mere metaphysical visions. A principle of action being that which gives rise to actions, has not an existence *independent* of such actions. It is dependent on them, for it is only in the production of them that it becomes what it is said to be. Corollary 1 being false, number 2 falls with it. To suppose *gratitude* as a principle of action without action, is absurd, and doubly so to affirm by way of conclusion that health, supposed to be conditional on gratitude as a principle of action, depends *alone* on gratitude, and no more on thanks, obedience, &c., than on pills or poison. Instead of the intelligent reader perceiving that the reasoning here employed is applicable to *all* principles of action, he will find it applicable to *none*. Hence it does *not* follow, in application to J. B. R.'s proposition, either (1) that faith as a principle of action has an existence antecedent to and *independent* of confession, invocation, baptism, &c.; or (2) that justification, which is obtained on faith as a principle of action, is dependent *alone* on faith, and no more on confession, &c., than on the rites of the Judaisers or the penance of the papists. So far from these conclusions following legitimately from J. B. R.'s proposition, it follows, as he himself says, that "enough has been advanced to demonstrate beyond all successful contradiction that the apostle Paul in discussing the question of justification by faith, considers faith as a principle of action, and *not* as an independent, isolated act of the mind." How Observator, with this paragraph and that numbered 4 in view, should have supposed he was developing

J. B. R.'s teaching, we do not know; and how he should mediate proceed to say "that according to the same proven! faith operates!! to the production!!! of invocation, cation is enjoyed," we conclude that he is as much corollaries as they are against J. B. R. Of course, none of will deny that *if* faith is operative it is justifying, but neither ever suppose the operations of faith to be the causes either justification; but still they may think them more than the finite minds of the existence of faith and justification; consider them means of reception, as well as means of ex- or after all Observer darkens rather than clears the -ED.

#### OFFENCES.—QUERY AND REPLY.

ROTHER MILNER,—Would you kindly answer the following the next number of your *Advocate*?

Two or three individual members who have rendered themselves obnoxious to a few other members of a church, would be justified in trying, by underhand machinations, to procure the removal of those individuals, although unable to bring against them a direct charge of breach of faith or discipline? and further, would they be justified, on such attempt proving abortive, in breaking up the church, with the full determination of uniting again immediately with some other church?

G. SCHEY.

Persons ought not to render themselves obnoxious to their brethren. They are required to "give none offence; neither to the Jews, nor to the Gentiles, nor to the church of God." But when any brethren have forgotten their duty in this respect, it is not good for them—returning evil for evil—for those who feel it to try, by underhand machinations, to procure their exclusion. Such machinations, underhand or otherwise, are unlawful means. And as to "seeking the exclusion" of brethren from the church, why the bare idea is an insult to the Spirit of Christ. It is very dreadful. Who that has the mind of Christ would seek to bring about such an end by such means? And this, moreover, with a view to bring against the supposed offenders "any direct charge of breach of faith or discipline," and failing this, to dissolve the church and form anew!!! The whole supposition is too out of consideration: it is an utter violation of Christian discipline.

#### THE LORD'S POOR.—QUERY AND REPLY.

ROTHER MILNER,—I would be very much obliged to you if, through the columns of your *Advocate*, give your views on the following questions:—

1. Is the member of the Christian Church justifiable in receiving parish relief at all? or,  
2. Is it the duty of the Christian Church to support its own poor by means of parish relief?

By answering the foregoing you will much oblige your affectionate brother in the Lord Jesus,  
*Wigan.* R. RICHARDSON.

The question as put is one of those on which we have no commandment. That the church is to relieve the Lord's poor is certain. But to this there are limits. 1 Tim. i. 16, intimates that the church is not to be charged unnecessarily, but that only the desolate are to be taken into the number of its dependents, and that a prior claim rests upon relatives according to the flesh. That a person who is acknowledged to have a legal claim on public funds, to which his brethren in the gospel contribute their quota, does wrong in availing himself of that claim, we cannot say; nor that the church does wrong in allowing him can we affirm. If, however, in so doing he were rendered really uncomfortable, or were prevented from fulfilling his duty to the Saviour, then the church should, of course, interfere.

Ed.

### Intelligence.

**THE CHURCH IN BERWICK.**—Brother William Lees has resigned the charge of the church in Berwick, and accepted of a call from brethren in Walsall, Staffordshire.—This notice has been sent us with a request for insertion. Thus we give it, inquiring, however, who gave Brother Lees the charge of the church in Berwick? If the Lord did so, how came he to accept a call from brethren in Walsall? To whom in the meantime has he resigned the charge? We opine that both assignation and resignation are without authority from the Head of the church, and that the congregation in Berwick ought to know better than to assign itself in charge contrary to the law of Christ.—Ed.

**THE CHURCH IN NICOLSON-STREET HALL, EDINBURGH.**—It may be interesting to our readers to know that a comfortable and central place of meeting, called St. Peter's Episcopal Chapel, in Roxburgh Place, capable of seating about seven hundred persons, has been purchased and let to the church in Nicolson-street Hall, and that entry will be obtained at Whitsuntide next.

**BAPTISMS.**—*Dundee.* A young man was last month added to the church in Barrack-street by baptism. *Banff.* Five believers were immersed in March, two from the vicinity of Portsoy, and two from Findochty. *Edinburgh.* Three young persons put on the Lord Jesus by baptism in Nicolson-street Hall last month. *Perth.* The church meeting in Methven-street received a believer into fellowship by immersion into Christ on Lord's-day March 11th. *Maryport.* Three young men gave themselves to the Saviour and his people by baptism a few weeks ago.



## ESSAY ON PRAYER.

*(Continued from p. 52.)*

ITION, is a branch of this subject, to which we must give all attention. The question is sometimes asked, what are authorised to *ask* for! Here there is, doubtless, much to ~~it~~—much error to remove from the minds of many in our

Many things are asked for which are not promised, and promises are pleaded which have long been fulfilled. Jews continue to pray for the coming of the Messiah, and kingdom. And how strange that some who believe Jesus is the Christ, that God hath made him both Lord Christ; that he is their King; and that they are citizens of kingdom—the kingdom of heaven, continue to pray kingdom come!”

And so of the Holy Spirit. There was a time when it was to pray for the Spirit—particularly so during the time out forty days)—which elapsed between the promise and fulfilment. (Compare John xiv. 16; xv. 26; xvi. 13-15; i. 4, 5; with Acts ii. 4, &c.) After this, from Acts ii. to xxii. we read not of any one praying, or exhorting others *any*, for the Spirit. The Church is “the Temple of the *Lord*,” and all who would participate in this heavenly gift be translated out of the world, or “kingdom of the *old*,” into the Church, or kingdom of the Redeemer. Or, as has been well said, “The mission of Jesus was to the *old*; that of the Spirit to the Church; and that of the Church to the world.” In the ancient scriptures we find certain promises or promises of the return of the Jews to Palestine; there is no prophecy of this kind unfulfilled. Indeed the old wall of partition between Jews and Gentiles has been removed. There is therefore now neither Jew nor Gentile. There is, no longer, any promise to the descendants of Abraham such. “There is no difference” between the richest *part* from Judaism, and the meanest African or Indian. All Christians are “children of God through the faith of Jesus:” through him, the blessing of Abraham has come on the *world*! Gal. iii. 14-29; Rom. x. 12, &c.

Paul frequently asks for the prayers of the brotherhood; Rom. xv. 30, &c.; 2 Cor. i. 8, &c.; Eph. vi. 18, &c.; 2 Th. iii. 1, &c. These may be regarded as examples to us; in using them, we must remember that we live not in the *old*, Vol. IV.—May, 1860.

age of miracles, or of inspiration; and therefore cannot of "the prayer of faith" of which we read, and which (as we shew presently shew) was an inspired prayer for the restoration of the sick. Yet may we, also, trust in God, believing that He does deliver, and will yet deliver when that will conduce to our good and to His glory. Rom. viii. 28; 2 Cor. i. 10, &c. Paul was a servant of the church—not of one congregation only, but he cared for all. He laboured more abundantly than all other labourers; and, therefore, his life was most valuable; and his imprisonments, &c., called forth the intercessions of the household of the faith, for his preservation here, or his deliverance there. Here then was a legitimate object of prayer, leading to the glory of God, in the salvation of men, enlightened and converted through his labours! Moreover, the Lord has promised to stand by him, and therefore the church can confidently plead that promise. Acts xxiii. 10-11.

Take this rule;—Whatever God has promised, ask in faith all else in submission to his will. There are certain things which we need a constant supply of, as our daily bread, life, health, &c.; and other things which we require under certain circumstances, as direction in difficulty; the capability to understand the will of God; the disposition to *do* the same; divine aid to profit by all we meet with in this probationary and educational state. Some have inquired, Why should we *ask* for such things, seeing that God has either promised to give them, or has given us the means of procuring them. We reply that it is enough that the *Giver* has told us to ask. We are not authorized to ask for such things, unless we use the appointed means, or put forth the needful effort,—*e.g.* Here is a man who has no more bread, or money to buy more than he requires for his next meal; (or the next day, or week) but he can procure more by labour. He prays for bread, and goes forth to labour for it—otherwise his prayer would be useless. He has health and strength to labour, but he is dependent upon God for the *continuance* of the same. Therefore he may *ask* God to sustain his health and strength; provided always that he studies the laws of health and conforms thereto. But it is said that every man who does so, has strength to labour; and obtains the bread for which he labours, whether he asks God for it or not, and that therefore such prayer is useless. We reply that no Christian can think and speak thus, seeing that the Christ has taught us to say, Give us day by day, our daily bread! To say that so plain a command

is not binding is to say—in effect—I am not a Christian; for “a Christian is he who believes what the Christ says and does what he commands.” Indeed when we speak of using the means, prayer is not to be excluded. Moreover; the requirement to ask, is as reasonable as it is scriptural. It is enjoined for our advantage. We do not expect to see loaves of bread falling down from the clouds. God gives us bread by giving as the means of procuring it; and for these means we are entirely dependent upon Him—*e. g.*—The air we breathe, and the frequent purification of the same; the water which springs out of the earth, and is showered down upon it; summer and winter; seed time and harvest, &c., &c. An employer engages to give a labourer so much bread or money to procure it, in return for so much labour; but, before giving him the same, he requires that servant to come to him, and *ask* for it. Both the employer and the employed think this quite reasonable; and thus practically justify the divine requirement: which indeed is far more reasonable than the human, for in that case a demand may be made: but who can demand of his Maker another shower of rain, another sight of the Sun, or another breath of wind to purify the atmosphere?

All Christians are children of God. And we, some of us, have children, dependent upon us for bread, which we require them to *ask* for—to say, *If you please*, &c. We require this for their benefit; although we should not, perhaps, starve one of them if he *refused* to ask. Neither does our heavenly Father suffer his prayerless creatures to starve. If therefore we object to ask, as well as to labour for bread; out of our own mouth shall we be condemned! Say not that although you conform to the custom of asking that you cannot see its reasonableness, seeing that almost every parent deems it reasonable, conducive to the advantage of his children, and an important part of their training; exerting, as it does, a happy influence upon their minds. It produces, and keeps alive, a sense of their dependence upon the parent, and their obligations to him; without which they would not love and obey, as it is so important they should do. It is, therefore, the benefit of the child which is the object of this requirement. The asking, calls forth the thanksgiving. The welfare of the children of God, now in a state of training, is promoted by the exercise of prayer and praise. We are even more dependent upon our heavenly Father, than our children are upon us. A word to the wise is enough! It is enough for every child of

God—for every Christian indeed, to know that God has Ask! say, *give us, day by day, our daily bread.*

Moreover, there is precisely the same reason why we ask for spiritual, as for temporal supplies. When we ask for bread, we expect to receive it in *the use* of the *appointed means* (We plant, and God makes to grow.) And just so do divine influences reach us through the appointed means. We do not, therefore, think to receive that from God, *directly* so as to receive the reception of which He has appointed the use of certain means; nor in any other way than that prescribed. That which gives the increase, by the influences of the sun, the rain, upon the seed sown in the earth, is clear to all. And this shews that it is just so in the propagation of truth. Truth is not destitute of germinating power; but preparation of the soil is required. As the ground must be brought into a right state by being moved, cleaned, watered, &c., so must the heart be prepared and kept:—kept with all diligence, as that of which are the issues of life! “He who receives the seed upon good ground, is he who hears the word, and understands; also bears fruit, &c.” Matt. xiii. 23; 1 Cor. iii. 6-9; 1 Cor. viii. 17, &c.

(To be Continued.)

### THE FAITH THAT JUSTIFIES.

HAVING in a previous article (p. 21) proved that the sinner is justified by faith *as a principle of action*, we shall now, in a sequel, present evidence *that it is unscriptural to attend to separate faith from those actions appointed for its exercise*

To ‘distinguish’ and to ‘separate’ are different things. You may distinguish between husband and wife, but about separating them—take care! You may distinguish, but not separate the sun from its light.

But let us open the New Testament.

Matt. viii. 10. Jesus marvelled at the Centurion’s faith. The faith of the Centurion was both *exercised* and *exhibited* in action—in the facts of ‘coming,’ ‘beseeching,’ ‘deprecating.’ Of this principle of action, in action, the Lord said, “I have not found so great faith, no not in Israel.”

Matt. ix. 2. Mark ii. 3-5. The friends of the palsied man exercised their faith in bringing the sufferer, and at considerable pains, breaking up the roof of the house to let him

where Jesus was. Jesus *saw* their faith: Yes, with his eyes. There it was! visible in its action.

**Matt. ix. 22.** Jesus said to the poor woman, who, having touched the hem of his garment and gained thereby healing virtue, was distressed at being discovered, "Daughter, be of good comfort, thy faith hath made thee whole." How did her faith make her whole? As a principle of action, antecedent to and independent of its action? Clearly not. But as exercised in the acts of coming behind Jesus, and touching the hem of his garment. Had a metaphysical sectarian been there he might have exclaimed, "O Woman, thou art a poor legalist, seeking deliverance from thine infirmity by the miserable 'works' of 'coming' and 'touching;' thou shouldst have been content with 'faith alone'!" The Lord recognised the potency of that believing touch, "Somebody hath touched me; for I perceive that virtue is gone out of me." Luke viii. 46.

**Mark x. 52.** Blind Bartimeus received his sight by faith. "And Jesus said unto him, Go thy way, thy faith hath made thee whole: and immediately he received his sight and followed Jesus in the way." The faith of Bartimeus obtained the blessing as a principle of action—coupled with action—exercised in action! *In faith* he began to cry and say, "Jesus, thou son of David, have mercy on me." *In faith*—when charged to hold his peace—"he cried so much the more a great deal." *In faith*—when called—"he cast away his garments, rose and came." *In faith*—when asked what he desired—he said "Lord, that I may receive my sight." In like manner may our faith speak and act!

**Luke xvii. 19.** The Samaritan leper, with his nine companions, was cleansed by faith. "Go thy way, thy faith hath made thee whole." How? Mark the answer! *In obeying the command to shew himself to the priest.* "And it came to pass, that as they went (or *in their going*) they were cleansed." All believed and were cleansed: one only was grateful and gained commendation. This one, by faith *in action* was cured—by gratitude *in action* was commended.

So far was the Lord himself from separating faith from its legitimate action that he emphatically conjoined the two, "He that believeth and is immersed shall be saved."

So far was the Apostle Peter from valuing the principle of action, apart from its action, that on the memorable Pentecost he did not once name the principle of faith, but simply called for the appointed acts of faith. He sought for the action of the

principle, and wasted not one breath on the principle antecedent to and independent of its action. 'Tis as if he had said, "Repent and be baptized on the name of Jesus—that's the way to exercise confidence in the Messiah—that's the way to be justified by faith."

And even the Apostle Paul was so far from ever dreaming of setting any value on faith as an abstract thing that he emblazons on the portals of his great Roman Epistle the declaration, that the whole object of the apostolic mission was, to bring "all nations to *the obedience of faith!* Yes! and,—which is more striking still, if possible—when he is in the very thickest of his battle with the Judaisers, opposing the principle of legalism might and main, when his argument required him to exhibit the *simplicity* and *graciousness* of the principle of faith, rather than its *activity*, he lets fall an expression which shews how essentially active it is, and that anything else he never thinks of or discusses—he reminds the Jews that *if they would be justified* they must "WALK IN THE STEPS of the faith of their father Abraham which he had being yet uncircumcised." Rom. iv. 12. So then Abraham's justifying faith was one which *walked!* and left *steps!!* behind it. An abstract 'principle of action' antecedent to and independent of its action would be a sorry *ghost* to walk in the steps of Abraham's faith!

May opposers soon preach the faith that once they destroyed.  
Dysart. J. E. R.

#### PASTORATE.—No. II.

WHEN we speak of the church of Christ as a flock or congregation, we speak in a figure—a true and apt figure to be sure, but nevertheless a figure. That is to say, we take a term usually applied to animals and apply it to men. We do this because both have some things in common, though not all things. We must not therefore force the figure by over application. We must not suppose that all that is predicable of a flock of sheep is affirmable of a congregation of men. Still the aptness of the figure will warrant our concluding for many points of similarity. So with other figurative appellations. The church is a body as well as a flock. "Now ye are the body of Christ and members in particular." This figure, like the other, suggests many precious and important lessons as to the true constitution of the Christian corporation. But the

the other also it is susceptible of being over ridden ; and though we learn from this simile something of the unity, dependence, sympathy and other characteristics of the body of Christ, yet were we to condescend to a too minute specification, and say of its members, as we can of those of the human frame, this is the mouth, these the hands, and those the feet, we should only shew our incapacity to deal with even the most familiar forms of analogical illustration.

But if the general idea of a flock suggests the conception of dependency—as we submitted last month—so the comparison of one body with its many members suggests the notion of sympathy, and that not only between the head and the body, but betwixt each member of the body. The consideration we wish here to suggest does not present itself, but very faintly at least, under the similitude of a flock. Sympathy is indeed strongly suggested as from the shepherd to the sheep, and in a less degree as from them to him, but only to a very modified extent between the individuals of the flock. But if we were to argue from this that members of the church of Christ are not expected to have any more anxious care one for another than this simile would suggest, the higher illustrations of the family bond, and the bodily compact, would at once destroy so fallacious an argument. It is necessary therefore to take these other inspired illustrations into the account, in order to arrive at a satisfactory conclusion, on the all-important subject of church oversight.

When then we find that the Christian church is delineated as not merely a flock needing the good Shepherd's care, but a family of many brethren and a body of many members, requiring all that sympathy which these relations import, we must enlarge and modify our views accordingly, if we desire to see in practice that superintendence which the nature of the case demands, and the teaching of scripture inculcates.

The position we assume therefore is this: *that every member of the body or family is to the extent of his or her position, gifts, and opportunity responsible for the exercise of the functions of oversight.* God has tempered the body together, so that "the members should have the same care one for another." This care one for another is what we do not see in a flock of sheep, but what we ought to see in every family circle, and what we do see in every human body, and what, by the reasoning of the apostle and the nature of the case, we ought to see in the church of the living God, and what we must see

if the members of the body of Christ are to fulfil the gracious functions of their divinely appointed relationship.

Care one for another among all the members of the body, according to proximity, ability and opportunity, must be admitted, recognised, enforced, and practised as a great and fundamental law of the Christian economy, before we can expect to see this question reduced to its primitive—its New Testament elements.

For the most part, however, it has been regarded in a far different aspect. We behold in modern doctrine and polity, either one bishop over many churches, or one bishop for each church, or at most two or three bishops for one church, but where shall we look for the distinct, conscientious, and practical recognition of the great principle, that each brother is his brother's keeper?

No marvel that it is so rare a sight to see the characters who could form such a presbytery as Paul's descriptions of qualifications would identify. Our most aged and experienced Christians have not had their senses exercised by reason of use. Those who 'ought to have commenced their apprenticeship in the "good work" when they entered the church, thirty or forty years ago, have been standing idle all the day; because, forsooth, no *man* hath hired them. They have waited for a human call or election, or *pay* to fulfil a divine and priceless service, to which God had called them by his grace! Thus, as in many other matters, has the doctrine of God been made of none effect through men's traditions.

But our hope is in God, that he will stir up the hearts of his people as the soul of one man, through the light of his truth which is breaking apace, to the duteous fulfilment of this most weighty work. Let the faithful in Christ Jesus see that their dear and gracious Lord has need of them for his body's sake, the church which he loved and gave himself for, and doubtless will they feel, and feeling, fulfil a responsibility too long lost to view.

That such is the need of the church, appears not only from the consideration of the various expressive terms denotive of its constitution, but also from the charges and admonitions tendered to the disciples in the apostolic letters. We have in them such injunctions to the brotherhood as are understandable only on the hypothesis, that we are "members one of another," and are expected by virtue of that relationship to exercise a sympathetic vigilance one towards another.



That similar language is employed to the whole of the faithful as is held towards those of their number, whose experience and gifts especially qualify them for oversight work, does not indeed take the work out of the hands of the latter, but shews that this particular department of Christian service, like every other branch of it, is a communion or fellowship, and as such is to be shared in by the entire household of faith.

Thus, for example, we have the verb *episcopeo*, both in Heb. ii. 15, and 1 Pet. v. 2. In the former passage it is addressed not to the elders or those who lead, as in the latter passage, but to all to whom the epistle was written. In the one passage, our translators have rendered it by the words "looking diligently," and in the other by the phrase, "taking the oversight." But in the original, the word is one and the same, and the work it prescribes cannot be said to differ. And even though the phraseology our translators have given us is very wide apart in sound, it is very near in sense; for to look diligently is neither more nor less than to take oversight. The word is certainly susceptible of an interesting variety of thought and expression, though it never loses the idea of *looking after*. As we may look after others to save them from danger, or to guide them in duty, or to instruct them in truth, or to subdue them to obedience, or to bring them to justice; so this word and its relatives prove that in one sense or other—in one way or other, the diligent looking after which it prescribes is binding on the whole body of the faithful. An *episcopos* is an overseer, an inspector, a superintendent, a visitant, a supervisor. By the related word *episkeptomai*, the Saviour speaks of being in prison and "visited." God is said to have "visited" and redeemed his people; the church at Jerusalem was told to "look out" seven men of reputed honesty; the apostles determined to "visit" the brethren, and the faithful are told that pure and undefiled religion before God, even the Father, is shewn in "visiting" the widow and fatherless in their affliction. And the work denoted by *episcopee* is rendered 'visitation,' whether in the sense of mercy or judgment, while once we have it "bishoprick," and once "the office of a bishop." Altogether, then, it is evident that every work of inspection is covered by these related terms, and that with respect to the overseeing of the church of Christ, the responsibility rests more or less on each individual member. To every one such must we apply—the words of the injunction "follow peace with all and holiness, without

which no man shall see the Lord; *looking diligently* let man fall from the grace of God; lest any root of bitterness spring up trouble you; lest there be any fornicator or profane person as Esau, who, for one morsel of meat, sold his birthright." This general overseeing one of another prescribed safe-guard against those dangers and troubles which the church is liable. It is, therefore, beyond the power of the church to seek another preventive. To do so, would be to hasten the evil she seeks to escape; and however it may seem the part of wisdom to throw the responsibility upon the shoulders of one or a few, doubtless those who have the wherewith to serve God acceptably will, with reverent and pious fear, accept for themselves, individually, that which is the care of the membership of the church, which her High Priest has thus so unequivocally laid upon them.—Ed.

#### MINISTER AND PEOPLE.

UNDER this popular arrangement of "Minister and People" are found what are denominated "vacant churches." When that a man is vacant, we mean that he is short of brains, or his brains are ill assorted. Not so, however, of vacant churches. These are societies of professing Christians, *minus* for the time a minister. When we ask, how is it sought to fill up this vacant place, we put a question into which there enter sundry calculations. In one instance, the size of the chapel—is it in a village or in a town? Are the hearers rich or poor—what kind of talent will the salary command? An able man must be ably paid: the eloquent orator will command a high price: money will control the market. What "poor church" however strong its claims or promising its prospects, would obtain the services of an Apollos? What rich church would be so respectable would put up with the preachings of a saint who so often blunders with his grammar? Thus it happens oft: a Reverend man is very useful in a country place; a hundred and twenty pounds per year he has to meet necessities; enough, but none to spare. In a country town is a vacant church; and here they give two hundred pounds. It is voted that our friend be invited there. The offer is taken; USEFULNESS, with one hundred and twenty pounds per year, is forfeited: SPIRITUAL STARVATION starched up with aristocratical pomp, the larger salary, is accepted. And yet eloquent discourses delivered concerning "filthy lucre"! Very seldom is God calling from a higher salary to a lower one.

It might be supposed that the evils attendant upon the world's system would be so palpable and notorious, that the people would exclaim against them. But as it is in the church of Rome, so in the various Protestant denominations, the people wish to have their priests, who may do duty on their behalf, and be a sort of protection to them. In his *Errors of Romanism*, Whately well observes, "The truth is, mankind have an innate propensity to other errors."

endeavouring to serve God by proxy; to commit to some dis-  
 er of men the care of their religious concerns, in the same  
 as they confide the care of their bodily health to the physi-  
 cian, and the care of their legal transactions to the lawyer; deeming it suf-  
 ficient to follow implicitly their directions, without attempting them-  
 selves to become acquainted with the *mysteries* of medicine or of law.

These corruptions crept in one by one; originating for  
 part with an ignorant and depraved *people*, but connived at,  
 and consecrated, and successively established by a debased and  
 narrow-minded ministry." "Up, make us gods," said the people to  
 Aaron, and Aaron made the calf at their request. And still the  
 will that divine arrangements be set aside—a pliable or a  
 ministry consents—and thus are corruptions in worship con-  
 sidered, cherished, consecrated, and established.

A measure of piety "for a minister" is reckoned to be of a  
 standard from that which passes for "the people." He is  
 bound by the scriptures: HE is to abstain from following any business,  
 and there were something of necessity degrading in the pur-  
 chase: he is to walk, to talk, to clothe himself, to look sad or  
 —ALL PROFESSIONALLY: he is not to forget that he is beyond  
 the reach of all common mortals; that he is "a minister." Now the  
 difference might not be so apparent and deplorable, were there not  
 the side: but the inevitable consequence is this, that the people  
 are contented with a *lower* scale of piety. They live as though igno-  
 rance came them. Boasting of no qualifications for teaching or for  
 good, they pay so much quarterly that their minister may do

They act as though the Judge of all would make allowance  
 for laziness and evil doings, on the ground that they have so  
 to do with this world's affairs. "It would be different," they  
 say, "if we had more time at our command." They forget that he  
 whose small possessions gives nothing and benefits nobody, would  
 be as greedy and as Godless if his possessions were multiplied  
 tenfold. They forget that he who squanders away the one hour a  
 day *has* at his command, would be just as careless if that one were  
 multiplied by ten.

The existence of a professional staff of clericals has created and  
 bred a mania of sermon—hearing. How disappointed would  
 the people be, were they sent away some day without a Sermon!  
 They take but little interest in the singing; the reading of a chapter  
 is dull and prosy: while the minister, with closed eyes, is  
 reading; they take the opportunity of looking round, of seeing who  
 is in the galleries and who below: they have come to hear the  
 sermon; that's their mission; and this is the way they worship God!  
 The sermon must hang upon a text: this text must be ingeniously  
 divided into parts: about half a dozen quotations from Scripture may  
 be used in the whole discourse; not more than that, for more would  
 be dry: there should be a garnishing with pretty words and  
 phrases; "felicity" will sound better than "happiness," and "the  
 principle" than "life;"—glitter and show are the accepted  
 qualities for solidity and substance. John Foster tells us of his  
 seeing a late Reverend Doctor, who used to wear several beautiful  
 rings on his fingers. We could perceive," he writes, "that the sermon  
 was good, and that the man looked respectable enough: but our per-  
 ception reverted every instant to the rings, and those nice

gesticulations of the hand by which they were made to speak agreeably in the sunshine."

Without a little sparkle in the sunshine the people cannot partake of the sunshine.  
Birmingham.

(To be Continued.)

### EPISTLE TO THE HEBREWS.—No. II.—CH. III. v

BRETHREN,—holy brethren, partakers of the high, the heavenly calling; consider, (look, or think upon) Jesus! On earth the apostle of the Father: in heaven as the High Priest. The High Priest of our profession, or, whom we have confessed.\* Consider *Jesus the Christ*. Paul came to the conclusion to make nothing among men, save Jesus the Christ, and him crucified; all that he said and wrote, this was never lost sight of—never of. How intently must Paul have looked upon Jesus before coming to such a conclusion!

"Christ and his cross were all his theme," (rather, *always* theme). He looked into the prophecies concerning the Messiah tentatively and honestly considering whether they were really fulfilled in Jesus, the Nazarene, whom he once persecuted. And that the Gentiles had assembled tumultuously; that the people of Israel had meditated a vain thing: that kings and rulers had counsel and set themselves against *Jesus* (the anointed *i.e.* the Ps. ii.) He (*Jesus*) was despised and rejected of men—a man of sorrows, &c. And Paul looked back beyond his cross to his *ship*; his life of humiliation, labour and suffering; and in *Paul* was a follower of Jesus. Jesus taught publicly and from house to house, and so did Paul. Jesus passed from place to place, good Shepherd, having a care for all. And Paul could truly say he cared for all the congregations. Paul considered Jesus, tentatively so; and he exhorts us to do likewise. He had no fellowship with him; and longed to be more entirely conformed to him in all things—in his sufferings not excepted. (And so that Paul was crucified, as Jesus was). After attentively considering Jesus, he was content to suffer the loss of all things to gain that he might be found in him—that he might know him, as power of his resurrection, and the *fellowship of his sufferings*; made conformable to his death; if by any means he might attain the resurrection from (among) the dead: (lit. out of, or "from the dead") Phil. iii. 7-11. Jesus was the apostle of the Father; Paul an apostle of Jesus. What greater honour could he have? And how important was it that he should consider the great apostle who, in this and in all things, has the pre-eminence! Paul was honoured before he was a christian. (Phil. iii. 5, 6.) These he despised, and others prized them, and honoured those who rejected them; but to be an apostle of Jesus he now deemed more honourable than those; incomparably so. "We preach a crucified Messiah to Jews, a stumbling-block; to Greeks, foolishness; but unto the world, whether Jews or Greeks, the Christ is the wisdom of God, as

\* "The Apostle and High-Priest whom we confessed as ours when we were first converts to the Christian religion.—BARNES.

God." Jesus, and him crucified, must still be our theme, the word we proclaim will not be that which is the power of death and dying; not losing sight of the cross ourselves, if we wish to win souls. He was lifted up in order to draw all men to himself; and we must be careful, by all means, not to hide it from the world.

We must look from the cross to the throne; from the sacrifice to the offering; from the Offerer; from the Apostle-Messiahship, to the Priesthood. Let us still be often at the tomb and the mount of ascension: but here let us "stand, and go into heaven!" Consider Jesus pleading! Behold him at his side! Remember that he is a merciful and faithful High-priest, who can be touched with the feelings of our infirmities, and tried in all respects as we are. And having become our propitiator, we may "come with boldness to the throne of grace, in order to receive mercy, and favour to help us in times of need." "A merciful High-priest," indeed; who can bear with the ignorant, such as are out of the way; "for in that he has suffered, and been tried; he is able to succour such as are tried." His priesthood is unchangeable; "therefore he is for ever able to save all who come to God by him." We were once far from God, and far also from the only Saviour, the one Mediator! "Without hope, and without God." But having been brought near, by the blood of Christ, we have become fellow-citizens with the saints, and of the household of God! Therefore, "let us hold fast our confession; lest there be in any one of us an evil heart of unbelief, leading us from the living God." Sin is deceitful and heart-hardening. It is therefore dangerous to take one step in the wrong; and even to stand still. We are exhorted to "watch and be sober, lest we enter into temptation;" lest we be overcome of evil. And, let us keep in view the perfect, the sinless example of Christ. Let us have the same mind which was in him who was meek and lowly in heart. Thus let us "consider the Apostle and High-priest whom we have confessed;" be ever ready to confess him before men; rejoicing in the assurance that he will confess us before the Father in heaven. Matt. x. 28-33.

#### APOSTOLIC EXHORTATIONS.

*And, let us love one another, for love is of God." 1 John*

God loves, and therefore he loves. In exhibiting his love he has loved himself. We sometimes say of a person who, in an unguarded moment, has thrown off restraint, and shewn some hitherto unsuspected but potent passion, "Well, he has shewn what he is." So the fulness of the times, God manifested his love towards the world, sending his only-begotten Son into the world, that we might know him; he shewed what he is—he proved himself the very love; he demonstrated the sum of his character in the one word most sweet and ever precious—LOVE. Therefore because God is love, that love is said to be of God, and because love is of him, that we who know God, and are born

of God, are exhorted to love one another. Such is the apostle's argument, "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God."

But we cannot love without a reason any more than we can love without an object. The reason, it is true, may be logically and otherwise inadequate, as the object may be morally and otherwise undeserving. But in every case of love, there is some reason or some object real or supposed.

Why then should we love one another? What reason is there for our so doing? To this it may be replied, it is enough that we are enjoined by the apostle so to do—it is sufficient that we have the example of our heavenly Father. True. The injunction is enough to all who have confidence that God commands nothing but what is right. It must be ever pleasing to the divine parent to find such faith as says, "Father, I do not know why thou hast commanded this, but I have all confidence that thy commandment is holy, just, and good, and therefore will I seek with all my heart to obey thee." Yet it is ever strengthening to faith, to discover good reasons for the command, and therefore when they are suggested to us, let us by all means weigh them.

You will not be astonished then when we suggest that we ought to love one another, on account of our divine relationship. Even nature teaches us this. To be without natural affection is a great reproach. The claims of kindness upon the heart's emotions are of the closest and most sacred character. If so in respect to the flesh, much more so in regard to the Spirit. If we love one another because of a common earthly parentage, still more should our hearts be knit together in love, in view of a common heavenly birth. Our love to the parent, indeed, rises or falls with our love to the children; and so the apostle puts it, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Here then we have a general answer to the objection, that we must see something lovely or loveable in an object before we can love it. There is in this chiefest of all relationships, that which natively draws forth the truest affections of the soul. Thus it is, that the very name of brother evokes the emotion from the heart.

But our attainments is a further reason for our love one to another. We have all, by grace, reached a certain degree of Christian knowledge and excellence; none of us without difficulty, all of us more or less by kindly aid. We have not all the same amount of knowledge, as we have not all the same experience. Though all partakers of the grace of God in Christ, we have not alike the same amount or variety of graces. But whatever be the extent of these particular diversities, the thought that we have attained at all is a fit occasion of Christian love. We all can, and ought, to say with the apostle that we love each other, "for the truth's sake which dwelleth in us." It may be, that those of us in whom the truth dwells most largely, fully, and constantly, have not had so hard an experience in reaching to that whereto we have attained, as that under which those somewhat behind have laboured, and therefore, whether in much or little comparatively, the fact itself is good reason why every one who has received the truth in the love of it, should love right heartily all in whom it dwells.

rather, we would have you consider that our very deficiencies are the true and proper cause for the forth-going of our brotherly love; the most efficient of us is greatly deficient. Not one of us; in many things we offend all and come short. This it well becomes us to be "tender-hearted, forgiving one another even as God, for Christ's sake, hath forgiven us." This, of course, is a different phase of Christian love from that previously mentioned; but this is only an additional reason why it should not be overlooked. We cannot, of course, love one another in the same manner in view of unconquered defects and occasional faults; we must and ought to behold with the eye of pity, and sympathize with a compassionate regard. We do therefore say, that our weaknesses and short-comings afford legitimate scope among us for a cherishing and exhibition of that love which covers the multitude of sins, and which, Jesus-like, has compassion on the ignorant and those who are out of the way.

Similar reasons, that our defects of character afford a theatre for the display of love in this its most heaven-like aspect, so that the love of a brother constitutes a worthy ground of kindly attachment. We do not say that a poor brother should be loved more than a rich brother—of which there is not much danger—but we do say that poverty is a reason why the love of the brotherhood should be shown him in peculiar manifestations of kindness. Poverty is a reason why the brother of low degree should be loved less, and he should have such tokens of love as the brother of high degree could not be offered. In loving one another, therefore, let us forget the question—"Whoso hath this world's goods and his brother have need, and shutteth up his bowels from him, shall he have the love of God in him?"

Our way, therefore, 'Beloved let us love one another.'—ED.

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## LETTERS TO THE PEOPLE.

### No. 17.

1.—Thousands of you are scandalised at the constant and unceasing cry of Give, give, give! The ecclesiasticism of the day is to act on the maxim, Money is the principal thing; therefore, let all thy getting, get money. It is the first and the last of the modern Churchism. Is the gospel to be preached?—get money. Is a meeting-place wanted?—get money. Is the word to be fulfilled?—get money. Is any work proposed?—get money. And not only so—get it by any means, and by any quarter; by collectors, by paid agents, public meetings, bazaars, sermons, door plates, fancy fairs, raffles, concerts, soirees, balls, teas, summons, police, military, donations, subscriptions, from old and young, the living, the dying, and the dead, the rich and unconverted, saints and sinners, the King's enemies, and the King's friends. It matters little whom or how—get money. It justifies the means; the object is good. This Protestantism is a *Popery with Popery*, and the indulgence is so useful a crime that *no rebuke from pope, prelate, priest or presbyter. who know no better, pass on and are punished, or shake*

the head saying, "Aha! aha! if that be Christianity, the better; none of your grace and gospel for us." In preacher chooses text and misapplies the words—"Freely received, freely give." That which was truly spoken by the to his chosen witnesses is not true in the lips of the modern. For what the Redeemer called free was really gratis; that which His apostles had received without charge they were munificent for nothing. And they did it. Their own honor, Master's glory, and the success of His cause and Gospel, all on their so doing. Therefore have the first preachers to this time this honorable mention—"That for the namesake they went forth taking nothing of the Gentiles." They took nothing from those who had not given themselves to Christ; in truth said—"We seek not yours but you." According to the witness the hearers of the glad tidings first gave themselves unto and unto his people, and then besought the reception of tributions. Before Lydia could prevail on the apostles to accept of hospitality she had to argue—"If you have judged me to be to the Lord come into my house and abide." But who are licensed clergy can adopt the words of Paul to his converts, "Ye remember brethren our labours and travail, for labouring and day, because we would not be chargeable unto any of you preached unto you the Gospel of God." Christian readers, revere the honour of the Saviour and his cause, be no part of a system so utterly repugnant to the Divine and gracious Gospel, and example of Christ. And you, unconverted readers, not driven from discipleship to the Lord Messiah by the aspect of a false and unscriptural policy. Take the Scriptures in your hands, and act as they direct.

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No. 18.

FELLOW COUNTRYMEN,—The distinction of "clergy and Popish." The word "clergy" means "heritage," and in scriptural meaning, all God's people are his clergy—his inheritance. The seniors, elders, pastors, bishops, or overseers, are enjoined to the oversight of the flock in their midst, not by constraint, but willingly; not for dishonourable gain, but of a ready mind; not over the heritage—clergy,—but simply as examples to the flock. Here Peter points out the flock as the clergy, and urges the oversight upon the seniors, warning them not to assume the oversight, but simply to set a proper example. The truth is, the Lord is the only "lord bishop" in the whole Church of the living God. He gave himself for it, that he might purchase it, not to thieves and robbers, usurpers and tyrants, but to Himself. In it He has an inheritance—it is His own peculiar treasure; and as, by the Church is His heritage, so every member of it—every one who has received Him, has become joint partaker of the inheritance sanctified. The Messiah finds His inheritance in His Church, and the members of the Church find their inheritance in Christ their head. This is the long and short of the New Testament doctrine of heritage or clergy. It denotes the joint-participation instituted by the grace of God between Christ and His people. No other than a convert to the Messiah has any part or lot in the



l or law can no more make men God's clergy than it can rld. Men-made clergy are mere human creations—the rights and liberties divine of the people of God. The ' means "people" and when used in contrast with "clergy" "common people." But none of God's people are in ommon," they are alike the purchased people, the heritage . Only the unconverted, whose hearts have not been the faith—who have not purified their souls in obeying -only such as God has not thus cleansed, are common or All the people of God, therefore, are the clergy of Christ. brases—the christian clergy, and the christian people— l extent. He who is not of the one is not of the other, rsa. But, while any attentive reader of the New Testa- see this, the student of history knows that as the apostacy as the apostolic predictions proceeded to fulfilment, that itching ears would heap up to themselves teachers, and humanly-elected teachers would teach perverse things, he fold, devouring the flock like ravenous wolves; that m "clergy" was arrogated by the usurping caste to them- le the word "laity" was given indiscriminately to the lace, converted and unconverted alike. In this perverted , no christian should either receive or give the name an or layman. The crown rights of Christ, and the his people are together compromised by the unlawful, , unchristian distinction.

/h.

T. H. M.

## TEN MINUTES' CHAT WITH MARTHA.

ld the children of a king go mourning all their days? " it's very well, Caroline, to ask me the question, but that ove the cause of sadness. I am sure that often, neither he present life nor the future, do I feel any settled confi-

rry to hear you say so Martha. I thought you were a be-

es, I hope I am, but you know with a family there is so ty. There is James, poor boy, I'm afraid he won't suc- iness, and Kate is not very comfortable in her situation; re so many other things to perplex."

bt you have many causes of anxiety, but you have not to alone. 'Cast thy burden upon the Lord and he shall sus- 'Casting all your care upon Him *for he careth for you.*'" it is very difficult Caroline."

ear, if you are not willing to take God at his word. I'm . you carry your burden to our Father in heaven by prayer, content to leave it with Him, but you take it up again, all and heavy as it may be, and still journey on sighing weight."

s what you say is true. I think there is nothing that will port in time of trial as feeling *certain* of our acceptance for if we are His what shall harm us? I however have at that: few ever do, I believe. I often read over that ymn,

'Tis a point I long to know,  
 Oft it causes anxious thought,  
 Do I love the Lord or no,  
 Am I his or am I not.'

You see there is some comfort in knowing that other Christians felt the same as I do."

"You make then the feelings of others the criterion of your state, instead of testing it by God's word! Such a plan will not prove a fertile hot-bed on which doubt and despondency will not be. It is not God's will that you go mourning, and sighing, and bow down your head like a bulrush. 'Rejoice in the Lord' is his command. The road to heaven is not so hidden by mist that you should doubt whether you are walking in it."

"That may be in a sense; but how is it that so many good and pious men doubt and fear constantly?"

"I do not presume to account for their doubts; but I can find a reason for them in the Bible; and you know our faith must be based on its testimony and not on feelings. Those who do otherwise are always *hoping for* and never *having* salvation. They never go further than *hoping* they are of the saved; with them it would be a presumption to *believe* they are. The Apostle John did not so. He says "*now are we the sons of God.*" God's promises are not doubtful, Martha."

"I see that clearly, but how am I to know that these privileges are mine?"

"By just doing as those believers did to whom the Apostle wrote. Having believed with the heart, confess with the mouth, and be immersed into the name of Christ, and continue steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers. Think of Christ's love to you? let your life be a constant effort to obey Him; and you will have no time to look after doubts and fears. This will bring to you the *joy* of believing, and the *peace* that passeth understanding."

"Your thoughts are very different from mine, Caroline. I've never been looking for some internal evidence, some inward testimony of adoption. The perplexities of temporal things would be of very little weight, could I but find my title clear to mansions in the skies."

"Look for it in God's word, dear Martha. You will never find it satisfactorily in your experience."

*Birmingham.*

JULIA J. CH

## P o e t r y .

### THE SECOND PSALM.

*Psalmist.*—Why do the nations of the earth  
 In tumult gather round?  
 And why are peoples muttering  
 A discontented sound?

The kings of earth stand forth opposed,  
 And plots the prince's lay,  
 Against JEHOVAH and his CHRIST;  
 While thus they proudly say:—

*Enemies.*—The bands of reverence and of love,  
Let us asunder break ;  
And cast away the cords of truth,  
Which us would captive take.

*Psalmist.*—But he that sits in heaven shall laugh,  
The SOVEREIGN shall deride !  
Then shall he speak to them in wrath,  
And sore confound their pride.

*Father.*—But, as for me, my chosen one  
I have anointed King  
On Zion, my most holy mount :—  
To him your tribute bring !

*Son.*—The high decree I will declare,—  
JEHOVAH said to me :—  
Thou art my SON, this is the day  
I have begotten thee.

‘ Ask thou from me, and I will give  
Thee, nations as thine own  
Inheritance ; thou shalt possess  
The earth from zone to zone.

‘ With iron sceptre, thou shalt smite  
All those opposing found ;  
And break them, as the potter’s ware  
Is dashed upon the ground.

*Psalmist.*—Be wise now, therefore, O ye kings !  
Earth’s judges ! warning take !  
With fear JEHOVAH serve ; with awe  
Your exultation make.

Kiss ye the SON, lest in his wrath  
Ye perish by the way ;  
Because his anger soon consumes :  
Bless’d all who on him stay !

J. B. R.

## Correspondence.

### THE FIGHT OF FAITH.—QUERY AND REPLY.

DEAR SIR,—Will you please oblige us by giving your views through  
*Christian Advocate* upon the 7th chapter and 24th verse of  
Rom. Was it the remains of indwelling corruption that made  
him exclaim, “O wretched man that I am.” Is such feeling, con-  
sistent with a living principle of grace, or had he attained to sinless  
perfection ? Please say, and oblige  
yours truly,  
London, 12th April, 1860.

JOHN WATT.

We have Paul’s word for it that he had not attained to sinless  
perfection, when he says in Phil. iii. 12, “Not as though I had  
attained, either were already perfect.” And again, when in the con-  
text of the passage, on which the query is presented, “I know that  
in me—that in my flesh dwelleth no good thing.” Such feeling

so far from being inconsistent with a living principle of grace, experienced by every subject of the true grace of God. That is to every Christian feels, that though on conversion, sin lost the man and no longer holds the dominion, yet, it nevertheless, as a later seeks to regain its former ascendancy, and hence the need of able to say with Paul, "I keep my body under." The word in vii. 24, and in Rev. iii. 17, rendered "wretched," denotes affliction arising from severe bodily effort; not wretchedness in the sense of condemnation.—Ed.

### CHURCH ORDER.—QUERY AND REPLY.

DEAR BROTHER.—There is, you know, a great tendency in us to select one or more of the institutions of Heaven, and more importance to these than to others of equal importance. that when this is done, *loss* must follow to us, whether as individuals or churches. May I ask—Do I attach too much importance to v. 23, 24, when I assert this passage *ought to* be read at the opening of every Christian assembly, and the brethren required to act upon it before the breaking of the loaf? *I think that this* truly be a means of grace; that a vast amount of *heart-burnings, bitterness, separation* and apostacy would be prevented; and that the *positive spirit and practice* "of forgiveness," would be once more restored to the church, and again we would hear those around saying, "Behold how they love one another." Is it wise for *the brethren* to allow those who have separated, to pass two years before reconciliation be sought? Yours, in christian love,

Maidstone, April 9, 1860.

THOS. COPELAND

The reading of the above, or any other passage, with utmost regularity, would add nothing to its power to induce spirit and practice of forgiveness. The passage is in its right place to be read and applied as occasion requires. It is very unwise to allow any time to elapse before seeking to reach those who may have become estranged. There cannot be two opinions as to this.—Ed.

### Intelligence.

BAPTISMS.—*Bond-street, Birmingham.* November 6th, 1860, and March 11th, 1860, inclusive, sixty-two. *Pathhead, Fife.* By Rotherham reports one immersed on March 28th, and two on April 19th, with others inquiring, the result of his continued labors at *Dalkeith.* Two believing women put on the Lord Jesus in baptism before many witnesses, on Lord's Day evening, 22nd April. The brethren hope others "almost persuaded" will shortly be added at *Edinburgh.* Two believers were baptised last month in New Street Hall. *Dundee.* A young man was immersed first week in April, in Hammerman's Hall, and added to the church there.

## THE JUDGMENT OF THE JUSTIFIED.

So one can expect otherwise than that the word of God should intimate the bringing of the ungodly to judgment. It is to be looked for that that volume which reveals the righteous judgment of God should announce the retributive display of his wrath against all the ungodliness and unrighteousness of men. But the Bible does more than this: it intimates the judgment not only of the wicked, but of the righteous as well. It proclaims in solemn and unmistakeable simplicity that God shall judge the world." It heralds the advent of that day of wonders when the great white throne shall be seen and he who sits upon it, before whom shall be gathered small and great of every kindred, and nation, and generation that have been, that are and that shall be on earth, and when they shall be judged every one according to his works.

But this fact in itself does not touch the difficulty we have before us, and which suggests itself to many minds as somewhat almost amounting to a contradiction of the gospel of the grace of God. That God should judge the world, and that the righteous as well as the wicked should appear at the grand day is matter of almost natural expectancy. Indeed the mind inclines for rather than against the bringing of the whole world to judgment. It seems to be a necessity that all appear in the judgment of the great day; for if the wicked merit condemnation, the righteous require to be avenged. It is then equally in accordance with man's native sense of right and the whole tenor of predictive scripture that the apostle asks of the impenitent, "Thinkest thou this, O man that judgest those who do such things and doest the same, that thou shalt escape the wrath of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the kindness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render unto every man according to his deeds; to them who by patient continuance in doing seek for glory and honour and immortality, eternal life, but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of Jew first, and also of the Gentile."

Where then lies the difficulty? Simply in this: that who by the gospel are declared to be "justified from things" are nevertheless to be judged hereafter and every one "according to that he hath done, whether good or bad."

If already "forgiven all trespasses," how can they afterwards be judged every man according to his works?

Such is the question we have had presented for answer on more occasions than one.

In reply we admit unreservedly the intimation through scripture of the two-fold and apparently contradictory *first*, that the sins of the disciple of the Lord Jesus are fully and fully forgiven; yet, *second*, that he shall receive final award according as his work shall be. So far, in order to avoid the difficulty by even the most partial denial of either of these two facts, the one present and the other prospective, that we would wish rather to impress them with the utmost indelibility on the reader's mind; for this reason, that both are so unequivocally and repeatedly stated and urged in that word which shall judge at the last day, as leads us certainly to conclude that He says of himself, "I Yahveh search the heart, I try the reins: even to give every man according to his ways—according to the fruit of his doings," must have designed both to be engraved ineffaceably upon the heart.

On the one hand then we have such passages as Isa. 1. "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." Ezek. 18. 21, 22, "But if the wicked will turn from all his sins which he hath committed and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die for his transgressions that he hath committed they shall not be mentioned unto him." Ps. xxxii. 1, 2, "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity." Heb. 8. 17. "This is the covenant that I will make with them in those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more." Col. i. 13, 14, The Father "hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins."

John ii. 12, "I write unto you, little children, because ye are forgiven you for his name sake." Rom. viii. 31-34, shall we then say to these things? If God be for us, can he be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also give us all things? Who shall lay anything to the charge of God's elect? Will God who justifieth? Who is he that condemneth? Will Christ who died, yea rather, who is risen again, who is even at the right hand of God, who also intercedeth for us?"

These and many such declarations before us, it is altogether beyond dispute that the disciple of the Lord Messiah is fully pardoned. It is not possible indeed that we can take up the Bible and read attentively the promises and provisions of the glad tidings of God's favour and see that "the remission of sins that are past" is the extended privilege of all who have obeyed from the heart the doctrine which the apostles delivered. That is past and done, if God's word is to be credited. The believer in Jesus experiences "the blessedness of the man whose iniquities are forgiven, whose sins are covered, and to whom the Lord will not impute sin."

On the other hand a solemn array of prophetic scriptures declare that the Lord shall judge his people. Thus we read, Jer. iv. 10-12, "We shall all stand before the judgment seat; for it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God; so every one of us shall give account of himself to God." Jer. vi. 9, 10, "Wherefore we labour that whether present or absent we may be accepted of him; for we must all appear before the judgment-seat of Christ, that every one may receive his wages according to that he hath done, whether it be good or bad." Gal. vi. 4, 5, "Let every man fulfil his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden." Col. iii. 24, 25, "Of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ; that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." Rev. xxii. 12, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

That *in principle* then shall the judgment proceed, certain it is that *the saints* equally with the ungodly shall be

judged every man according to his works? How is it possible so to judge the pardoned soul that he shall receive for the things he hath done whether good or bad?

Manifestly thus. While the impenitent will be dealt with as an *unyielding rebel*, the believer will be treated as *having accepted the once offered mercy*. The former appears "*in his sins*." He has refused the atonement or covering for them graciously provided for him by God in Christ. He therefore bears his iniquities. He stands convicted of all his ungodly deeds and all his ungodly speeches, and he is driven away in his wickedness under hearing of the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But with those who have made a covenant with God by sacrifice, and who by the grace of God have continued faithful unto death, it is altogether different. They are "*found in Christ*." Having redemption through his blood, even the forgiveness of sins, their transgressions find no mention from the Judge. They are at his bar, but that only for acknowledgment, vindication, and reward. They are to be judged, it is true; but that not as rebels, but as faithful; not as foes, but as friends; not as aliens, but as children; not as panels, but as servants; not as criminals, but as expectants. And thus to every one shall be rendered impartially according as his work shall have been, and then will each faithful follower of the great Redeemer know how true were the apostle's words that he should not prove unmindful of their work of faith and labour of love and perseverance of hope during the time of the trial of their fidelity.

In a word, God will deal with men according to relationship and character. Those who, accepting his grace, have entered into covenant relationship with him, and during life have kept the word of the faithful witness, and have not denied his name, shall stand on that sublimest of all the days of sublimity in glorious separation from all who know not God and obey not the gospel; and thus separated by the Judge as a shepherd divideth his sheep from the goats, they shall be judged by having their cause avenged, their names confessed, and their reward bestowed. The judgment shall be to them no more than an adjudication. They shall be adjudged rather than judged. While the wicked suffer vengeance, they shall be avenged. Their sins all blotted out and unmentioned, their every act of fidelity shall be recompensed by a reward infinitely more than they could ever claim or expect. But yet in every



ce the reward shall be according to work done, to service rendered, and it is thus plain, that one whose service has not so long, so pure, so disinterested, so devoted, so zealous, helpful, or so self-sacrificed, as that of another in equal instances shall not receive a reward so great, and thus "every man have rejoicing in himself alone, and not in another."

Chief practical considerations deducible from this subject are these two; *first*, the inestimable importance of being found faithful; and, *second*, the wisdom of persevering in faithfulness to the Saviour from the hour of submission to that of

the rejector of the Messiah there is nothing but "a careful looking for of judgment, and of fiery indignation, which shall devour the adversaries. He who despised Moses and disobeyed his voice, and was not obedient to the law, shall be punished without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall be he thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified, but who hath despised him, and done despite to the Spirit of Grace." How much sorer we cannot tell, but the certainty of divine reprobation and punishment—the judgment of God in its ultimate and most terrible aspect is pre-announced as the future portion of the despiser of his grace. No marvel, then that those who chose the better part and suffered the loss of all things for him on earth, for the excellency of the knowledge of Jesus, the Lord, that he might be found in him, not trusting in his own righteousness, which was of the law, but the righteousness of God, which is by the faith of Jesus. Reader, make this your early your immediate choice.

When this choice once made—the Saviour received by faith, confession, and submission, be it yours daily to hear him, as he encouragingly says, "Hold fast till I come." "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will set his name before my Father, and before his angels."

T. H. M.

## ESSAY ON PRAYER.

(Continued from p. 84.)

WHAT should we, and what should we not ask for? In pursuing this inquiry, let us endeavour to realize the solemnity and importance of the exercise, esteeming it an invaluable privilege, and rejoicing in the condescension of our heavenly

Father in permitting us to cast our burthens upon Him—the Omnipotent! One description of the godly is that they draw near to God; and of the ungodly that they restrain prayer before God, and cast off his fear:

Perhaps we all receive more which we do not, than what we do *ask* for. Let us see to it that we are not, therefore, less thankful. Let us not fail to give thanks for that which we may have neglected to ask. There are some things which we place within the reach of our children, desiring them to *take* them. And thus does our heavenly Father. The *gift of forgiveness* is placed at the entrance into the church; and the believing penitent sinner is directed to *take* it, freely so. And not, as some say, to *ask*, *i.e.* to pray for it. As under the old Institution the laver was placed "between the Tabernacle and the Altar" (say Talmudists, "*between* the porch and the altar—near the entrance"—see Exod. xxx. 18.) So under the new and better Institution "the bath of the new birth" is placed *between* the sinner and the mercy seat. Hence the order in Acts ii. 37-47,—conviction, repentance, baptism, pardon, the Holy Spirit, entrance into the church, the fellowship, *prayer, joy, praise, salvation!*

That Saul, afterwards called Paul, needed forgiveness is quite clear. Mark *how, when, and where* he received the gift, and you will find that all others have attained to the enjoyment of the same blessing in the same way. He was called to "arise and be baptised, and wash away his sins, calling upon the name of the Lord." He found the blessing at the *threshold* of the house, or family of God. Jesus did not tell him to pray for pardon, nor did Ananias, or any one else. Neither did Paul tell any sinner to do so. If the reader doubts this, let him search for an example; not under the old, but under the new Institution; *i.e.* from Acts i. to Rev. xii. Peter said, "Repent and be baptized *upon* the name of Jesus the Christ, for the forgiveness of sins," &c. Acts ii. 38; xiii. 44. Jesus did not direct the proclamation of repentance for the remission of sins, simply by his authority; as some understand Luke xxiv. 47, but (*epi.*) *upon* his name. If this was better understood, we should oftener hear such language as we find in Acts viii. 12, "when they believed the proclamation of Philip concerning the Kingdom of God, and the name of Jesus the Christ, they were baptized, both men and women." [As to pardon of sins committed after the remission of all past sins on conversion, see above on "confession."]

Jesus said to his disciples, "Pray ye the Lord of the harvest to send forth more labourers, &c." And we may pray likewise, if we are labouring and ready to be sent forth; or labouring to prepare ourselves and others to go forth. Reading Matt. ix. 36-38; you may suppose that Jesus told his disciples to offer this prayer, and there leave the matter! Many think, or seem to think so. They convene and offer this prayer, and seem to think that it is doubtful whether God is not willing that any should perish; but the church is not employing all the means which God has appointed for the increase of the number of preachers and teachers. Read Luke x. 1-3, and you will perceive that the master, after sending a few labourers, (Luke ix. 1, 2,) determined to send a larger number. He therefore appealed to them to *ask* for such an appointment. '*Pray—ask me—the Master, to send forth more of you.*' That they did ask, and that they received such an appointment is evident from the sequel. "Behold, I send you forth. Go your way, saying, The Kingdom of heaven is at hand." More labour is required; more skill, and patience, and zeal, and perseverance, and pity for the lost. More of that "great heaviness and continual sorrow of the heart," towards the ignorant and the careless. And to sustain us in all this prayer is needful and eminently useful. *Our appointment is made.* Fields of labour are open to us, far and near. "The harvest truly is great." Every one on entering the church, should heartily say, Lord, what wilt thou have me to *do*! And every one in the church unemployed, should listen to and obey the summons. "Son (or daughter) *go, work to-day, in my vineyard!*" God would send forth more labourers if the church would produce them; even as He makes the corn to grow, on the once unfruitful soil, now that it is cultivated. In both cases He has instructed us what to do in order to secure the desired result. While doing so, it is meet to express our desires to God, our dependence upon Him, and our faith in His promise to give the increase. *Who*, then, can offer the prayer for more labourers? Not those who are neglecting the means of preparing themselves, or their brethren to labour. The prayers of such will avail no more than those who refuse to dig or sow, and yet pray for bread. Prayer should accompany labour; but prayer will not produce the results which labour is designed to produce. If we despise the scriptural *method of bringing forth preachers and teachers, by allowing only one or two, and not all, to speak in the church; suppos-*

ing that God will raise up labourers simply in answer prayer; whereunto shall we be likened but to a company beggars who think it more blessed to receive than to give more honourable to live upon the industry of others than help themselves. We must seek to bring forth more labour by watching the indications of capability, &c., in our brethren encouraging and assisting them to develop the same; and ringing our hearts to God to aid both them and us.\*

Jesus said to his disciples, "Whatever you shall ask, in my name, that will I do." I will do it. "Whatsoever you shall ask the Father, in my name, He will give it you. Hitherto you have asked nothing, in my name; ask, and ye shall receive." John xiv. 13, 14; xvi. 23, &c. Some, on reading these passages, suppose that any one may ask "whatsoever" he pleases. But these promises were made to the twelve as disciples, not particularly so, as apostles;† and are connected with certain conditions. One condition is faith; and faith rests upon testimony or promise. From John xiv. 12-17; Acts i. 4 &c., we learn that Jesus authorized them to pray, and directed them to wait for the Spirit. And therefore they could pray, and pray, in faith. Their assembling, (Acts i. 4, 13, &c.,) their petitions were both to be in the name of him who "has all authority both in heaven and upon earth." (Matt. xxviii. 18.) And whatever is promised to us, as Christians, we must ask in faith; but not for all that we in our ignorance may chime to ask.

In 1 John v. 16, 17, we have the case of two disciples having sinned—and the wages of sin is death. One was forgiven and saved from death; and the other was not so. "The prayer of faith" was offered for the forgiveness and life of the former, but not of the latter; for the sin—in the latter case, was unto death." See James v. 14, &c. Here we see that prayer was offered for a sick brother. It was "the prayer of faith," and it was in accordance with the will of the Lord Jesus; it was presented in his name, by his authority, and through his Mediator. "Whatever you"—after I have finished my work

\* "The Lord Jesus will, indeed, provide labourers for his harvest, but in his own way, and not in compliance with our negligence." Wm. Jones.

† Prior to "the new institution."

‡ Matt. xviii. 19, 20; Mark xvi. 17, 18, &c., are addressed to the apostles, as such.

, entered upon my office as Mediator, and endowed you with the Holy Spirit,—“whatever you ask, in my name, that I do.”

(To be Continued.)

## LETTERS TO THE PEOPLE.

No. 21.

DEAR READER,—It is a common mistake to suppose that men may worship God as they please. God has given men each his right. If they are to worship him acceptably, they must do so as He pleases, not as they please. The object of worship is to please God, not men. God therefore has been pleased to make known to men the worship that does please Him. Only when men so worship Him is He glorified or can He be pleased. To suppose otherwise is to imagine one of the most childish, absurd, and mischievous of follies. Only think of subjecting the most serious and sacred business of life to the changeful caprice of foolish, erring, sinful man! How awfully egregious to think to please a holy and righteous God doing as you like! Why, what is sin but the doing of what the sinner likes instead of what God requires? Thus that the very services of the sanctuary become abominable to God. No one will deny that things are done there dictated solely by the likings of men without a shred of authority from Heaven. Visiting a very splendid place of worship the other day, a lady, a member of the congregation, pointed out the various artistic beauties of the place, and, in particular, drew our attention to three magnificent stained-glass windows, erected respectively “to the honour and glory of God Almighty,” but the other two “to the honour and glory of the donors,” whose names were emblazoned beneath. “Which, sir,” said she, “of the three windows do you like best?” “Which, madam,” we replied, “do you like God like best?” “Oh,” was her answer, “I never thought of that.” So we supposed, for so it is too generally with our worshippers “never think of that.” They act on the supposition that they may worship God as they please, and so, of course, they do what pleases them, not Him. Whether God pleased has become so secondary a matter, that whenever pleasure is found to cross theirs, it is conveniently left to the winds in the Bible, and to those who are odd enough to find their pleasure in doing what so unpleasant a book bids them. Yet all, these odd folks are in the right; their choice is the right one, *part, for, seeking to please God they please themselves.*

while those who seek or not to please him, as it may happen, are not pleased—not certainly in the best sense of the word. Satisfied they may be, for a little, by going to church, much more by going to the theatre or a concert. They have gratification in the fine sermon and finer music; but they are not satisfied. In this sense they can be no more pleased than God can by any description of will-worship, for, as the apostle does not even go the length of satisfying the flesh, and the spirit or conscience, it can more satisfy it than any species can. The truth is, "God is Spirit, and those who worship him must worship him in spirit and in truth." To effect such worship, and to "perfect the worshippers," the Lord came in fulfilment of the word, "*Lo I come to do the will of God,*" and his verdict is, "In vain do they worship me, that observe the commandments of men."

*Edinburgh.*

THOMAS HUGHES M. A.

#### EVANGELISATION.—No. III.

OUR argument has now gone the length of supposing one evangelist at work, and that for the supply of their necessities must look to the churches. *Query.* How ought the churches to proceed in rendering the proper supply?

Ought they to organize a missionary or evangelisation society, metropolitan, national, state, country or district associations? we have already advanced be correct, namely, that the church itself God's missionary society—heaven's organization for the execution of this greatest of enterprises, plainly, it ought to establish a society within itself—a kingdom within a kingdom for so doing, there can be no question that the rules of such an organization is needless. It proceeds on the supposition of the imperfection of the constitution proper of the church, and is, therefore, a reflection on the wisdom of its Founder.

Yet arrangement there must be. A hap-hazard, chance state of things cannot possibly prove permanent or successful to guard against such disorder, there stands the apostolic injunction to do all things decently and in order. The first churches made no separate arrangements, but they formed no separate societies. Their work to be done without recurring to any of that officious formalism which distinguishes this conventional age. Their arrangements of the most simple kind; yet all the more efficient and sufficient cause of their simplicity. *They simply committed their supply to the care of chosen brethren.*

These brethren were hampered by no formal "rules and regulations," nor did they place the recipients of the bounty of the Lord under any such yoke, in bestowing that which was committed to their trust. It was left to each party simply so to act in the distribution of the provided abundance as that no man should be troubled. It was enough that each could give satisfactory account of the trust to those from whom it had been received.

at Rome, Paul wrote a letter to the church in Philippi, the Philippians know also, that in the beginning of the gospel, parted from Macedonia, no church communicated with me, neither giving and receiving, but ye only. For even in Thessalonica I was sent once and again unto my necessity. Not because I lack anything: but I desire fruit that may abound to your account. I am full, and abound: I am full, having received of Epaphroditus things which were sent from you, an odour of a sweet smell, which is acceptable, wellpleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus."

19. From this we have example of the most direct communication between the donors and the recipients—the church and her. A well-known brother was the channel of communication. In this example is no exception to the rule, for whether as in the case when one church sought to communicate with one servant of the Lord, or in the more general business when the churches of various regions determined to send their contributions to Jerusalem, the brethren brought the gift to its destination. Thus were messengers chosen of the churches, or appointed to travel with those who were administered by these trustees to the glory of their churches, and to the declaration of the ready mind of the donors. Acts xvi. 1-4, and of Cor. viii. 16-24.

An appointment, then, by choice or letter of one or more brethren, who may require, for the supply of the need of the Lord's people, is the example on which the churches ought to proceed. They need trouble themselves no further with the question of communication. Their internal arrangements so complete that they may put up their bounty on a given day, and the brother or brethren of good accord to act as the messengers of the churches, who, finding their way to them would, in due course reach those whose benefit they had been gathered. And, really, before informing of the contributors of the safe dispensation of the bounty, this is all.

Two or three questions may be answered in conclusion. One is, Should the messengers always travel with the bounty they carry? Their doing so ought to depend on the circumstances of the case. Doubtless, the dispensers of the bounty of the first churches were no more than they deemed necessary. Neither should we suppose that a personal visit to the field of labour has many advantages over communication by mere letter. Sympathy can be expressed; advice and information received by the former method much more fully than by the latter, and this is a great deal in such a work, as every one engaged in it will testify. Still, it must be left to the brethren to decide when to write and when to go.

Another will inquire, whether one metropolitan or central batch of messengers or numerous local messengers be preferable. While it is true that a union is strength, yet it is not well to over-centralize it. A sufficient strength, and also various centres of effort, the churches ought to be localised accordingly. One church might be too strong to maintain an efficient evangelistic staff of itself: if so, it were absurd to send its supplies hundreds of miles off to come back. When distance is so considerable, that the brethren entrusted with supplies, cannot readily visit the locality of need, it certainly becomes advisable to make another appointment. If, however, the whole available strength were so small as to suffer

by division, better to suffer a little temporary inconvenience divide. But we conclude that such a day of small things past, and that there is sufficient power to work efficiently three centres of supply between Land's End and John O'Groat it understood, however, that these merely circumstantial do not affect the principle, and that having this clearly before ours to work it as best we can, always abounding in the world Lord, knowing that our labour is not in vain in the Lord.—E

### ADDRESS ON BAPTISM.

*To the Editor of the Christian Advocate.*

DEAR BRO.—Rejoice with me! After seven years' anxious prayerful waiting, I have to report the immersion of my dear at Hop'on, Suffolk, on the 15th ult. He had been a Methodist preacher for 40 years. May I add that his isolated position lends him to the sympathy of all immersed believers. Should deem the following brief outline of his address on the occasion baptism suitable for your pages, it is at your service.

*Dysart, Fife, May 9, 1860.*

J. I

CHRISTIAN FRIENDS,—After more than forty years' connection with a pedo baptist church, it may be matter of surprise should seek for and submit to *immersion as a divine institution*. By some, I may be blamed for my folly; by others, pitied for weakness; and by but few, approved for my change. This change, however, is not the result of impulse, but of conviction and prior not hastily decided upon, but after several years of anxious thought of close study, of painful mental conflict, and allow me to add, a little earnest prayer. It would have afforded me not a little sure to have found that my former views were correct, as they sincere. For long-standing religious ties cannot be broken with regret, nor friendship severed without a pang. And to be for the conclusion that those with whom we have taken sweet communion and gone to the house of God in company, are in an error, and not merely on a matter of indifference, or of opinion, but on a subject which involves the *kingly authority* of the Son of God, an "*obedience of faith*:" to be obliged, I say, to such a conclusion a trial one would gladly have shunned. But convictions, arising from close and impartial investigation,—motives furnished by the Word of God, and love to him, and principles recognized and enforced by the Word of God, demanded the sacrifice; and the sacrifice been made. May it be acceptable!

Deeming it a duty owing to the persecuted cause of truth, to publicly the reasons which induced me to be *immersed*, I avail myself an opportunity of doing so, which was readily given, and for which I now express my thanks for the kindness.

If I now make a statement of some of the reasons which have influenced me in this decision, it may possibly suggest inquiry in your minds, which have been indifferent; or may assist some persons who have been "*halting between two opinions*," to come to the right conclusion, that it "*is better to obey God than man*."

I. My first reason is this—that I believe, *that immersion*



the *Testament ordinance*. This is founded upon the following considerations:—

1. Christianity is a *new institution*, that is, *new* compared with a *Jewish*. See Heb. viii. 8. and following verses. And, if a new institution, then our information and proofs of the peculiarities and privileges of Christianity must be derived from the divine writings which record its history.

2. As a *new institution*, it has *new ordinances*, which all allow to be the *Lord's Day*, the *Lord's Supper*, and *Baptism*. Types of these ordinances may be found in the Jewish scriptures; but, then, types are necessarily imperfect, and cannot be urged as *proofs* of the peculiarities of gospel ordinances.

3. As Baptism is a new ordinance belonging to a new dispensation, it might be expected to be clearly defined in the New Testament.

4. As the New Testament was written in *Greek*, and as that language is particularly comprehensive and definite, an *indefinite word* could not be used to express a *definite action*. Or if the general idea of *washing* had been all that was intended by the ordinance, we might have had the word "*Nipto*," or "*Louo*," to *wash*. And then any mode of washing would have fulfilled the command. Or, if a definite action was intended, and that action was *pouring*, we might have had "*Cheo*, to *pour*," or, if sprinkling was intended or allowable we might have had "*Baino*, or *Rantizo*," to *sprinkle*. But instead of any of these words, we have *Baptizo*.

5. The word baptize from "*Baptizo*," is a *definite word*, and describes action, and its precise meaning is "*to immerse, to dip*."

6. That this is its plain literal meaning, is evident from the testimony of all antiquity.

The *Greek* or *Eastern division* of the Christian Church, of whom the Czar of Russia is the nominal head, and which numbers from 50 to 100 millions, who have always used the Greek as their ecclesiastical language, and who therefore may be supposed to understand the force and power of Greek words, have always so understood the word, and the Muscovite priests to the present day *immerse*.

All Greek Lexicons of acknowledged authority give this as its primary meaning. See Scapula, a lexicographer, of 1579. "*Bapto*, to dip, to immerse." A Cambridge edition of 1676, "*Baptizo*, to immerse, to wash—one the literal and one the figurative meaning." Parkhurst's lexicon of the New Testament, "*Baptizo*, to immerse, in or with water, in token of purification from sin, and from spiritual pollution, and figuratively, to be immersed, or plunged into flood or sea, as it were, of grievous afflictions and sufferings." Coming down to the present century, Dr. Laing in his lexicon for the use of schools, (1821), says, "*Baptizo*, to dip, to plunge in water." Dr. Robinson, late professor of sacred literature in the theological seminary, Andover, in his lexicon of 1852, a work of high authority at Cambridge, says, "*Bapto*, to dip, to immerse," "*Baptizo*, to immerse, to dip."

To these may be added a few well-known names as historians, reformers, and commentators, all sustaining the same meaning. Fosheim, E. H., writing of the 2nd century, says, "The persons that were to be baptised after they had repeated the creed, were immersed under water, and received into Christ's kingdom, by a solemn invocation of Father, Son, and Holy Ghost, according to the express

command of our blessed Lord." *Neander, History of C. R.*, says, "Baptism was originally administered by immersion." *Luther*, "Baptism is a Greek word, and may be translated immersion, as when we immerse something in water, that the etymology of the word seems to demand." *Calvin*, "The word baptise signifies to immerse, and it is certain that immersion was the practice of the first churches." *Wesley*, on Rom. vi. 4, "Buried with him in baptism," &c., alluding to the ancient manner of baptizing by immersion." *Dr. Doddridge* on the same passage, "It seems the part of candour to confess that here is an allusion to the manner of baptizing by immersion." *Barnes*, "Baptize, to dip," and in Rom. vi. 4, says, "It is altogether probable that the apostle here had allusion to the custom of baptizing by immersion."

From these witnesses then we may see that immersion is not a novelty, a thing of yesterday—but as old as the religion of Christ: not the product of a diseased intellect, but a divine ordinance; not a matter of doubtful authority, but an important truth; and therefore not a subject of vain speculation, but included in "the obedience of faith."

II. My second reason is this,—that all recorded examples and directions, and requirements, are applicable to *believers only*, and not to unintelligent babes.

Even the baptism of John, although not a case exactly in point, required knowledge of sin and confession. Christian baptism was instituted just before the Saviour's exaltation. See Matt. xxviii. 19. Consequently but a few days before *Pentecost*, when the kingdom of heaven was formally opened to the Jews, and its ordinances explained, and the subjects of that baptism were not babes, but penitent believers. The second case recorded is in Acts viii. The Samaritans *heard, believed, and were baptised*. The third—Acts viii. Philip baptized the Eunuch. The fourth—Saul of Tarsus, chap. ix. The fifth—the Corinthians. Acts x. 4, *they heard, believed, and were baptised*. The next case was that of Lydia, Acts xvi. This case is seized with avidity as affording ground for infant baptism. She was baptised and her *household*. Now as households include infants, and as this household was baptised, therefore, here is infant baptism. But is this not a *mere assumption*? It is assumed that she was married, but where is the proof? That she had children, but where is the proof? That they were with her, but where is the proof? That one or more were infants, but where is the proof? And on these assumptions is grounded a divine ordinance! The next is the jailor and household,—see the same chap.—but were they not capable of *hearing, believing, and rejoicing*? and therefore had arrived at the age of intelligence, &c.?

III. From the foregoing reasons thus sustained arose the last which I shall state that *infant baptism* is an INNOVATION.

The first case of affusion properly authenticated, was that of Novatius, in the 3rd century, who being sick and fearing to die without being baptised, had water poured all over him while he lay on his bed, if, as *Eusebius* says, that could be called baptism. Weak and sickly persons, after this, are recorded as having had water sprinkled upon them, not being able, as was supposed, to bear immersion; but the practice was protested against as insufficient, and such persons were not allowed the full privileges of the church. At the council of Carthage, in the year 253, sixty-six bishops decided

practice of affusion was invalid. The practice was never in the Greek Church, and never authorised in the Latin, or church till the 14th century, when the pope decided that any was a valid, and allowed sprinkling to the inhabitants of Brittany, appealing to him for the indulgence. The practice spread and it was some years before it became general in France. ill, before it was adopted in Germany. From thence it was l into Scotland, and afterwards into England, in the reign beth, but was resisted as an innovation. Southey in his his- he church says, that when Northumbria received the Gospel, g was baptised by Bishop Paulinus, and that the bishop was for thirty-six days baptising the multitudes of the people ght baptism, and they were baptised by immersion, in a river, g to the custom of the times. And if you come down to the day, you will see that the *Book of Common Prayer* is a rebuke to the practice of sprinkling. The children are to sed in the water. And go into any church, and you see a itness to the truth, that sprinkling is an *innovation*. That is the font.

ime permit, I might meet objections, but I must forbear. e now to appeal to you, I ask you whether I have not fairly perately stated my reasons, and sustained them by evidence y set aside. I might have brought other reasons, but if il to convince you, "neither would you be persuaded," thers were added. If you are committed to the pedo-bap- of the question, then what little I can say, may be without : as the couplet is—

"Persuade a man against his will,  
He's of the same opinion still."

having *first believed* in Christ, you are really sincere and st in seeking to know the will of Christ, in order to submit you are desirous of finding a clue to guide your steps from s of doubt, and the labyrinths of error, to the daylight of ving conscience, and to the sunlight of divine truth—then eat names mislead you, let not even religious associations dships warp your judgment, and let no worldly considerations ou to be unfaithful to your convictions, and thus to sin lod. For "*to obey is better than sacrifice, and to hearken, fat of rams*"

thus "*spoken unto you, as to wise men; judge ye what I Whether it be right in the sight of God to hearken unto : than unto God, judge ye.*"

## Correspondence.

### BRETHRENISM.

*To the Editor of the Christian Advocate.*

SIR,—I desire a writ of *Quo Warranto?* to be served on ersons, professedly meeting in the name of Jesus, and ully styled Plymouth Brethren. You are aware that this

people are divided upon a certain question, and that one part will not hold fellowship with the other. This one-sided variance has become quite proverbial, otherwise I would not extend its publicity; but as the light makes manifest in reproving the works of darkness, and your publication is free and open for that purpose, I feel bold in asking the following questions of that portion of them who reject their brethren. The vague reason assigned for so doing is, that they have sympathy with persons and churches holding false doctrine. This very serious charge, though void of evidence, was preferred many years ago, and developed itself in causing strife between a few rival and intellectual teachers; and, strange to say, the principal complainant in this matter, is a person who, to the present time, has not "put on Christ according to the Scriptures" (Gal. iii. 27,) but who has, on various occasions, himself officiated in sprinkling unconscious infants as a substitute for believers baptism, while many of those he seeks to unchristianize, have been immersed into the name of the Lord Jesus, and in walk and conversation testify to the genuine character of their faith. This division had its origin upwards of ten years since, with a few of the Diotrephesian School; it has now an extended class of supporters, opposed to many eminent christians, whom they cast out of their churches, and will not suffer others to receive them without suffering a similar penalty. This strange and harsh procedure is now become an enrolled tenet and prominent characteristic of this party, who are loud in their cry of the ruin of the church; yet they act, notwithstanding, with a greater rigidity towards their professed brethren than that which existed in apostolic days. For instance, they do not only exclude from their communion those persons whom they say hold heretical views, but also churches and individuals, though themselves personally sound in the faith, unless they adopt the standard recently set up by this Plymouthian Sanhedrim. It is easily seen that the conduct of these modern rulers is ruinous, and calculated to perpetuate the worst kind of ruin, for where there is strife there is confusion, and every evil work. Now, if God's dear people are to be thus dealt with by the canons of a mere confederacy, surely these persons who sit in Moses' seat ought to be competent in distinguishing a worse doctrinal leprosy that still exists among themselves, in that they receive into their church fellowship those persons who hold and teach those monstrous errors infant sprinkling and baptismal regeneration. The reasons for winking at these errors may be very convenient, but certainly they are very unsound. Let them first remove the beam from their own eyes, and then shall they see clearly to remove the mote from the eyes of those whom they accuse. How is it that these complainers, so exact in some things, are so remiss, that they receive persons into fellowship from Episcopalian churches, where Puseyism is cherished? The inconsistencies arising from the above named intolerance, is too glaring to be unseen. Yet, those who hold believer's baptism according to scripture, have been charged with making it the term of communion. Now we ask, in reply, what is the term of communion with these exclusive people? The answer is, that it rests upon a mere shibboleth, such as I have often had put before me when I was visiting places, and seeking fellowship at the breaking of bread. The interrogation has run as follows:—Can you receive persons from such a place, or can you go to another place? If the certain answer was in the negative, I could then pass, but if otherwise, I was sent back. Again, while these persons are so tenacious about what

evil, and reject many faithful and sincere christians, how is it possible for them to be so careless in receiving into their fellowship persons any of whom admit have no scriptural warrant—namely, the word? In one case they manifest an undue zeal in persecuting the people, and in the other they set up a new order the apostles did not institute and recognize. This innovation the part of these brethren gives them a high place, and they themselves are loud in disclaiming anything like a presidency. But here they have made a sad mistake, arising from the simplicity of the word, in thus following their own will. Human creeds are of the apostacy, from which every true christian is called to come out; and, while it is written, one Lord, one God, one baptism, the apostate religion of man proclaims as many Lords, many Gods, every, or no baptism. But the scriptures countenance but one baptism of believers, for without faith it is impossible to please God. It is a humbling and sad to the Christian to witness, that while in the hands of the professed evangelical sects of the day are paying to baptism a superstitious reverence, and nearly all in receiving into communion only those they suppose are baptised, excluding guides, on the contrary, by their traditions, set before the revealed will of God in receiving the unbaptized. Mark then, dear brethren, at the confused state of things existing in the church. It ever must be so until you own the one Lordship of Christ, casting off the yoke of human and traditional bondage, imposed on you by false teachers, who practically hold that it is in vain whether you endorse the modern dogma of infant sprinkling, or the primitive institution—namely, believer's immersion. The former being an unmeaning and useless ceremony, the latter an important and significant ordinance; for in believer's baptism we are buried into Christ's death, buried and rise with him. See Rom. vi. 4.

ii. 12. Surely those who ignore this plainly revealed truth, and receive into fellowship the unbaptized, set up another order of things; and thereby introduce into their system the very germ of sectarianism, which is the consequent cause (and origin) of the sects and parties now existing among them. The moral or political stability of any good object is not dependent upon a human conventional expedient, such as open communion—but in an absolute dependence upon the immutable and revealed will of God. Such a foundation is unfit for the super-structure of conventionalism is wanting the sure foundation for God's building. If we would have a revival, or to be a faithful witness in these last days, it must be attained by an uncompromising respect to a 'Thus saith the Lord.' In Paul's day, no individual was admitted to the Lord's partook of the memorials of the Saviour's death, until he had entered into that death. Rom. vi. 3. Alas, things are now inverted, and the members of the church are now called, not only to receive into their fellowship, but teachers are acknowledged, and their rule is to be followed in matters of church discipline," while they themselves are upon a matter—a right view of which is indispensable to the advancement in all things relating to the spiritual welfare of the church.

The benefits arising from an open ministry (though good in itself) will be neutralised as long as the unity of the Spirit be dissolved by the believer's baptism being a component part of the said unity." See 1 Cor. xii. 13. And I doubt not had these dear brethren paid due respect to the non-essentials (falsely; so termed), they would thereby

have been saved many years' painful experience, occasioned in  
 babiiity by a certain prominent teacher, who has made high  
 ordinance which God has significantly appointed "for the or  
 the church." Had these dear people originally met on  
 principles, this said teacher would have had no place amon  
 and christian love and concord would then have prevailed in  
 envy and strife. Man's professed method of order has only  
 the fruits of Babel's folly, namely, confusion. But obedience  
 order will, on the contrary, be the means of establishing a  
 unfeigned christian union, thereby an impartial and decid  
 mony would be given to the world which lies in the arm  
 wicked One. Only let the Word of God have free course,  
 garden shall blossom as the rose shedding its fragrance th  
 the length and breadth of the land, to the joy and thank  
 all saints to the praise and glory of a risen Jesus.

*Bath.*

We have long considered that the divisions and non-succ  
 very estimable people calling themselves "Brethren" hav  
 from their adopting human expedients instead of the word  
 in its simplicity. Setting out, like many others, for conform  
 latter, they nevertheless suffered themselves to be hinder  
 they should have gone forward. Instead of accepting, a  
 consequences, the express teaching of scripture on the  
 baptism, they adopted instead the modern expedient of c  
 munion. Discovering the neglect into which the coming of  
 had fallen in the teaching of the apostacy, they rightly  
 great consummation of our hope a prominence which it ha  
 long possessed. But here again they erred by associatin  
 mere dogmatic teaching, and this to such an extent as to hav  
 themselves to the melancholy pass of affirming and of acti  
 affirmation that the church is in ruin, and that God does n  
 restored as at the first; that indeed, though it be not so said  
 our duty to stand perfect and complete in all his will, or t  
 earnestly for the faith once for all delivered to the saints.  
 however, is that these errors being discovered, those who  
 God and tremble at his word will discard these and all suc  
 and expedients for that—all and only that—which is writte

## Intelligence.

PROOF TEXTS.—The synod of the united Presbyterian chu  
 the Music-hall, Edinburgh, on May 16, to celebrate the tri-  
 of the reformation when Dr. William Anderson of Glasgow  
 of its "defects," gave the following examples from the We  
 Confession of Faith and its proof texts. Quoting its lan  
 said, "The civil Magistrate may not assume to himself th  
 istration of the word and sacraments, or the power of the k  
 kingdom, yet he hath authority, and it is his duty to take o  
 unity and peace be preserved in the church, that the tru  
 be kept pure and entire, that all blasphemies and heresie  
 pressed, all corruptions and abuses in worship and discip

reformed, and all the ordinances of God duly settled, read, and observed. For the better effecting whereof he is to call synods, to be present at them, and to provide that all that is transacted in them be according to the mind of God.' Is this scriptural authority they quote for all this? Not one in the New Testament, except at that point where they assign to the civil power the power to call synods in the way of taking order for the most solemn and sacred spiritual work, they quote these words, 'Herod gathered all the chief priests and scribes, (laughter) and he demanded of them where Christ should be born.' (loud and applause). Was there ever—I do not mean subjectively but objectively—was there ever a more perverse blaspheming of God's authority at the conduct of this tyrant, bent on the strangling of the deemer, should be instanced as an inspired authority for the supervision by the civil power. (Loud and prolonged applause). It is indescribably horrible. And for that other point in which they assign power to him to take order that all the ordinances be observed, they instance for authority these words of Lev. xv. 13, 'They entered into a covenant, that whosoever shall seek the Lord God of Israel should be put to death, man or woman, whether man or woman.' (Laughter and applause). Moderator and brethren, I shall not trifle with the powers of your mind, nor insult yours by entering into an argument to show the wickedness of all this."

"SAY AND DO NOT."—On the occasion above referred to the doctor spoke as follows in condemnation of the priesthood, and confession of the popular churches. After so committing himself with those who so heartily applauded him, action must be taken towards what is scriptural, unless the doctor and his admirers are content to bear the Saviour's scathing allusion to the priesthood in Matt. xxiii. 13—"they say and do not." We see nothing for it but to expose the unscriptural character of the standards, ministry and ordinances of the whole presbyterian worshippers of Scotland. Publicly avowed, and we cannot imagine anything more degrading in morals than that such a avowal should be made and applauded while no action is taken to effect the required remedy. It is a lamentable thing when profession is no guarantee of performance; but now that the doctor has spoken out as he has done and received the applause of his brethren for so doing; let us have courage to believe that they *intend to act*. The matter must not rest where it is. The whole public press of Scotland has read the doctor's confessions and we may note in passing our efforts to procure for them some hundreds of thousands of readers and notes as the above. The doctor said, "First, then it is my regret that our reformers brought away with them from Rome and into the reformation not a little of the priesthood of the papists. I regard ordination, and the imposition of hands as being a sacred and venerable institution, but our reformers prostituted it to great clerical assumption and especially so by claims of authority to limit the liberty of prophesying. Some of us ought to remember with what jealousy city-missions were conducted as employing unauthorised agents. Even our own synod, I trust, will show my impartiality when I am about to censure

others is not quite purged of the foul importation. (Laughter and cheers.) Secondly, our reforming ancestors imported from Rome into the reformation not a little of the doctrine of the mysterious mystical power of the sacraments as administered by the aforementioned authorised priesthood. I need simply mention in evidence not only Luther's dogma of consubstantiation, and Calvin's notions of a real presence in the ordinance, but the deliverance of the Westminster divines in the Shorter Catechism on the subject of baptism. I have never seen or heard a satisfactory attempt to vindicate that deliverance from the charge of teaching baptismal regeneration. Thirdly, our reforming ancestors multiplied the articles to be confessed, in order to ministerial and christian communion and fellowship, to a most exorbitant length. That, individually or even unitedly, men should issue testimonies of great extent and minuteness may in certain circumstances be not only proper but absolutely necessary, but that they should proceed to impose these extended testimonies as terms of church fellowship is as unwise as it is unauthorised. It has been of the most disastrous consequences, in distressing the consciences of the honest; deluging the church with hypocrisy and formalism, and, instead of promoting uniformity, producing discord divisions and separations. (Cheers.)"

**HOME HEATHENISM, A FACT.**—A young man, brought up in the Free Church of Scotland, applies to his minister as an intended communicant. *Minister asks:* Do you know who was the Father of Jesus Christ? *Answer:* John the Baptist. *Asks:* Had he any disciples? *Ans.* Yes; he had three. *Asks:* Do you know what they did? *Ans.* Yes; they hanged Jesus. *Asks:* Do you know anything more about him? *Ans.* No; I never heard anything more after that. The minister refers the applicant to an elder, when the former swears at him, and goes off to the parish minister, who, asking no questions, receives his parishioner, and meeting his Free Church friend, upbraids him for being so particular. This promising young communicant is not the only "christened" heathen in religious Scotland.

**BAPTISMS.**—*Dundee.* Four young persons were baptised and added to the church in Hammerman's Hall last month. *Dyest.* Three young men were last month added to the church in Pathhead by confession and immersion into Christ. *Edinburgh.* Two believers put on the Lord Jesus by baptism last month in Nicolson Street Hall. *Dalkeith.* Two females confessed the Lord by baptism and were added to the church meeting in Scientific Hall, end of April.



## THE FIRST RESURRECTION.—ART. I.

A RESURRECTION is a *raising up*. The word is a general term and is applicable both to men and things. With us, however, in common usage it denotes the raising of persons from the grave. A special application has become a general one. Primitively it was not so. The Greeks used the words in whose stead this word of ours stands to signify the raising up of anything. When necessary they qualified the word with other terms. To rise from one's seat or couch was to be resurrected; any up-raising was a resurrection. Hence to denote a rising from the grave, the words "from the dead" were added, if so be that the context did not otherwise mark out the speciality. Thus we find the word guarded in the style of the New Testament speakers and writers. Lazarus is dead and buried. Jesus says to Martha, "thy brother shall rise again." Here there was no need for saying "from the dead," this being, of course, understood in such a case. But when it came to Martha to reply, and express her faith in that sublime reality of the future, commonly designated amongst us by the now sufficiently expressive term "the resurrection," she was careful to express herself thus fully, "I know that he shall rise again in the resurrection at the last day." Still, though her faith was thus explicit, the Saviour had more nigh and immediate *resurrection truth* to communicate to her, and, therefore, he replied, "I am the resurrection and the life; he that believeth on me, *though he were dead, yet shall he live*, and whosoever liveth and believeth on me *shall never die*. Believest thou this?" The Redeemer in so saying certainly sought to do more than merely confirm the faith of his auditor in the future fact of a resurrection from the grave. He did more than give her to understand that it will be by him that the dead shall rise at the last day. He affirmed himself to be alike the resurrection and the life. If he is our life, and in him we live; so is he the resurrection, and in him we rise. To be found in Christ is to be participant in that life, which he is, and of that resurrection which he here affirms himself to be. He is not merely the agent in giving life to the living dead, and in raising the buried dead to life, but he is himself the resurrection and the life. We realise both by being "in Christ."

As to resurrection in this its highest sense, Simeon used  
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the word when speaking by the Spirit, he said of the new-born Saviour, "This child is set for the fall and *rising again* of many." To the disobedient who stumble at the word, he is a stone of stumbling, and a rock of offence; falling on him they are broken; fallen upon by him they are ground to powder. To drop the figure; the disobedient must sink into perdition at the instance of that very Jesus who was born to save the lost. To the believing, however, he is precious; he is an honour; he is alike a tried and sure foundation-stone, and the top-stone of the corner. In other words they alike rest on him, and are exalted and honoured in him.

This up-raising is commensurate with the life which the believer has in Jesus. It begins with conversion, and culminates in glorification. Says Paul to the disciples in Ephesus, "God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ—by grace are we saved—and hath raised us up together, and made us sit together in the heavens in Christ Jesus." The fact is that from the degradation and death of sin, the gospel exalts the believer into the present enjoyment of divine and heavenly relationships, privileges, duties, and anticipations. Our translators, instead of giving us the word *heavenlies*, as it stands in the original of the above passage, have obscured the sense by the circumlocution 'heavenly places.' The apostle did not say *places*, but simply *heavenlies*, leaving it open to the experience of all of the faithful to fill up the suggestion by recollection of those exalted benefits they enjoy as children of God, and joint heirs with his Beloved.

While, as above, it is affirmed that Christians are already raised up together, and made to sit together in the heavens in Christ Jesus, other passages corroborate the above, and specify, so to speak, the very act of their resurrection into the life divine. "Know ye not," says Paul to the Romans, "that so many as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In baptism there is a descent and an ascent; first the former and then the latter. As the descent is in order to burial with Christ, so the ascent is, that we may walk with him in newness of life. Nor is it the mere change of bodily position that warrants such language; that is merely

d of as suggestive of the higher truth of union with our Lord in his death, burial, and resurrection. We can say of any man who is immersed that he descends and rises, as alone of the believer in Jesus that we can say he is united with Christ by baptism into death, and rises to walk in newness of life. Nor is it merely to a life, yet to the present, that baptism thus refers. It does, in point to the future commonly called the resurrection; the immediate context shews when it says, "for if he has been planted in the likeness of his death, we shall also be planted in the likeness of his resurrection." The fact of the facts, however, is this—*first*, baptism with its descent, burial, and ascent; *second*, that newness of life in which the baptised should walk; *third*, that conformity to the resurrection of the Messiah which shall be on the part of all who first unite with him by baptism into death rise therefrom, and so walk in newness of life.

The language of the apostle to the disciples in Colosse is an additional confirmation: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Every express words respecting this most significant ordinance—"wherein also ye are risen," point out, as we have seen, every act of the believer's up-rising. But here, as in our former passage, it is not the mere bodily act that comprehends the truth stated; on the contrary, it but suggests the fact that the person actually raised from the water is truly united with Christ. The believer is so raised, but not without it as the qualifying context says, "through the faith of the operation of God who hath raised him from the dead." If there be not in the person baptised, the faith that raised Jesus our Lord from the dead, he may be raised in water, but he is not raised with Christ. And hence the invalidity of infant baptism. Even supposing the babe immersed (without which it cannot be baptised) still this is not the operation of God when he raised Jesus, his Son, from the dead, being impossible to the infant, it cannot be reminded of baptism in the significant words, "Wherein also ye are risen with Christ." But to the intelligent believer it is altogether otherwise, and he cannot but feel the force of the argument which the apostle bases on the fact of his baptismal union when he says, "If ye then be risen with Christ,

seek those things which are above, where Christ sitteth on the right hand of God."

It is beyond controversy, then, that Christians are addressed as divinely resurrected persons. They are taught, not only to anticipate the wondrous miracle of the resurrection of the body from the grave, but to look upon themselves as already "risen with Christ," and privileged even now to sit with him in joint participation of heavenly joys and hopes. And it is in view of these present truths that they are called upon to set their affections on things above, assuredly expecting that when Christ, their life, shall appear, they also shall appear with him in glory.

### ESSAY ON PRAYER.

(Continued from p. 109.)

BUT can we—can any one in our day go to the sick bed of the most penitent, or the most pious believer, and offer "the prayer of faith" for his recovery? Verily, No! There were those who could do so eighteen hundred years ago, but not now. There were then living those who were inspired to do so; and inspired also to complete the revelation of God to man; but they could not, as some say, transmit the gift of inspiration to any of our day. In order to convince and save the world, God graciously bestowed these and other supernatural gifts; but which were not to be perpetuated, as Paul shews (1 Cor. xiii. 8, &c.) Yet, faith is still necessary, and hope and love, faith and prayer; and faith in prayer, for those things which God has promised to give. But it is an error to suppose that believing prayer can now be offered for the recovery of the sick, because such prayer was presented by those who were supernaturally endowed and inspired, what to pray for. Inspired, we say, for we may read James v. 16, 'The inwrought, or inspired prayer of a righteous man avails much.' And the faith of which James speaks in the phrase "the prayer of faith," is identical with that which Jesus denominates "the faith of God;" (Mark xi. 22, margin,) and which Paul speaks of as a direct gift of the Spirit, the possessor of which "could remove mountains." See 1 Cor. xii. 9; xiii. 2. Jesus said (Mark xi. 22, 24,) "Have the faith of God, and whatever things you desire when you pray, believe that you shall receive them, and you shall receive them." Many persons read this, and say to themselves, or to one another,—Here's a wonderful promise, and a most gracious promise, with

only one condition—Faith! How many blessings should be glad to receive! At this moment, I am earnestly desiring the recovery of my sick child, or the conversion of an ungodly brother, or rain, sunshine, &c. Can I obtain these blessings in answer to prayer? (“Whatever you desire when you pray, believe,” &c.) Can I believe that I shall receive it? I greatly desire the blessing. God is omnipotent and faithful. I will not doubt. I will offer the prayer of faith, and earnestness, and importunity. My prayer will undoubtedly be answered, and then I will praise and glorify God as long as I live! The prayer is offered, day after day, with increased importunity. The written promise is pleaded. The sickness increases; the child expires; and faith expires also! How is this? Say not as some of Job’s friends said of him, that secret sin will explain the secret; that the prayer was not that of a righteous man, for many of the holiest men have been thus disappointed. The secret is this: that such passages as Mark xi. 24, are taken out of their connection. Read attentively verses 13, 14, 20 to 24, with Matt. xxi. 19 to 22, and you will clearly see that verse 24 speaks of “the prayer of faith;” *i.e.*, the inwrought or inspired prayer, peculiar to the age of inspiration and miracles, and peculiar to such as had “the faith of God;” the faith given by the Spirit. 1 Cor. xii. 9. Whether, or not, there be any inspiration or miracles in our day, this we may affirm, that no one now can say, ‘This act is a miracle;’ or ‘The word which I speak is the word of God spoken through me.’ Revelation is closed; and no one is inspired to say, or to write anything to be added to it. God will not inspire any one to speak contrary to it; and it is unnecessary that any one should be inspired to say that which has been said and written.

If an inspired man prayed for rain, as did Elijah, or for the “life,” (*i.e.* the recovery) of the sick, as James v. 14, 15, or whatever things *such* men asked, (“in prayer believing.”) were granted. All things, whatever *they* desired, they received on offering “the prayer of faith”—the inwrought, or inspired prayer.

In Rom. viii. 26, Paul says “*We* know not what we should pray for,” &c., *i.e.*, the spiritually endowed knew not whether the sin of a certain person was to end in death or not, except by the direct inspiration of the Spirit. Now, although the Spirit is nowhere said to intercede for us—Jesus being our sole Intercessor—yet, the Spirit inspired the apostles and

others (in their day) to offer intercessory prayer for the miraculous restoration of their penitent brethren in sickness; and *thus* "made intercession for the saints according to the will of God." But we know that the most  *fervent* prayers of the most  *righteous* men do not avail in all cases; for however fervent, they may be neither inspired nor founded on any promise. The prayers which are accompanied with rain, the recovery of the sick, &c., were intercessory prayers, *dictated by the Spirit*. And thus the Spirit is said to make intercession—just as the testimony of the prophets is said to be that of the Spirit in the prophets. (Neh. ix. 30.) Note, that Rom. viii. 26, does not justify us in thinking or saying that "*we know not what we should pray for.*" If we do not, we may and ought to know.

"For he by whom we come to God,  
The life, the truth, the way;  
The path of prayer himself hath trod,  
And taught us how to pray!"

"Lord, increase our faith!" This is a prayer which some use, and they do well if they pray for faith in the same way as they pray for labourers and for bread. The brethren at A. are far more likely to see "more labourers" brought out than the brethren at B., for they have a class to train the younger brethren, (especially), to teach and to preach. God gives most bread to those who cultivate the soil; most labourers to those who use the scriptural means of qualifying one another in labour; and most faith to those who are most dependant upon Him, and who are most industrious. We are not straitened in God. He is always ready to aid us, and to give the increase, when we dig, or sow, or read, or write, or speak. See 2 Cor. iii. 5; Phil. ii. 12, 13; Heb. xiii. 21. To understand this, ("increase our faith,") see Matt. xvii. 14 to 21; Mark ix. 14 to 29; Luke ix. 38 to 42.

The faith required to cure a lunatic was "the faith of God." There was no occasion to pray for an increase of *that*; for no one had greater or less faith of this kind. With *this* faith—although as a grain of mustard seed—one might remove lunacy, blindness, a sycamine-tree, or even a mountain. Compare Matt. xvii. 16; Luke xvii. 6; 1 Cor. xii. 9; xiii. 2, &c. The power to cure the sick they could not exert at pleasure; neither could they present "the prayer of faith" till it was inwrought. But when inspired, whatever they desired—if they prayed believing, they obtained. We may ask in faith for that which

is promised, and express our desires for other things in submission to the will of God, *e.g.* If my brother is sick and apparently nigh unto death, and I am anxious for his recovery, I am at liberty to pray for this; but it must be in submission to the will of God. (Matt. xxvi. 39.) But we may confidently ask for submission to the will of God; for greater conformity to Jesus in spirit, in conduct, &c. If asked how we obtain submission to the will of God by prayer? we reply that sincere and fervent prayer always brings us nearer to God; and especially so when—as in this case—we have a burden to cast upon him! The child thus lays hold of his Father's strength—omnipotence itself! (Is. lxiv. 7.) He feels strengthened at the utterance of those pattern words, "Thy will be done!" The reflex influence of true prayer is invaluable; insomuch that if that were all, no intelligent Christian would neglect it. Besides which every Christian, if not every man, often feels his need of divine interposition. And we then cry out, as a helpless child cries out for the hand of his parent. It is written, "Draw nigh to God and He will draw nigh to you." We believe that He has delivered, and that He *can* deliver; and we believe that if we are not delivered at the time and in the way which seems most desirable to us, that all will work together for our good. And as of divine interposition in the season of danger and distress, so of divine aid, and of divine direction continually. "As for me, I will call upon God, and He will save me! I will cry unto God most high. He shall send from heaven and save me!" "If it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt!"

(To be Continued.)

#### EPISTLE TO THE HEBREWS.—No. III.—CHAP. IV.

Rest is sweet to the weary. "We who have believed *do enter into rest.*" And there remains a rest for us, *i.e.*, for the people of God. Paul wrote this part of his Epistle, glancing back to the ancient people of God, the seed of Abraham his friend, while in bondage to the Egyptians, and from which God delivered them, and set them on their way to a land of rest and of plenty—an earthly paradise (True, it is not *so now*, since the curse of God has rested upon it, yet so it was *then*. Dent. viii. 7, &c.) But they could not reach the good land; they could not enter into the rest, because of their unbelief, issuing, as it did, in their disobedience. (Heb. iv. 11, 'Unbelief'—marg. "disobedience.") In 1 Cor. x. 6-11, Paul shews that these things have become types to us," and that "they are written for our admonition," that we should avoid the evils into which they fell; and that we should not even seem to come short of the divine

rest. Of the two millions, or more, who were brought out of Egypt to go to Canaan, two only, viz. Joshua and Caleb, attained to that honour and happiness! "Forty years long was I angered with that race: and I said, they are people of an erring heart; they know not my ways. Of whom I swore in my wrath, they shall not enter into the land of my rest." Ps. xcv. 11, &c. Their successors, however, were led by their Jesus into their rest. Alas that they so soon abused the divine goodness; rejected the divine authority and the divine worship, and were driven out of their rest through their infidelity and consequent rebellion. True, they repented, and they were restored; but again they rebelled; and now we see their condition is far from one of rest, and peace, and honour, and happiness. God has scattered them in his anger, and they have become a bye-word and a reproach among all nations. Would that they would all look upon him whom they have pierced, and who still so graciously says, "Come unto me all you that labour and are heavy laden, and I will give you rest"! Our Joshua, the Captain of our salvation, gives us rest—*instant and superior rest: rest and peace and joy in believing.* "We who have believed *do enter into rest!*" How must the ancient people of God have sighed for rest, while under their cruel task-masters! (Exod. v.) How many are held in a state of slavery, even in this enlightened age!! And how many are there, in a state of freedom, professedly so; who are enslaved to fashion, or custom, or prejudice, or even to themselves—to their own lusts, which war, in their members. Blessed be God that there is rest for His people, and that all may become so. We know the value of physical rest and (some of us perhaps) of mental rest also. For while the body is benefitted by labor, to a certain extent, it is distressed when overburdened, and pants for rest. An over-taxed brain is far more distressing. More grievous still is a burdened conscience, without the knowledge of the way of relief and rest, yet anxiously desiring it. Oh! what would such an one give to enter into rest! More than this, in some cases the same spirit is crushed, at the same time, with the two burdens of guilt and despair. (Blessed be God that there is rest even for such! And yet once more; the most grievous case of all, viz., the man who is burdened, with his past guilt, and who is also impelled by the force of habit so "easily beset" or easily "led captive," as to go on adding fuel to the fire which is consuming him, yet wanting in resolution to overcome the evil with the good! Have we laid aside every weight, even every sin? Then let us rejoice in him, "in whom we have redemption through his blood, even the forgiveness of sins." For of such says Paul, "We who have believed do enter into rest." And let us remember that in order to enjoy this redemption, we must be redeemed also from our past vain, unprofitable conduct. (1 Pet. i. 18.) We must "cleanse ourselves from all pollution of flesh and spirit."

Yet even the most godly sometimes sigh for rest; the rest which remains; for "*this is not our rest.*" "Here we have no continuing city." We remove into the next street; or, it may be, to a distant land. But there also we are subject to change. The locality may not suit our health, or our business. We are daily exposed to fresh difficulties in our families, or in our employments; and in these, and numerous other ways our rest is interrupted. We weary, and are sometimes ready to exclaim, "Oh that I had wings, as a dove, then would I flee away and be at rest!" Happy they who amidst all this



ariness can lay hold on the strength of Jehovah, and lean on impotence!

Our *youthful* readers, perhaps, will scarcely sympathize with these lectures. *Their* minds, may be, are not yet susceptible of such influences. But it will be well for *them* to think on the uncertainty, vanity, and the unsatisfying nature of all earthly objects, and to remember that this is not their rest; to rejoice in the rest into which they have entered by the faith, to confess that they are strangers and pilgrims here, and to declare plainly that they seek a better country, yea, a heavenly. Dear young friends, "Since you have been raised to Christ, seek those things which are above."—"Mortify your members which are upon the earth." "Walk as children of the light," and so shall you overcome the world, and rejoice in prospect of the rest which remains. We are subject to change, but Jesus is the same yesterday, to day, and for ever. When weak we are strong in him. When faint we may rest in him. When we die we shall sleep in him, reclining on his breast; and in the better country he will wipe away all tears and lead us to fountains of living waters. There remains a rest for the people of God."

Note; that rest is also applied to the Temple, (Ps. cxxxii. 8, 14;) marriage, (Ruth i. 9, iii. 1,) to recovery from sickness, Ps. cxvi. 1 to freedom from persecution, (Acts ix. 31,) &c.

#### MINISTER AND PEOPLE.—No. II.

WHEN I was a boy, and as good boys do—did as my mother bade me, it sometimes fell to my lot to hold, with outstretched arms, a skein of worsted while it was being made into a worsted ball. There was more of stocking knitting then, and less of piano-playing. Now it often happened that this skein of worsted became perverted; it wouldn't hold well. My arms would get very weary, and in my wisdom it was my habit to suggest, that the knots and the tanglings be settled by the scissors. But my mother thought not so. Patiently she put the ball in and out, out and in, my poor arms aching on, and all my patience spent. It was a heavy time with me when stockings were being knitted.

Who has'n't heard about "Minister and People?" Now methinks the arrangement signified thereby is something like the skein of worsted. It works smoothly for a while—then a dead halt—twisting and untwisting—sensations of aching in the arms—hopes rising and falling, even as it was with poor me the boy. What's to be done? Are the scissors to be used? Or, are we to "have patience" as my good mother used to tell me? Consider, if you will, "the Minister" to be the holder of the skein: 'tis easy to perceive that his arms are aching. Why if he get married to one who is rich, he has bronchitis or some other ailment making it important that he retire. When one hears that a College friend has been thus fortunate, doesn't it rise in one's imagination directly that he'll soon have bronchitis? To be sure it does. Then he's tired of holding the worsted. Consider if you observe that "the People" hold the skein. The application still is the same. They like their Minister very much for the first six months; the next six months they like him rather less; and at the end of six and a half they wish he'd leave. I know there are many *patrons*—*blessed* perhaps are the excepted ones—but very often

the people think there might be some improvement; that either the worsted might be cut and a fresh start made; or that the winding is not well done.

"The Minister" is one of a peculiar race. He needs food and raiment, even as do others: his food may be full or scanty, but his raiment must be decent black. Well drilled with provocation he should be: it is estimated that he will preach all the better, for such testings of his endurance. 'Tis difficult to tell his exact position in the scale of rank—to say precisely whether he is the master or the menial. Having been once in this enviable position, a bit of one's own experience may illustrate. A Deacon once used a clenching argument against a scripturally-sanctioned practice I was urging, by asking me, "Do you not know, Sir, that it is contrary to the customs of this church?" I am now of opinion that my manner of meeting this posing question was not orthodoxly docile and submissive; that in fact I did not know my place as menial. I asked him, whether I was there paid so many pounds per annum that they might teach me what were the customs of their church, or that I might help to instruct them in the will and word of God.

The guardianship of the Minister seems to be handed over somewhat to the Deacons. When they say, "Come," he is to come; when they say, "Go," he is to go. And yet he must be a sort of manager of the whole concern. He must be one "looked up to," adviser in all difficulties; solver of all problems; master of all assemblies. The pulpit steps he must ascend with ministerial air and gravity; and in that pure white neckerchief, the livery of his office, conduct himself as one that hath authority. The great lesson he has to learn is this:—*at what times* to be servant, the domestick of the church; *at what times* to be its Overseer and President. Upon his success in learning this much of his comfort may depend. I quote from an ably written article on "Treatment of Ministers:"—

"There are those who make even their 'support' of their minister a means for his oppression! They can withhold their subscription. They can decline their 'pew-rent.' They can ask 'where the supplies are to come from.' They can whisper doubts about his 'orthodoxy.' They can talk in little cliques about his 'not preaching the gospel.'

'Who steals my purse steals trash;  
But he that filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor indeed.'

"We believe that there are ministers in England whose hearts have been broken by treatment such as this. We believe that there have been ministers, who, through such treatment, have gone down to the grave in sorrow. When they have been dead, indeed the very man who had broken their hearts have subscribed for their epitaph. He had told the truth it would have said, 'MARTYRED.'—*The Freeman (Baptist) Newspaper. March 16, 1859.*

"Subscribed for their epitaph!" Of course. None more ready to praise the slaughtered than the slaughterers! How magnanimous then these slaughterers appear! What a cheap and easy way of recovering a character they have lost! The man they have communiated and reviled is DEAD: they have a secret satisfaction over that DEAD—then he'll never again rebuke them for their sins. Dun-

then the denouncer of their hypocrisies is out of their way for ever.  
**DRAB**—yes, in the flush of joy which the tidings give they'll subscribe a guinea towards a monument.

*Birmingham.*

S. J. CHEW.

### CONVERSATIONAL FRAGMENT.

*Scene in a Railway Carriage.*

**Neighbour.** Then, Sir, if you are not connected with any of the denominations of Christians, may I be so free as to ask what are your reasons for keeping yourself separate? You say you enjoy the conversation of Christians?

**Christian.** I do enjoy the fellowship of Christians, even in a double sense—that is, I am always delighted when, in travelling, I have, as now, the good fortune to meet one who has the matter at heart, and is willing to talk of it so freely; in that sense I do thoroughly enjoy Christian society, and in this other sense also, that I am privileged to be a member of the Christian church.

**N.** But excuse me. I do not comprehend. You say you are a member of a Christian church, and yet not connected with any denomination of Christians—how can that be? Perhaps I have misunderstood?

**C.** Not at all, sir, you have quite apprehended my expression; my explanation is this: the church of which I have the happiness to be a member is the church of Christ; it takes no other name than his, and acknowledges no other law-giver.

**N.** O, I see, yes; but it does appear strange. I do not see how you can long exist as a body, or, at any rate succeed without some distinguishing name. Have you no creed?

**C.** Our name is very distinguishing, I think, sir, in this age of human churches and human appellations. We call ourselves Christians, and our creed is the "Faith once for all delivered to the saints."

**N.** But if it served to advance the interests of your body, what harm in taking to yourselves a denominational title? You surely do not mean to condemn such highly respectable and useful bodies as the "U. P.," "Free Church," Baptists," "Independents," "Methodists," &c.—have they all been wrong in taking their distinctive appellations?

**C.** We do not think it would advance the interests of our body to take any but the name of Christian; yet, if we did even think our interest retarded by the confession of the name of Christ, we have the comforting words—"whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven." As to your question respecting the sects you have named, we sit in judgment upon no man or body of men, but according to the verse following that which I have just quoted from the 10th of Matthew, and many others of a like kind, they have most certainly "done wrong" and such a wrong as the righteous indignation of the Messiah has been uttered against, and if the eloquent apostle of the Gentiles charged the Corinthian believers as being a factious, contentious, and erring part of the church, because one called himself after Paul, another after Apollos, and so on, how much more are these to blame

who take the names of poor fallible mortals, who have not a tithe of the wisdom and none of the inspiration of the apostles!

N. There is truth in what you have said; however, I do not see the necessity for such nice distinctions as you seem to make—splittings some would call it; what matters it by what names believers are known so long as they agree upon the fundamental and essential doctrines of Christianity?

C. I think, sir, after a little reflection, you will see that there is no unnecessary hair-splitting here; what good philosophic or scriptural reason could I give for it, were I to prefer being called any name, but that of my Lord? If I were a believer in the almighty, I should not be called after any of its expounders but after My Lord; if a follower of Epicurus, why should not I be called an Epicurean unless I were ashamed of the name of my creed seems as if men were ashamed of the name of Christian, and confess it when put in the corner. If nothing else could be said against it, it is a disgrace to substitute, change, or cast aside any name whether it be that of family, religion or country.

N. Yes; but all the sects in question do virtually acknowledge Christ to be their Leader, and though they have also party names they take the name of Christian too. Now I do not think you have answered my question as to what difference it makes that they use different Sectarian names when they are all agreed upon the essential parts of Christianity?

C. I have reason to consider *all the parts of Christianity essential*; but passing that, let me reply that the effect of these party names is only what naturally follows its cause. Parties and party names would never have existed in the religion of the Cross if there had been no self-willed and contentious professors. But mistaken, dissenting, and arrogant men did at different times ignore some of the doctrines of the faith, change others, and substitute their own opinions, the consequences of which were strifes, divisions, and each party chose the name of its leader or darling opinion as a slogan or war cry against its neighbours, and that schismaticism has gone on increasing in power until now there is almost no country where the names of the religious bodies professedly holding Christianity are their chief tenet, each party having its own hero, its own doctrine dear as life, for which it has quarrelled with all its neighbours and its own cause to advance and defend against the attacks of its ecclesiastical acquaintances. This plurality of sects and names is the work of the Evil One, no less surely than the fall of man, unless the antagonism of the sects ceases before, I regard the complete destruction as necessary a consequence of their infidelity; the drowning of the old world was the natural result of abandoned and unrepented sinfulness. If denominational professors would agree to drop their "aliases," I am quite sure their doctrinal differences would soon be set right. But I am equally confident of that unless they do that, they may go on pulling and whining at "unity" till the end of the age, and be no further than now.

N. Well, I admit the plausibility of your arguments, though the subject being somewhat new to me, I do not see the matter as clearly in the light you seem to do, but I must consider it.

C. That is a good resolve, sir, and I hope your investigation will not be confined to this item merely. There are many other errors of the popular religious bodies against which the scriptures speak if they were only listened to on the subject. An important

all matters of faith is, Is it "Divine?" If this is affirmatively, chapter and verse should substantiate it; obedience is imperative. But if it cannot be proved divine, and ought to be set aside as supererogant, useless, and dangerous.

Thank you, sir, I have derived both pleasure and profit from this.

I am happy to hear, sir, but, that whistle warns me of my next destination, the iron horse is no loiterer.

When you leave at P—Station, I regret it for I must go on.

I regret it also, but there is no alternative. I wish you good night, sir.

Your pleasant and interesting neighbour returned the good wish, and each other no more.

rgh.

J. W. S.

OF "WATER AND THE SPIRIT." By D. W. SCOTT. BATEMAN, 22, PATERNOSTER ROW.

The book is addressed "to all who love our Lord Jesus Christ," in the position of John iii. 5. And one object the writer has in view to persuade such as are unbaptised to enter the kingdom that they thus be "entitled to all its privileges," p. 17—"thinking" they "will 'suffer loss' in glory through not having obeyed any command." p. 20.

With all deference to the esteemed writer, to whom we can confer the right hand of fellowship," as a brother in the Lord, whose works of faith and love we greatly admire—we do not think that that important object will be greatly promoted by this book. We rather fear that many of his readers will be convinced of their disobedience. Truly does he say, that "an error, introduced into the mind from the first dawn of intellect and fostered by precepts and examples of those who are justly loved, is not easily corrected." We believe that our brother, the writer, is in error on the subject of baptism, and as he says, "If there is one statement not to be borne out by God's Word, there will be none more dear to myself to reject it,"—we are encouraged in the attempt to point out certain errors on matters which we deem of importance, and "statements which cannot be borne out by God's Word." We trust that this will meet the eyes of others, also, who desire to be true, and embrace truth.

When we enter into the Church or Kingdom of God, "If any man be born (manifestly brought forth) of water and the Spirit, he shall enter into the Kingdom of God." p. 10. "By this way, He himself entered, and without exception every believer in the world," p. 15. "There is not one command of God which the early church, was more implicitly obeyed than believer's baptism," p. 29. "We know from Scripture that every believer was baptized into the early church." p. 33. How, then, does the writer reconcile his practice of receiving the unbaptised with Scripture? We need hardly say that he cannot do this; but then he finds no present day, a "visible" and an "invisible" Church or Kingdom. He says the visible body our Lord directed that there should be a "separation," p. 11. Immersion was, and still ought to be the mode of entrance into God's visible Church or Kingdom.

on earth." p. 16. Baptism is the visible act of adoption into the family of God." p. 30. "Still, it appears to me that those saints who are unbaptised—yet belong to the church, although they have not visibly entered into it in the appointed way, for they have been baptised by the one Spirit into the one body." p. 19. So then the invisible church is entered by baptism in the Spirit, and the visible by baptism in water.

But 'unbaptised believer,' a phrase which the writer so often uses, is an unscriptural one, conveying an unscriptural and most mischievous error. It "cannot be borne out by God's Word," it is one of those statements which the writer has pledged himself to reject. (Vide preface.) Now it is admitted again and again that none entered the early church unimmersed; and it is unquestionable that such only were then denominated believers. But if it could be shown that this phrase is correct, then we should have two churches, viz. the visible and the invisible: two classes of believers, the baptised and unbaptised; and two entrances,—that into the visible church by the water; and that into the invisible by the Spirit! But how is it known that those unbaptised in water, have been baptised in (or, not by) one spirit? The writer well knows that every one of those to whom Paul says, "In one spirit we are all baptised into one body," had been immersed in water. This is repeatedly admitted. Why then should he apply to the unbaptised that language which an inspired apostle applies to the baptised, *as such*; to such exclusively? And so of the term disciple. The writer seems to suppose that our Lord commissioned His apostles to baptise disciples (Matt xxviii. 19.) But He said, *Make disciples among all nations, baptising them, i. e. those who believe, as Mark xvi. 16, &c.* It is true that a certain official person has made, or married many husbands to as many wives; and that another has made, or enlisted many soldiers. Now if a man is a husband before being married, or a soldier before being enlisted, then may he be a disciple before being baptised; and *vice versa*. In apostolic times, no one was called christian, believer, or disciple, before being immersed (in water) into the Christ. The writer, however, finds unbaptised christians in Gal. iii. (p. 82.) But does not Paul say, 'You are all children of God by the faith of Jesus the Christ, for as many as have been *baptised into Christ* have put on Christ,' (26, 27.) And does not this prove that all had been baptised? Indeed, our author admits this, and yet speaks of "christians before their baptism," (p. 20.) Unbaptised disciples; and unbaptised believers. That many believed on Jesus, who were not believers or disciples—in the scriptural sense of those terms, see John xii. 43, 44. Jesus is "the author of everlasting salvation to *all who obey Him*," and hence the lamentation of the apostle over certain hearers of the Gospel: "They have not all *obeyed the Gospel!*" And the unbaptised (according to our author, and according to the Scriptures) are among the disobedient.

On the question whether baptism is required in order to forgiveness or salvation, it is stated that "it is never, in scripture, *said of itself to save*," p. 17. True. Yet it would be as easy to find baptism and salvation without faith in one passage, as faith and salvation without baptism in another. Neither faith of itself, nor baptism of itself will save; for this simple reason—God requires something more. The open confession of faith is as clearly required as *faith itself*. "If thou shalt confess with thy mouth the Lord Jesus, believing in

y heart that God hath raised Him from the dead, thou shalt be saved," (Rom. x. 9.) "Those only can be baptized—who confess with the mouth the Lord Jesus," (p. 12.) True, "the good confession" is required of every one desiring to be immersed, but it is not correct to say that "baptism is the public profession of private belief," (p. 11.) If it is, then it proves that baptism is required in order to salvation: for our author admits that the confession is required, (p. 34.) But to the question—From Mark xvi. 16; Eph. v. 6, &c., the conclusion is arrived at "not only that a man can be saved without baptism, but that a man cannot be properly baptized unless he has first been saved!" (p. 17.) Yet we are referred to Peter, who said,—“Repent and be baptized every one of you on the name of Jesus Christ, for the remission of sins;” and to Paul to whom Ananias said,—“Be baptized, and wash away thy sins, calling on the name of the Lord.” But here the visible and invisible theory is introduced again; and the remark on these passages is that “baptism is the visible act whereby believers do visibly receive remission of sins,” (p. 11.) If so, is faith the invisible act, whereby we invisibly receive? It would seem so from p. 35, where it is said to have been previously received—secretly so, through faith. Here then we have the reception of forgiveness twice—secretly and openly—two births; for the new birth takes place before baptism,” (p. 11.) Let “if any one is not born of water—he cannot enter the Kingdom,” (p. 10.)—two kingdoms, two entrances, &c. If it is asked, Do not the scriptures speak of forgiveness by faith and also by baptism? Acts ii. 38; with xiii. 38, and does not this accord with the Author’s theory that it is first received “secretly, and afterwards visibly?” We reply that upon this principle the blessing would be received more than twice or thrice, for it is associated with the confession, or profession of the faith: with repentance, &c. No—we are invited to take the invaluable blessing, (forgiveness,) so graciously placed within the reach of every hearer of the gospel; but to do so, let us comply with all the divine requirements. Let us not believe, or confess our belief, or be baptized, or be called by the name of the Lord, in order to forgiveness, if these, or any of these are not required of us for that purpose; but let us do whatever is required before appropriating the gift—the free and unmerited gift of God to ourselves. To add the word “visible,” to such a text as Acts ii. 38 or any other, in which the inspired writer has not inserted it, is it not adding to the word of God?

(To be continued.)

## Correspondence.

### LETTER AND REPLY.

To the Editor of the Christian Advocate.

Pittsburg House, Ellon, 12th June, 1860.

DEAR SIR,—I know not who sends me a copy of your paper regularly, but as it has appeared and does continue to appear here, I feel constrained to make a few general remarks.

It humbly appears to me that if your paper was pleased to climb a mile or two higher, and to rest upon Zion’s mountain, instead of sitting on all Zion’s little hills, it would be better for its readers.

The articles in general seem to be written by Christians who do not love the high hill of Zion, but love to magnify the little hills, and tell us that these are the GREAT hill. If we all lived high up we would not make mountains of mere hills. For instance, your correspondent R. D. is painfully short-sighted for a Christian, and although I do not doubt he wishes the Church of Christ all to be one, he cannot see a Christian unless he sits upon the hill of Baptism—it is "ignoring truth," he asserts, "to receive into fellowship the unbaptised," and it is "setting up another order of things."

I would ask such Christians to meditate over the Holy Ghost's command in Romans chap. xiv., praying over the 1st verse, Rom. xv. 1, as also 6, 7.

The carnal mind says, "turn that weak one out of the way,"—turn that ignorant or untaught one down the hill—we will not receive him—we believe he is a believer, and we believe Jesus has received him, but we will not sit with him at the Lord's table.

What language is this? It is the tongue of pride, it is pride and judgment, that is trying a brother, yea, a brother probably with far more GRACE than the speaker.

The object I am told of the Brethren, so-called, at first was to unite all believers, and to sit down with Christians at the "Lord's table," everywhere—this I know, was Mr. Grove's mind, and also the minds of others. But how they have fallen! they have become one of the smallest and narrowest of sects, and the very section your paper represents, which is assuredly the broadest section of the two, has formed itself into a separate body, quite willing, it is true, to receive other Christians, but just as jealous as other sections are about not going out of their own fellowship.

Faith is the head of Mount Zion. The Lord's children gather round the Lord's cross, and sit together in the blood of the Lamb, around the cross of the Man-God, and they are ONE there, they can remember HIM there, and he who must needs leave that table around the cross, because an unbaptised thief is there, and eats and drinks in remembrance of Jesus, is *but a Pharisee*, a Christian he may be, but he was a Pharisee yesterday, and he is not yet stripped of his old rags.

Some men go about the Lord's vineyard gathering up the weeds with a pitchfork, and they are so busy looking out weeds that they never seem to see crops, and to glory in glorious harvests; it looks very wise, and pleases the carnal mind to be *always finding fault* with the whole church of God, but a mere child can look on and criticise; the way to try it, is to say, go and do it yourself.

A brother told me not long since, that he met one who called himself a Separatist, and his remark to the Separatist was—"I am a Come-togetherist."

Some Christians are like the east wind, they blight the brethren who come near to them. Truly, our course ought just to be the reverse. If I were a "strong" Christian (Rom. xv. 1,) it would be my duty to receive at the Lord's table all who are weak. As a weak Christian, others are bound (Rom. xiv. 1,) to receive me and not to cavil and dispute like critics. No one ever helps a weak brother to climb a hill by knocking him on the head. It is done by love, encouragement, commendation, a strong hand and a cheerful visit.

Pardon me for asking your contributors to go a little higher—



have more love *manifested* to all saints—to see a saint in every believer, and not to criticise Christians as books criticise books, but to speak of dear believers as those who are in the same house, and, perhaps, *more beloved*, than some of us would-be-very-wise-looking judges.

One remark more, why has your paper so much about "Death?" What authority is there for this in the New Testament? Your little paper for the young begins with Death—bodily Death, as a *great matter* "we live to die" says the first page, this is absurd as you know, and why put this into the hands of young people; I would not give this to my children. We are all dead, but some of us are alive and for ever, we "fall asleep," but we never die.

Pardon these remarks, I have no doubt that you and the contributors to the *Advocate* heartily wish to advance the Lord's work, gather in corn as well as pitchfork errors—keep a little higher up, and we embrace more of the Lord's body, and let us not knock other young believers down, and tell them we intend their good by it. No wonder if they leave us and we become a mere fragment of the church, if we or any others, instead of leading by love, and in meekness and humility, take upon ourselves to tear up and mangle the Lord's own body. I love to see the plough of the law tearing up the natural man by the roots and leaving not a green blade in sight, but beware who thou art who takest upon thyself to mangle the church of the living God. Knowledge puffeth up, but love edifieth.—Yours in Christ's bonds,  
GORDON FORLONG.

Cumin Place, Grange, Edinburgh, 15th June, 1860.

DEAR SIR,—I am favoured with yours of 12th, in which you do very freely what you condemn the *Advocate* for doing. I am not displeased, however, that you act the critic in condemning us critics, for I see not how any wrong is to be exposed without criticism. We are indeed expressly required to judge, to examine, to criticise. John vii. 24; 1 Cor. iv. 5; x. 15. The only limitation being that we do so in righteousness and moderation. If there be failure as to spirit or personality, allow me to say that your letter seems to come very far short of any article in the *Advocate*. 2 Cor. x. 12. But enough.

I feel thankful to any one who shows me that I am in the wrong, yet I cannot say you have succeeded in doing this service. To do this respecting any command of the Lord Jesus is an easy matter; we have but to turn to the precept and say, my friend, you are disregarding his. But when for Scripture statement we adopt the language of 'ancy and talk of "climbing a mile or two higher," etc., as if Zion's "great hill" and "little hills" were either faith or baptism, we are far indeed from apostolic plainness of speech. Is it not, think you, equally unfortunate as unscriptural to talk of water as a hill, or to say that faith "is the top of Mount Zion?" I have heard of moving mountains by faith, and figuratively, of climbing hills of difficulty by faith, but not till now have I read or heard of faith being the top of Mount Zion. But I would pass in silence the illicitness of such a style were it not too common, and as mischievous as common. It is not only a departure from New Testament simplicity, but the depreciating of certain disregarded and therefore despised ordinances on the one hand, and on the other the un-

due exaltation of one requirement in particular, insomuch that faith is held forth as if it were the Saviour. Permit me to suggest that faith is neither the great hill of Zion, nor the top of it; that faith is not to be proclaimed as the object of belief; that we are neither to preach faith nor baptism but Christ; yet we are so to preach Him as that when believed upon, the question will be asked, "What dost hinder me to be baptised?" In brief, the Gospel is to be preached not to secure faith merely, but the "obedience of faith." Compare Acts viii. 35, 36, with Rom. i. 5, and xvi. 26. R. D. does not make "mountains of mere hills" when he affirms that to receive into fellowship the unbaptised, is to "ignore truth" and "set up another order of things." Will you take in hand to prove from the Scriptures that the apostles admitted any unbaptised into church fellowship? If you cannot, then you must allow that for us to admit them is to set up another order of things from that which they delivered. See Acts ii. 37-47; 1 Cor. xi. 1, 2, 23; 2 Thess. iii. 6.

Rom. xiv. and xv. are chapters that have long had our attention. They do not enjoin the reception of the unbaptised. The epistle was written to those who had been buried with Christ by immersion. Chap. vi. 1-4. The passages you quote do not enjoin forbearance with those who disregard any of Christ's appointments. They do not speak of any of his ordinances as matters of doubtful thought or disputation. These are not within the region of the doubtful. The apostle is speaking of opinions—mere opinions—when he urges forbearance. But the Saviour's doctrine, his precepts, are not opinions. John vii. 17. The apostle teaches the baptised to receive one another as Christ has received them. He neither teaches us to receive the unbaptised, nor that Christ has received them. I wait that Scripture if I say it does either.

The carnal mind may say, "turn that weak thing out of the way," we do no such thing. If I have evidence from your confession that you believe on the Lord Jesus Christ, do I turn you away when in the words of welcome I say, "Now, why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord?" It were absurd to say I do. If, however, you turn off refusing that obedience, which the Lord requires, you are not turned, but you go out of the way. Luke vii. 29, 30. In that case, though you do not use "the tongue of pride," your action is that "both of pride and judgment." You make yourself a judge alike of the law and the Lawgiver. Call that GRACE if you please.

You are not a "Come-togetherist" but a "Separatist" in the worst sense. He who refuses submission to the ordinances as delivered by the apostles is a schismatic in the sense of Rom. xvi. 17, 18.

As to the object of the "Brethren" so-called; it was a good one—the union of all believers. But like many other good attempts it has failed through improper, *i.e.* (in this case,) unscriptural means. They did evil that good might come. They attempted to come "into the unity of the faith," without holding to the "One Lord, one Faith, one Baptism." Hence their failure. Please note the *Advocate* does not represent any "section." Our aim is to avoid *facies* by holding fast the faithful word.

True, all who are "in Christ" are "one in him," but is it scriptural to speak of those as being in Christ who refuse to be "baptised into Christ?" Gal. iii. 26, 27. If the thief on the cross was a

baptised he neither ate nor drank at the Lord's table. Neither ordinance was open to him. Your allusion is irrelevant.

You seem to admit there are weeds in the Lord's vineyard, and a doing, I should expect you to allow it to be advisable to "pitch-bark" them out. Why be over ceremonious with weeds? *Matt. iii. 9-12.*

As to "finding fault with the whole church of God," no man can correct us of that. Our idea of the church of God is, that it is faultless. We hold it in its New Testament integrity, to be the purest exhibition of God's manifold wisdom. *Eph. iii. 10.* Hence our feeling of righteous indignation at the sacrilegious liberties men have taken with it. "Beware who thou art who takest upon thyself to mangle the church of the living God." *I Cor. iii. 16-20.* As you say, we ought not to be like the east wind, blighting whatever we touch, but the reverse. Still, Sir, the truth of God is fire that must and will burn up the chaff, and I apprehend that as in Mal's day, so now, we become enemies because we tell the truth. May I not appeal to you whether the truth you have found in *The Advocate* has not ruffled you somewhat. Nevertheless, whether men will hear or not, let us speak the truth in love.

I am not aware the magazines contain too much about death. We find the word more than a hundred times in the New Testament. I do not know it is absurd to say, We live to die, any more than it would be absurd to say, We are born to live. Indeed, "He that loveth and believeth on the Messiah, shall never die," in the sense in which the Saviour there uses the word, but this does not dispense as a solemn fact that it is appointed unto all men once to die, and in the latter respect it is that the children's magazine spoke, and why we would not give it to your children, I do not know.

Earnestly commending to your study those subjects which have not yet received your attention, Bible in hand, I am, dear Sir, yours truly and respectfully,

THOMAS HUGHES MILNER.

Gordon Forlong, Esq., Pitlurg House.

## Cloud of Witnesses.

A man's learning and ability alone do not constitute him a safe authority in the affairs of religion. The more an able man's belief agrees with that of the multitude, of course the more he will be had in reputation by that multitude, the more he will possess of "authority" among those whose opinions he represents. But as Israel may err, so may Gamaliel, and the authority of either will interfere with the faith of the apostles and their followers. Mere learning offers but small security for a wholesome religious influence; few sedentary studious men are courageous. For one who will honestly speak the truth, there are twenty who will suppress their convictions "for fear of the Jews." Yet it is impossible to express in language the responsibility and the guilt of every man who connives at popular delusion from a love of ease, or from the desire of gain, station, and power.

CHRISTIAN SPECTATOR.

## Poetry.

## SAVED FOR AN END.

"The love of Christ constraineth us; because we thus judge, that if one die for all, then were all dead: and that he died for all, that they which live should henceforth live unto themselves, but unto him which died for them, and rose: 2 Cor. v. 14, 15.

Art thou content? hast thou no higher aim

Than just to gain admittance at the door;

In faintest characters to trace thy name

Amongst the list of those who die no more?

Art thou content that God has set thee free

From sin's reward,—that misery beyond—

Content to sail upon life's deep, dark sea,

Unmove'd by bright calm joys, or dire despond?

Dost thou not feel that thou art saved to live?

Dost thou not know that thou art saved to save?

Forgiven that thou mightest too forgive,

Redeemed alike for *both* sides of the grave?

Bound to that raft, cross-shaped, so firm, so great,

It was not meant that thou shouldst use thine oar

Alone to guide, to move thy selfish freight

To realms thy fancy paints on yonder shore.

Saved from the wreck, reach out a saving hand;

Thousands are sinking 'neath the waves of sin;

Stay not thine efforts till God bids thee land,

Thy task accomplish, He will steer thee in.

Dost thou not know, that in thy diadem,

The souls which owe their heaven-sent light to thee

Shall form, each one, a bright immortal gem,

Gracing thy brow through all eternity?

Yet more, these gems shall bring increase of rays

To circle round the everlasting throne

Of Him who, though He sits "Ancient of Days,"

Stoops to redeem thy soul, thy service own.

"They that turn many to righteousness shall shine as the stars  
ever and ever."—Dan. xii. 3.

Matt. v. 14-16; Tit. ii. 14; iii. 8; Eph. ii. 10; 1 Pet. ii. 9; J  
v. 20.

## Intelligence.

**BAPTISMS.**—*Thetford, Norfolk.* Brother Frost writes "Two  
believers confessed the name of Jesus and were buried with him  
in baptism, and since that time we have met on Lord's-days in  
morning to attend to the things practised and enjoined by the apostles.  
Others are inquiring. Both the above were among the *Pris*  
*Methodists*, one of them a lay preacher." *Drumclair.* Brother  
*Mcrombie* writes "God is still working by us. Five were baptised  
on Lord's-day, June 10th, and out of troubles the Lord has delivered  
us."

## THE FIRST RESURRECTION.—ART. II.

UGHT as we are by the Saviour and his apostles, that in we have life, and have been raised together with him, we this life for ever progressive, and this resurrection an rd procession terminating only in the altitudes of hear beatification. But the life thus begun, and the up- g commenced in conversion, are in their nature moral or ual. As already pointed out, the terms for our word rection stand applicable in Scripture to the soul as well the corporeal person, and it is by reference to passages e this is the unquestionable application that we have ar- at the conclusion that the disciple of the Messiah is even in the present life spoken of as a resurrected person— d up together with Jesus, and made to sit with him in the enlies. Nor is it merely from one or two obscure and tional passages, that we have found such language with respect to the present standing of the believer, but r from such a family of statements as possess a generic cter throughout the whole New Testament writings. So rom finding this use of the terms exceptional, we discover her to be characteristic of the apostolic style, insomuch again and again, in different letters, we read in concur- phraseology the most unequivocal statements of the

And this is in keeping, too, with that other usage of ture whereby the unconverted are described as dead in asses and in sins, from which state of moral or spiritual it is the immediate purpose of the Gospel to raise them o that by a beautiful figure, the light of the knowledge e glory of God is personified as addressing the man who n the torpor of this death in the language of life-giving ority thus—"Awake thou that sleepest, and arise from lead, and Christ shall give thee light."

ere it is interesting to notice that in this passage we have wo principal verbs *anistemi* and *egiro*, usually employed note the raising of the dead; so that it cannot be said, while one term is used commonly to express any up- g from a seat or from the grave, the other is restricted to latter, as our word resurrection generally is. On the rary, while both terms, verbs and substantives alike, are to signify the raising of the body from the grave, yet are also as commonly found describing other uprisings

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as when *anisteemi* intimates that at the call of the Master disciple-elect *arose* and followed him; or as when Jesus *up* to read, or as when the prodigal said, I will *arise* go to my father, or as when Saul was commanded to *arise* be baptised. And likewise when *egiro* is used by the in telling Joseph to *arise* and take the young child into E or when Jesus *arose* and rebuked the winds; or when he dictated that many false prophets would *arise*. While, both terms signify any uprising, whether from a cou from the grave, in life, or to life, as the case may be, w both employed in Eph. v. 14, as elsewhere, to express ent upon that state of exalted relationship to God which G conversion effects. The difference is not that one is generically, and the other specifically—that the one : to any uprising, the other only from the grave, but while both are used to denote any rising up, *egiro* in pa lar expresses the idea of rising as from slumber, whether nightly sleep, or the sleep of death, or the death of sin. while *anisteemi* is never rendered *awake*, we find *egiro* quently so translated, as when the disciples *awoke* : saying, Lord save us! or as when the apostle says, It is time to *awake* out of sleep, and as when he makes the li the truth warn the slumberer in sin with more trumpet than does the light of morn arouse the sleeper from his of night, when he says “*Awake* thou that sleepest, and from the dead, and Christ shall give thee light.” The ence of the two words in this one expressive sentenc only points out the specific difference between them as v but amply confirms our position in respect to their join plication to the present exalted status of the disciples c Lord Messiah. Their use in Scripture being such as we indicated it remains for each passage where either term c to speak for itself, whether it means the resurrection c body from the grave. or the uprising of the soul into com ion with God.

This much every candid reader will allow, that the r up of the sinner into relationship with God, throug Gospel of his grace, is as truly a resurrection as that c dead from the sepulchre. This much is beyond dispute, Scripture speaks of both as resurrections. And while cannot be denied, it must also be admitted that in ord time this resurrection into relationship and fellowship the deity, precedes the raising of the body from the

hether on this account the former is entitled to the designation of "the first resurrection," and whether this, or its culmination in glory, be that great reality of which the great apocalyptic Seer speaks when he says, "Blessed and holy is he who hath part in the first resurrection," we must leave the consideration of his own statement of what he saw to determine. So far as we have yet advanced, the way is clear.

## ESSAY ON PRAYER.

(Continued from p. 127.)

Is divine worship, prayer and praise, to be addressed to the Father, and (also) to the Son; or only to the Father through the Son—the Mediator; *i.e.* "in his name?"

This is not the only question, in connection with the subject of Prayer, &c., on which we have no disposition to dogmatize. Our deliberate opinion is that prayer and praise should be presented to the Father, *through* the Son:—not that we have the least hesitation in ascribing Divinity and Deity to the Son of God; but because of his character, or office as Mediator; because to address the Mediator directly (as it seems to us) is to deny the necessity of such an one: and also because he—the great Teacher—has said, "Ask the Father in my name"—"God is Spirit!" No man has seen God, but he who has seen the Son has seen the Father also; for God was manifested in the flesh—in the person of him who was born of a woman; who took not on him the nature of angels, but the seed of Abraham. His name is wonderful! Judges xiii. 18; Jos. ix. 9; 1 Tim. iii. 16; Rev. xix. 12, 13.—The distinction and the union between the Father and the Son is—to us—uncomprehensible. "Great is the mystery (or secret) of godliness, God was manifested in the flesh!" Some things *were* secret—this *is* so still, (*e.g.*, the good-will of God towards the Gentiles as well as the Jews was a secret. Rom xvi. 25, 26; Eph. i. 9, &c.) There were some who denied the humanity of our Lord, the Messiah; (1 John iv. 2, 3; 2 John 7,) or that he had come at all. In our day, there are some who deny his divinity; and object to worship him on *this* ground. We say that in the person of Jesus the Christ we have the human and the Divine—deity and humanity—God and man. Eighteen hundred years after the death of Abraham, "unto us a child was born," who could say, "Before Abraham was, I (am,) was existed. "In the beginning was the Word—and the Word

was God." Is the Father the maker of all things? So is the Son. "All things were made by him; and without him was not anything made that was made—the world was made by him, &c. John i. 1, &c. (Read Ps. cii. 25-27 with Heb. i. 8, 12.) There is nothing ascribed to the Father which is not also ascribed to the Son. Read Mat. xxv. 32 and 2 Cor. v. 10, with Heb. xii. 23, &c. John xiv. 13, 14, with xvi. 23, 24; xiv. 16 with xv. 26; xiv. 3, with Rev xxi. 9, &c. And as to the names ascribed to God; there is not one ascribed to the Father which is not ascribed to the Son. True, some men are called gods—as Moses was a god to Pharaoh—i.e., the medium of intercourse between the King of kings, and the king of Egypt. But to what mere man was such language as this ever addressed? "Thy Throne, O God, is for ever and ever!" To no mere man is the name Jehovah ascribed; but it is ascribed to the Son, repeatedly so; yea, "This is his name whereby he shall be called, Jehovah our justification!" Jer. xxiii. 6. If so—"if all men are to honor the Son even as they honor the Father"—it is asked—why not worship the Son, even as we worship the Father? Because to address our worship to the Father through, or in the name of the Son, is the scriptural course; and as reasonable as it is scriptural. Let us never think of opposing the one to the other, for they are perfectly harmonious. The Alpha and the Omega humbled himself, but did not degrade himself by being "born of a woman"—"made in the likeness of men." He divested himself; and thus took his stand between deity and humanity; uniting the two in himself, in order to unite men to God. Man had separated himself from God by sin, for sin is a departure from the holy and divine. Then said he, "Lo! I come: in the volume of the book it is written of me to do thy will O God. Thy law is within my heart." See Heb x. 4, 9. Before he was the only-begotten of the Father—as the Word of God—He said, "A body hast thou prepared me," but the "me" was before the "body."\* His humiliation and ministry on earth was temporary. His office as Mediator is so also. When he shall have "delivered up the kingdom to God—even the Father," he will cease to be (as he now is, the "one) Mediator," Priest, Intercessor, Advocate, &c. But standing as he does between God and man; having first united the two in his own person, he unites the creature to the Creator—i.e., every creature who comes to God through him. He is the link, to which God has

\* A. Campbell.



attached himself, and to which man is called to attach himself, that by union with the Son he may become one with the Father also. "There is now no condemnation to them who are in Jesus the Christ." They become heirs of God, by becoming joint heirs with Jesus the Christ." [Viz, those who believed and "obeyed the Gospel;" those who have exercised repentance towards God, faith towards our Lord Jesus, and have been immersed into him.]

We give place to none in the exalted sentiments we hold concerning "the Word of God," "the Son of God; but we hear him saying, when you pray, say, "Our Father." "Ask the Father in my name:" and we find the apostles doing so. Mat. xxvi. 30, should read thus: "After the hymn they went out, &c. leaving it uncertain whether the (hymn or) psalm was sung, or merely recited. Some regard this as a fulfilment of Ps. xxii. 22 cited in Heb. ii. 12, "In the midst of the congregation (of my brethren) I will sing praise to thee." In Acts xvi. 25, we read of Paul and Silas singing praises to God. Eph. v. 19, 20, we may read thus, "speaking among yourselves; and in psalms hymns, and spiritual songs, singing melodiously and heartily unto the Lord; always, and for all things, giving thanks to God—even the Father, in the name of our Lord Jesus the Christ." Col. iii. 16, 17, we may read thus: "Let the word of the Christ dwell in you, enriching you with wisdom for all things: to teach and admonish one another: and in psalms hymns and spiritual songs, to sing gratefully and heartily to God, and all that you say or do, do in the name of our Lord Jesus: giving thanks to God even the Father—through him." Heb. xiii. 15, "Through him (Jesus, v. 12) let us offer the sacrifice of praise to God; giving thanks in his name."

These are all the texts on the subject of praise, excepting the ascriptions of praise to God, and the Lamb, which are found in the vision of John respecting the employment of the redeemed in a future state. Rev. v. 8-14; vii. 9-10, &c.

In Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 3; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; 1 and 2 Tim. i. 2; Tit. i. 4; we have a benediction which may be expressed as in 2 John 3, "Favor, mercy and peace be with you from God the Father, and from Jesus the Messiah, our Lord, the Son of the Father;" and it is asked, If this divine "favor," &c., flows to us from the Son (as well as from the Father) why should not our praises be directed to both? We reply that the blessings which are said to come to us from the Father and the Son; are said

also to come to us from the Father through the Son; and these we are taught to thank God through Jesus the Christ. See Rom. i. 8; 1 Cor. i. 4; Col. i. 3, &c.; Phil iv. 19; Jude

(*To be continued.*)

If the Mediator be God (which he is, though appearing in revelation the Son of the Father) he is on that very principal account to be worshipped both by saints and angels. While his assumption of filial relationship and the mediatorial office leads us *through* him to the Father, it does not follow that the Father is alone to have worshipful homage. That the Divine Father is to be worshipped, and that through the Son and Mediator, does not prove that the Messiah is not a proper object of worship. On the contrary, he received worship almost from the hour of his birth; the wise men came and worshipped him, Mat. ii. 11; the leper, viii. 2; the ruler ix. 18; those in the ship, xiv. 33; the woman of Canaan, xv. and the disciples, xxviii. 9, 17. And, moreover, of the Son it is said: "Let all the angels of God worship him." Still, though from superlative dignity, majesty, and glory of the Redeemer, all persons, character and office, he cannot but have the adoration of every truly believing heart, to which our brother indeed assents when he says, "there is nothing ascribed to the Father which is not ascribed to the Son;" yet he is doubtless right in pointing out the order of Christian worship is *through* the Son to the Father. Acknowledging, however, as he does, the divine majesty of the Saviour, we conclude that he goes beyond the line which his own misis warrant in arguing (though he does not expressly say it) that praise and prayer should be presented *only* to the Father. If the blessings which are said to come to us *from* the Father *through* the Son, are also said (as admitted) to come to us from the Father *and* the Son, why should not our praises and prayers for those blessings ascend to the Father *and* the Son, as well as to the Father *through* the Son? The relationship between the Father and Son is too intimate to authorise, as it appears to us, the exclusiveness ascribed for by our esteemed brother. If the word has not said *only*, should we put it in? Why circumscribe the liberty of the worshippers?—Ed.

#### PASTORATE.—No. III.

To the seniors in particular is the pastorate of the Shepherd's flock committed. All the members of the body of Christ are more or less responsible for each other's well-being and advancement in the divine life; but while all are to be diligent, lest any fall from the grace of God, it is chiefly the elders among the people of the Lord, that oversight

work has been assigned. It is to them Peter addresses himself when he says, "The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight (literally, overseeing) not for filthy lucre, but of a ready mind, not by constraint, but willingly, neither as lords over the heritage, but as examples to the flock, and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." That the word '*elder*' is here used in the sense of '*aged*' or '*senior*,' is evident from the antithesis of the context, "likewise ye *younger* submit yourselves unto the *elder*, yea all be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble." When Peter wrote this epistle, he was not only an aged man, but an old disciple, it being at the time not less than thirty years since he had witnessed the sufferings of the Messiah. Being now such an one as Peter the aged, he identifies himself with the veterans in the faith, and with peculiar fitness, exhorts them to the feeding of the now widely scattered flock.

Of the fitness of this no one can doubt. That the chief shepherd should nominate the under-shepherds, and that while he would have all to exercise a care one for another, he should specially call upon those of long experience and tried fidelity to shepherd his sheep, appears to us of all arrangements most natural, while we can have no doubt that it is altogether scriptural.

According to this exhortation, then, the work of overseeing the church is devolved upon the senior brethren—those who are seniors not in years only but in the faith; for it is a not uncommon thing for an old man to be a young convert, and as such as much in need of pastoral care himself, as the most faithful disciple in the ecclesia. On this account, doubtless, is that Paul says, "Not a novice—not a new convert—lest being lifted up with pride he fall into the condemnation of the evil."

But still, it should not be forgotten that the word '*elder*' is a comparative term, alike in ancient and modern use, and that it does not imply of necessity, a man of hoary hairs. A man who has entered the fourth decade of life may be as entitled to the honourable designation as one twice his age. He may be a person of more ripened experience and wisdom than

his older peer, and it ought, therefore, to be borne in mind, that while the term designating the doers of this most honourable work specifies the elder brethren in contradistinction to the younger, yet it does not shut the churches up to regard those alone as fit, who have all but run their course of life on earth. On the contrary, it is a word of such latitude as plainly to admit within its compass all otherwise qualified who have crossed the line of life's meridian. Were all to wait on their ministry, the churches would no longer be like flocks without shepherds.

But as it is not mere age that qualifies, it is important to know what more than experience in discipleship is needed. There are, doubtless, not a few needs-be in respect to this as in regard to all other important work. Hence we find Paul when saying, "If any desire oversight he desires good work," adding, "An overseer then *must be* blameless," &c., &c.

Before asking attention to his enumeration, a word or two on the nature of this *must-be* will not be useless. We observe, therefore, that the verb (*dei*) does not necessarily point out an absolute necessity. It merely indicates a needs-be of some kind, leaving it to the context and the case to determine whether it arises from an absolute necessity or merely from propriety—whether from divine appointment or from prudential considerations. The latter we take to be its value here. It may be noted that we have it variously rendered *must*, Mat. xvi. 21; *should*, Mat. xviii. 33; *ought*, Mat. xxv. 27; *must needs*, Mark xiii. 7; *was meet*, Luke xv. 32; *behoved*, Luke xxiv. 46; *was needful*, Acts xv. 5; and *need*, 1 Pet. i. 6. Now when in the parable of the prodigal son the father says it *was meet* that we should make merry, it is not meant that there was an absolute necessity for merry-making, but only a fitness for it. So when Paul said to the elders from Ephesus, "labouring, you *ought* to support the weak," he did not mean to impose an unconditional burden on them, but only such a one as arose from the propriety of the case. And so also when he says, the overseer *must be* blameless, &c., he does not insist on absolute freedom from blame, but only points out the tenor of character fitting for such a work as that desired.

Generally, then, with respect to the qualifications named by the apostle, we consider they ought to be viewed, not with more, but with all the latitude which the language of the writer and the nature of the case will allow. By adopting a reverse principle of interpretation it were easy to exclude

st of men from this much needed work ; thus to render riptures a dead letter regarding it, and so to leave the tterly untended. The cynic has only to say, " Sir, you t blameless, and the apostle says the overseer must be less. You don't entertain strangers, and the apostle says st be given to hospitality." And so on might the ob-go with every prospect of success in proving that on some r other each brother in turn does not possess all the cations laid down. But we suppose it will be generally led that in judging a brother, brotherly kindness ought ness to come into play, and that a generous regard to mmon frailty of our nature should not be thrown aside.

apart from this, it is also to be observed that in the lic enumeration are certain qualifications for the non-sion of which the brother is not responsible. If a r have means wherewith to shew hospitality, and fails o, to him it is sin ; he knows to do good, and has the erewith to do it, but does it not. He therefore is not t blame. If, however, he be without the means to r strangers, his non-hospitality cannot be urged against s a disqualification, for it is only to whom God has of whom he expects. As in this item, so in others. A ian may rule his house well though there be no children sing his household. Touching those items of enumer- therefore, in which God has not given the disciple the unity to shew his fitness, we have no right to expect him ibit it in such respects ; and we act unfairly towards e we hold him disqualified simply because in the provi- of God he has not such full opportunity given him to t all the graces of character marking the perfect over- ; his more favored brethren enjoy. So far as a brother portunity of showing he possesses the approved charac- is to be judged, but no further. It is a manifest wrong ect him to do what in the nature of his circumstances not, or to prohibit him from serving the Lord in a work ich he shows his fitness so far as his relations in life ; him.—Ed.

#### THE BAPTISM OF JOHN.

the baptist was not the founder of the Baptist denomination, rin, Wesley and Swedenborg are of the parties bearing their nor was he a Baptist minister in the current acceptation of *me*. From *Isa. xi. 3-5* ; *Mal. iii. 1* ; *iv. 5, 6* ; *Mark i. 3, 4* ; *yii. 10-13* ; *Luke i. 17*, we learn that he was a man sent

from God to "turn the heart of the fathers to the children, and the heart of the children to the fathers," and so to prepare a people for Immanuel. No man ever officiated for God in the same position as John. He had a mission to fulfil which was peculiarly his. He was not chosen to it by any Israelite after the flesh nor after the Spirit. His Creator selected and sanctified him to make straight in the desert a high way for our God.

"The word of God" which came unto John in the fifteenth year of the reign of Tiberias, Cesar is said by Mark to be "The beginning of the gospel of Jesus Christ the Son of God." He preached Christ to his hearers and held him forth as the Son of God—as the life and light of men, full of grace and truth—as the Lamb of God which taketh away the sin of the world—as having come from heaven, and as above all, the Father having loved him and given all things into his hands, and that all who would believe on him as such should have everlasting life. Though John knew him not until the hour of his baptism, yet he knew that he was in the world, and that he would suddenly appear. So exactly had John described the character and mission of Christ, that many of his hearers on seeing him said, "John did no miracle, but all things that John spoke of this man were true." Even the inveterate enemies of Jesus were conscious that John bore witness to him, which consciousness on one occasion so confused them that they were compelled to confess lying ignorance. We may then safely say that John presented Christ to Israel as the Messiah, Redeemer, and Saviour of the world, and demanded repentance, confession, faith and obedience to him as such. Thus did "the prophet of the Highest go before the face of the Lord to prepare his way, to give the knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God." The people among whom John laboured were broken up into many hostile sects, and laden with errors and iniquities which destroyed the most endearing ties of nature—alienating even the hearts of parents and children from each other. Now the nation being in such a deplorable state the people were not in a position to see and receive Jesus as the salvation of God. So, to remove these great obstacles out of the way of their vision, the prophet of the Highest bore witness to the life, light, grace and truth of the Son of God whereby he turned the heart of the fathers to the children and the heart of the children to the fathers, and so by this gracious word of the Lord, he exalted valleys, levelled mountains, made crooked straight, and the rough places smooth, so that all flesh might see the salvation of God *i.e.*, Jesus for so the prophet Simeon calls him, "For mine eyes have seen thy salvation," Luke ii. 30. When Christ was made manifest to Israel at his baptism, the disciples of John who had previously received the remission of their sins by faith in his name now recognised him as the Lamb of God, and lovingly followed him and desired mutual acquaintance with him. O what a willing people had John prepared for the Lord against the day of his power! It is then manifest that the disciples of John were believers in Jesus and received him as their Messiah and Saviour. Now concerning them who thus received him it is written that "to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" which birth is explained by the Lord himself in the iii. of John. John it is said was filled with the Holy Spirit, hence

were made believers in Christ by the Holy Spirit as well three thousand on the day of Pentecost though not under circumstances. It may, therefore, be truthfully said that if thousand were "born of water and of the spirit," so also were of John. It is thought by many that the disciples at had submitted to the baptism of John were re-baptised. properly received John's baptism and were re-baptised by rity, it follows that the apostles along with the five hundred who saw the Lord at once, and all who had become God by the ministry of John and Jesus were re-baptised ation. As there is no proof this, is there not reason to if the disciples at Ephesus were re-baptised that their ism was not genuinely obeyed? John was filled with the—he saw the Holy Spirit descending upon Christ, and ht that he would baptise with the Holy Spirit. How was these disciples had "not so much as heard whether there y Ghost?" or as the new version reads, "we have not so ard whether the Holy Spirit is *received*." It is, however, t the disciples who were waiting at Jerusalem for the he Holy Spirit received him and were inaugurated into all ties of our Saviour's reign, on Pentecost without a re-im- appears to me that some eminent brethren, such as Hall, ampbell have erected an unauthorized distinction between nistered by John and the bridegroom, and the baptism Jesus after his resurrection. Has it not ever been one me ordinance? Is it anywhere in the scriptures called baptism," in contradistinction from the baptism of John? be asked why is it called *John's* baptism, if there is no In reply we ask why is the gospel called by Paul l—"my ways which be in Christ?" Baptism was John's same sense as the gospel and its ways were Paul's. John's ce Paul's gospel, was from heaven—was part of "the word unto John"—which is "the beginning of the gospel of t the Son of God." There is not a shade of proof that the re re-immersed in order to be initiated into the name of and of the Son and of the Holy Spirit, or in order to induc- ie new and complete reign of the newly crowned King. sciples at Ephesus needed such a re-immersion, surely ter, and all the disciples needed it. It is true that the church went forth on the day of Pentecost in that fulness ight redemption, revelation and organisation, insomuch rmer proclamation that "the kingdom of heaven is at now realized. Now they who were immersed before this epared to receive the plenitude of the Lord's reign, just as m were formerly prepared to receive him in person as soon ne manifest to Israel. But they who were immersed after- at once initiated into all the riches and immunities of his So this ordinance ever remains one and the same. Now, en, if any of you think I am in error please write next shew me the way of the Lord more perfectly.

E. E.

he said of the apostles and the five hundred that like the iphesus they had only been baptised into John's baptis m we are told, made and immersed more disciples than Jo hn

Again, that John's baptism differed from that of Jesus appears from Act xix. 4, where Paul says, "John verily baptised with the baptism of repentance, saying unto the people that they *should believe on him who should come after him.*" John's disciples therefore were baptised into the belief that the Saviour was coming—was at hand—not that he had come, but that he should come; which is exactly the faith we might expect a *forerunner* and his preaching to produce. But once the Messiah had come, and was made manifest, it was no longer proper to baptise into the belief that he should come, but that he had come, and hence just here the stoppage of John's immersion and the commencement of the Saviour's. And here appears also the truthfulness of the reply of the twelve disciples of John at Ephesus and the propriety of Paul's rejoinder, as also the consistency of their immersion into the name of Christ.—E.D.

#### EPISTLE TO THE HEBREWS.—No. IV. CH. V. 5-9.

THE Christ—"who in the days of his flesh offered prayers and supplications with loud cries and tears to Him who was able to save him from death, was heard and delivered from his fear. Though a Son he learned obedience in suffering; in which he was made perfect, and became the author of everlasting salvation to all who obey him."

The two words rendered "prayers and supplications" are not the same in sense. The first indicates a sense of need, generally;—the other is a cry for protection, particularly. As on the cross, twice; so in the garden, his cry was "loud"—coming up from the bottom of his heart. His prayer was answered by an angel, sent—not to take away the cup *given him to drink*; not to take him from the scene of suffering or the immersion of woe which he had to accomplish, (Luke xii. 50; xxii. 43, &c.) but to strengthen him to bear his cross!—or, rather, *crosses*; for such he had to bear before "they pierced his hands and his feet." Think you that it was no cross—no grief to his sensitive spirit—no burden to that heart which is "made of tenderness"—to see Judas approach to kiss him; to hear Peter deny him; and to behold all the twelve forsake him? Yet his prayer was heard and answered. He was made perfect when he exclaimed, "It is finished." Luke xiii. 32; Heb. ii. 10; xii. 2, &c. Have we endured a momentary immersion in water? The Christ was immersed in suffering—many hours! (Matt. xxvi. 57, to xxvii. 50.) He was overwhelmed in woe unspeakable! (Ps. lxxix. 1-3 and 13-17.) Think how his agony must have been increased by the drowsiness of the favoured three; by the perfidy of one, the cowardice of another, and his desertion by all. And also by the sad state, not of the Jews only, but of the Gentiles also—of mankind at large—for whose salvation he endured this terrible immersion, sweating, as it were, great drops of blood! How many things there were to add to the bitterness of that cup which he drank for us! He needed strength, and that need found utterance—not in a few cold, set, and formal phrases; but in original and pattern ways, which could find utterance only in "loud cries and tears." He includes both sufferings and death in the work which he came to accomplish. Luke ix. 31; xii. 50. When he expired, he finished that work. And all this was to aid us in our work—to work out our own salvation. In this work we should be greatly aided by



requently going to "the upper-room;" and thence, "over the roof," into "the garden," and studying the scenes which took place there 1800 years ago. We see the eleven; and the three only—the favored three, with "the man of sorrows;" and then we see him alone, becoming sore amazed—exceedingly sorrowful—kneeling down—falling on his face on the ground crying, "O my Father, take his cup from me? nevertheless, not what I will but what thou wilt." Shall not this pattern prayer aid us in prayer? Shall we not drink into the spirit of our Redeemer? Shall we not catch his fervour, and cultivate his submission? Let us see to this; and let us watch against that which filled this bitter cup! And now, after repeatedly stirring for prayer, the holy sufferer rouses his disciples to meet the betrayer, with the armed soldiers and their captains; followed by "a multitude," or mob, urged on by "the chief Priests and Elders! (Luke xxii. 52; John xviii. 3), the soldiers with swords, and the mob with staves; while the hearts of those who sent them, although they had no weapons, were, perhaps, the most blood-thirsty! He who has all authority in heaven and on earth—before whose dread tribunal they and we must all appear—Annas, Caiaphas, Herod, and Pilate not excepted—suffers himself to be laid hold of, and "led away" as a criminal—first to Annas, by whom he was sent onward to (the Sanhedrim presided over by) Caiaphas. It was, probably, before the Sanhedrim arrived (at day-break, Luke xxii. 66,) that Caiaphas found opportunity to ask Jesus of his doctrine, &c. and Jesus rebuked his culpable ignorance! (John xviii. 19.) The question, "Art thou the Christ?" was put by the high-priest in the most solemn and imposing manner; as that which was of the most intense interest and importance. The answer, which was both prompt and plain, (Mark xiv. 62,) was accompanied with a declaration of the utmost importance to all around—"You shall see the Son of man, sitting on the right hand of power, and coming in the clouds of heaven!" This they denominated blasphemy, and condemned him as worthy of death—for that was all that they could do. They led him to Pilate to obtain that which they could not give—sentence of death. Pilate could find no fault in him; he declared him to be a "just person;" he labored hard either to convict him, or to pacify his enemies. But they had determined on his death, from the time when he raised Lazarus from the dead. John xi. 45-53. Behold the Son of God, learning obedience in suffering! He is smitten; and spit upon, and blind-folded, and buffeted and mocked, his head pierced with a crown of thorns; his whole frame bending beneath the weight of the cross. And now that he is lifted up, in order to draw all men unto him, he is exposed to the taunts and derisions of the multitude—of the chief priests especially! The Captain of our salvation was made perfect in suffering! And thus has he become "the Author of everlasting salvation to all who obey him." Let us rejoice that this great work has been accomplished for us, to bring us to God; and that he who suffered and died for our sins; rose again for our justification; and ever lives to make intercession for us! Seeing, then, that we have such a High-priest, let us hold fast our profession; that, being faithful unto death, we may receive the crown of life!

(To be continued.)

## REVIEW OF "WATER AND THE SPIRIT."—By D. W. S.

(Continued from page 135.)

OUR Author denominates "Infant sprinkling a vain mockery, repeatedly assures us that "the early Church," was composed of as believed and were immersed—exclusively so—yet calls sectarians who refuse fellowship with the unimmersed:—"practice he regards as intolerant, a snare of Satan," &c., (p. 40.) reply by asking, "What saith the Scripture?" It is a practice he admits to accord with that of "the early Church:" by which he persume he means the Church in apostolic times. We have before only one word to say, and that is, Enough! Paul intolerant to some, and he was called a sectarian. Acts xxviii. Christians are called upon to "sink their differences." But we are not to include a divine ordinance in our differences! it is said that "Our Lord has given us fixed laws—as binding as those of Moses," and baptism is shewn to be the law of entrance. Surely then we are not to "sink" Baptism! "Those who Baptism, and not belief in Jesus, the test of communion give it a proper place" (p. 40.) But Paul says, one faith, one baptism, and not faith without baptism, nor baptism without faith. One Lord, one Spirit, one faith, one baptism, and one hope. He is the Author of everlasting salvation to all who obey Him has joined together faith and baptism; and these, too, with the forgiveness of sins, and church fellowship: and we put them asunder at our

"In (*en*) one Spirit are we all baptized, into one body—and been all made to drink into one Spirit," 1 Cor. xii. 13. C. A. Doddridge and others say that "this refers to baptism by (?) water." Barnes and others say that it does not. Certainly the term spirit not necessarily mean the Holy Spirit, as it clearly does in w. 3, 4, 7, 8, 9, 11. ("The Spirit; the self same Spirit" &c.) In w. 12 to 27 we have an illustration of verses 1 to 11. The body is—"all the members" have imbibed a similar spirit. In that they enter the Church: for in order to do so each one is required to manifest the same spirit of contrition, faith, gratitude, love, &c. And just as John the Baptizer said to some in his day who came in the right spirit, (saying, we have Abraham for our father,) "If forth fruits meet for repentance:" so in our day it is desirable, when a person proposes to be baptized into the "one body," to ascertain as far as possible, whether he is actuated by a *right spirit*. "Let deportment be according to the Gospel—stand fast in one spirit with one mind." Phil. i. 27. There is neither precept nor proof for the idea of baptism *in the Spirit*, in order to enter the Church the one body. No one is, or ever was commanded to be baptized *in the Spirit*, or *by the Spirit*, or to pray that he might be so baptized. None are said to be born of the Spirit, except such as are born of the water. In Acts ii. and x. Jesus is the Baptizer—no Spirit. The Apostles baptized in water, in order that the baptized might participate in the gift of the Spirit. It is those only who have been baptized in water, who are said to be baptized in one spirit.

These considerations, we hope, will prevail with those who put a *singular* construction on the passage to review the same at least, and to quote it correctly. Not "By one Spirit," nor "the one Spirit" (p. 20,) but "In one Spirit," &c. For if it be that all the members of the "one body"—whether baptized or

baptized *by the Spirit*, it would thus be made to contradict which (our Author admits) teach that we are baptized in the Church or Body of Christ. If it teaches that the Spirit is *in* the Spirit; and so also if it teaches that Jesus is *in* the Spirit; unless it can be shewn that *en* is to be *in* *y* in such passages as Matt. iii. 11; Mark i. 8; Luke iii. 5; xi. 16, &c.

Authority there is for expecting the baptism of the Holy Spirit is a question which we cannot now enter further into. It is enough that if baptized in water, in a right spirit, we have the gift of the Holy Spirit? The building in which we thus receive the Spirit is the Temple of the Spirit. We rejoice that in our own whose pamphlet we have so freely commented, has led us away from Babylon as to baptize *in* water. We recommend to say as he does—not “with,” but “in.” And if *in the Spirit*, *in the Spirit* is so also. We search the Scriptures, and we have everlasting life; and they testify of Him who gave us water and blood;—not by the water only:—not by the Spirit; but by the water and the blood. He shed his blood for the forgiveness of sins; and He ordained baptism *for* the forgiveness of sins.

In the following extracts we must leave the subject for the reader. It is not for me to reproach any, but I dare not alter what is written. This is my beloved Son—hear Him—Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. (John iii. 5.) “Hereby do we know that we know Him if we commandments.” 1 John ii. 3. “He that hath my commandments, he it is that loveth me.” (John xiv. 20.) We are to do what is required of us is practical, and not mere theoretical. The spirit of love is obedience, as Jesus says, “If any man love me he will keep my words.” Now baptism is the first act of obedience after belief. “Repent and be baptized.” Acts ii. 38. “Repent, and be baptized, and wash away thy sins.” Acts xx. 16.

W. D. H.

## Correspondence.

### RE LANGUAGE.—QUERIES AND REPLIES.

no. MILNER,—Your reply to the following queries respecting speech will, I am sure, interest and instruct your readers: not much easier to prove the importance of the restoration language in discoursing on *divine things*, than to define within which such language should be used, or rather define what constitutes a pure speech? Hence should not our best efforts be to the ascertaining of our precise duty in this respect? We do not take it for granted that Christians have permission, within certain limits, to speak freely, in their own words, their own thoughts, in relation to divine subjects; and would not the reverse be the case if all speaking and writing on religious topics except such as are contained in the formal repetition of portions of scripture; and, if we would not an inability, on our part, to express scripture in our own words go a long way to evince that we had not found a revelation to us?

In giving an affirmative answer to these queries, it appears the

more important to ask,—Under what circumstances, and to what degree are we limited to the diction of the Holy Spirit?

4. Can the rule be established that when we would speak at ease with the utmost precision and authoritativeness concerning the mind and will of God, we should use Bible Words; and does not this amount to saying that we must enforce no *technical* language on the things of God other than that coined in the mint of inspiration?

5. Does not every science known to us demand a technical language for the accurate conveyance of its *peculiar ideas*; and, if so, why not the science of redemption?

6. As scientific writers, when professing to write scientifically, are held bound in common honesty to conform to the established terminology or terminology of their science; unless they can claim authority to change its terminology; so are not all who would speak exactly on the science of redemption bound, in honesty and to avoid ambiguity and disputation, to use the authorized terminology?

7. Is not the Holy Spirit's terminology the only authorized? Can any individual, sect, synod or council lawfully change it?

8. Yet does not the recognition of the technical language of the Holy Spirit, as the only authorized, leave ample liberty of free discourse; so that as scientific subjects may be *popularly* explained and enforced, in like manner may this grandest of all subjects be popularly exhibited?

9. At the same time should not the instructed, for the sake of avoiding unprofitable controversy, be always ready to resolve their *popular* and, therefore, *inexact* language (legitimate enough for many purposes) into the terminology of inspiration?

10. And this terminology itself—in what does it consist? in the very words used, and as they are used, by the sacred writers? or in those words, with their *cognates*, by which I mean such as *admittedly* convey the same idea only modified grammatically so as to suit the discourse we may have in hand? So that if I find "man," I may say "human; if "God," I may say "divine," "deity," &c.; if "baptism," I may say "baptismal." For instance, I read "The Word was God," "Christ who is over all, God blessed for ever;" is it pure language to speak, for convenience sake, of "The Deity of Christ?"

Your answer, dear Bro., to the above illustrated and confirmed as you may think expedient, will be most welcome, probably, to many besides yours affectionately in Jesus,

Perth.

J. B. BOTHERMAN.

1. As all religion is based on knowledge, and all knowledge is expressed by speech, purity of speech is essential to purity of religion. The value of a pure language in divine things is, therefore, incalculably great. By pure speech we understand the Word of God—the Scriptures given by inspiration; thus Ps. xii. 6, "The words of the Lord are pure words;" xix. 8, "The commandment of the Lord is pure;" cxix. 140, "Thy word is very pure." Prov. xxi. 5, "Every word of God is pure." It is God, therefore, who promises man a pure language, which is not less an integral part of the plan of redemption than is the mediation of the Redeemer. Therefore, Zeph. iii. 9, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." and hence also the injunction of 1 Pet. ii. 2, "As new-born babes, desire the sincere—unadulterated—milk of the word, that ye may grow thereby." Certainly, therefore, our best efforts

ould be directed to the ascertaining of our precise duty in this spect. A departure from the faith is effected by a disuse of the und words of the faith, and a return to it must be accomplished by resumption of these tried words. 2 Thess. ii. 15; 2 Tim. i. 13; it. i. 9.

2. We may, and indeed, must use our own words in one sense; at is in following the example of instruction set us by the Saviour and his apostles we must adopt a style of illustration familiar to the eople we address. But in referring to things and occurrences with hich they are acquainted for the purpose of illustrating divine ruths, there need be no forsaking of the pure speech of heaven; the words of God's selection and giving are only made to address them- selves to the understanding of those we would teach by apt and na- tural comparison with things well-known around. As we cannot be so scriptural in our use of words that stand expressive of divine leas, so we cannot be too natural in our method of illustration and plication.

3. We are thus limited to the diction of the Holy Spirit whenever a ultimate appeal is necessary. Our illustrations and methods may e in themselves or to the minds of some very faulty and inexpressive; at ascertained, we are bound not to enforce them. We may seek o justify them by further illustration, but failing to commend them e the consciences of others, we are to be satisfied that they adopt, as e do, the inspired words.

4. This implies that when we would speak with the utmost pre- sion and authoritative respecting the mind of God, we should e Bible words—we should say, 'It is written.' Not only to Christ- n, but to other minds, the conclusion of a sentence, or the enforce- ment of a point in dispute, by an appropriate 'Thus saith the Lord,' felt to carry incalculable weight. The above paragraphs also pply that we must enforce no *technical* terms on the things of God; it that speaking technically we ought to confine ourselves to the nguage coined in the mint of inspiration. For this reason, the ord *economy* is more proper than *system* in describing the faith in us.

5. Every science has its own terms, and these are, of course, tech- cal, for each science when expressed is itself a technology, and stinct from all others by the difference in its nature from them. he science of salvation, therefore, has its own appropriate terms.

6. As in other sciences, so in this—one who would speak accu- tely, honestly, and understandably by those who know the science, ust conform to the authorised terminology. He who would deviate ust show cause for so doing.

7. The Holy Spirit's terminology is that which alone is authori- tive with the Christian. The apostles spoke not in words that the isdom of men taught, but which the Holy Spirit taught, as said the avour himself, "The words I speak are not mine, but his that sent e," so to the apostles, "He that heareth you, heareth me, and he at heareth me, heareth Him that sent me." No party or power on rth may lawfully or safely change or depart from the God-spoken rds.

8. As remarked under par. 2, this strict recognition of the pure and authoritative leaves ample scope for free popular explanation, lustration, and application.

9. It is already admitted in par. 3, that both instructor and in-

structed ought always to be ready to resolve their popular and more illustrative language into that given by inspiration.

10. The authoritative terminology consists in the very *words* and *as* given with their *synonyms* in all languages. Modified cognates are not to be objected to. The language of different nations: various that only a modified synonym can be had in certain cases and where such a word appears best, grammatically and oratorically know of no objection to it. It confessedly contains the idea original, and the mere fact of removal by derivation and otherwise not enough to proscribe it. Still, if there be in the language an exact equivalent it ought to have the preference, especially where there is any danger of misapprehension or needless discussion. I see no difference in meaning between the phrases—'on the occasion of a baptism,' and 'on a baptismal occasion;' and if the latter be consonant to the style of the speaker, he certainly transgresses no law in so expressing himself. So, "the deity of Christ," being brought out by innumerable passages, akin to those given by Bro. R., we charge no one with a departure from purity of speech in the favour of the terms. They are so nearly synonymous with the scriptural examples, that we should doubt the ability of any man living to give the use of them a secession from purity of language. At the same time, to avoid offence, we should be quite ready at the call of a disputant, to adopt the word *God* for *deity*, though what he would say by it we do not see.

A subject so wide as this merits a much fuller consideration than is possible in the limited space of our replies to queries.—Ed.

#### CONTRIBUTION.—QUERIES AND REPLY.

MR. EDITOR,—I hope you won't be offended with me for what I'm going to write. I don't mean any harm, I'm sure. I met with some people who say there isn't much liberality among the long and short of it is, they say we are a stingy people. A man told me the other day that he knows one of the churches where the average weekly offering comes to 6s. 8d.—and he actually told me that one or two of the members of this very church had thousands—that is, thousands of pounds. Now, my query is, Mr. Editor, you think this is true?

Why, just look at the names of our magazines, and I should think their names ought to make it impossible. There's the *Millennial Binger*—but when's the Millennium to come, I wonder, if this is of us? There's the *Christian Advocate*—but what a comical Christian Advocate such a church as that must be. There's the *Sun*—I should say such a paltry giving as that is more like a sun-dial. There's the *Quo Warranto*—by what authority do we tolerate such meanness, I wonder again. There's *Looking for Daylight*—but looks like pitch darkness. Now, don't you think the man who gave me about this six and eight-penny church meant that one member gave 6s. 8d.? Please tell me your mind about it.

Then, again, some are saying that persons join us because we can be religious at a cheaper rate than they can elsewhere. He has MS. that came into my hand not long ago from one of these finders:—

"William Simpson was fond of his money. He was a member of Baptist Chapel; and on this chapel there was a debt. He was one

off men of that little church. He didn't like the constant calls were made upon him for money; he said that it brought religion disrepute. He didn't like subscription lists and offerings made public; he said he ought not to let his left hand know what his right hand did. Now he had heard of another church in another town, where his views were entertained and acted on. So he joined that church—and there, in the box that was once a week handed round among the members, he put his two big pennies. Noble advocate of truth! Noble pleader for a right faith and order! Ah, but he measures his advocacy by those two pennies. Grandly he pleads 'secret giving,' and why?—because it nicely cloaks his covetousness.

A rich man was one day letting a splendid mansion to another, and as a persuasive he informed him—'There are no charities.' He is induced to join himself to one church rather than to another, because he can there indulge his stinginess without exposure, is consoled by a motive most mean and most contemptible. Do we not claim against false systems, which have broken up the body of Christ into factions and sects almost without number? Do we not denounce the anti-scriptural devices for building chapels, and for paying parsons? Do we not anathematise the hirelingism which is a great plague-spot among the clergy? And does this all spring from the covetousness which we make such poor attempts at controlling? Does it mean that we like a system where the giving of our pennies will not expose us to merited contempt? He who says that he may have "glory of men" is a small-minded man, and yet far below the noble generousities of Christianity: he who gives ungrudgingly—when he has the means of giving bountifully—because you don't know how much he gives, is equally small-minded, and is untouched by Christian truth."

Now, he who wrote this MS. fancied the cap would fit a goodly number of our brethren. But he *did* acknowledge that there are amongst us some who are truly generous in their contributions. Do not think, Mr. Editor, that the brethren *do* deserve such blame? We don't be afraid to speak out your mind. I'm rather afraid though—so to escape the consequences of putting such queries to you, I shall not put my name and whereabouts. I sign myself

QUESTIONER.

Some of our readers will think "Questioner" as queer as his queries are quaint. Be that as it may, our duty remains the same, to advocate a return to New Testament principles in giving as well as in preaching, teaching, and worship. Perhaps, this will be the last and most difficult thing to attain. That men will give as much by their voluntary and private action as they will under all the spurring and dunning of the present public order of things is not likely, unless imitated, as were the first Christians, by the example and teaching of the Saviour. But he who feels the power of the argument, "Ye saw the grace of our Lord Jesus Christ, that though he was rich, for your sakes became poor, that ye, through his poverty might be rich," will not come behind merely because the Saviour gave inunction to his followers to do their alms in secret. Those, however, who give to be seen of men will come far short in amount without the stimulus of subscription lists. And so far as members of scripturally constituted churches are still unfreed from such beggarly elements, and thereby to a greater or less extent unmoved by th

higher motives that ought to influence them, there will be dere of duty. This, of course, should not be passed over. But question how far it is proper, if at all so, to subject any bro the judgment of men in this matter, which is truly one betwee self and his Lord, so that to his own Master he stands or falls. there is this remedy, that all brethren are open to the word of nition and instruction. To us it seems that there is great ne scope for this everywhere, but beyond this we should have no to go. It were, however, deeply to be lamented that any pro to be regulated by such infinitely mightier principles than which govern the religious world should even seem to come al a point of duty so practical and testing. Let each examine l and make it a matter not only of conscience but of hearty ser give as the Lord hath prospered him, and heartily, since th loves a cheerful giver.—Ed.

#### RIFLE CORPS.—QUERY AND REPLY.

DEAR BRO. MILNER,—Would you be pleased through the o of your *Advocate*, to give your views on the following questio it right for a Christian to be trained to arms, (not the ch armour,) to defend his country against an invading foe, or to Volunteer Corps of the present day? By answering the abo will greatly oblige your affectionate brother through faith in *Banff*. H

We cannot say it is right. Certainly such training is not in in that of the grace of God which has brought salvation to al If any one says there is nothing in the marching orders of the C of salvation debarring his train-bands from such defence of how country, we bid him look into Rom. xii. 17-21. The christia has spare time sufficient for military drill, would spend it n keeping with his character by practising the articles of faith t learning "the articles of war." The one says, "if thine enem ger, feed him;" the other, if thine enemy hunger, starve him. vi. 13-18.—Ed.

### Intelligence.

OBITUARY.—"The memory of the just is blessed."—On th June, 1860, the church in Grangemouth sustained the loss by of Robert Laird, a worthy brother, who presided since its form 26 years ago. The punctuality of his attendance, induced th in the other members, and his careful preparation for feedh church, seldom failed to shew itself in his edifying ministr Amid much to try his faith and patience he maintained a chs void of offence, and bore the painful disease, which reduced s mately carried him away, with uncomplaining patience and like resignation. An example of the power of Christian pris —his end was peace. Though few in number, we have je peace in believing, and will be glad of the visit of any broth some resemblance to Barnabas. See Acts xi. 23, 24.—A. P. G



## THE FIRST RESURRECTION.—ART. III.

THE fact of a resurrection state having been entered on is implied in the exhortation, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Besides implying this, it also points to the direction which this new course of life must take; it indicates it to be God-ward, Christ-ward, heaven-ward. God and Christ, and heaven, form its glorious altitude. When, then, the apostle enjoins the already upraised saints to set their affection on things above, and not on things on the earth, he wishes us with an exhortation alike plain and practical. It puts it beyond doubt that to be with Christ where he is the right hand of God, is the climax of that exalted resurrection state already entered upon by all who are dead, and buried, and risen with Christ, by faith and immersion, as ordained in the Gospel.

But while this passage intimates that such is the glorious destiny of the disciple, it does not specify whether this goal is to be reached prior to or through the resurrection of the body from the grave. Other passages, however, supply this information. When, for example, this same apostle says, "Therefore, we are always confident knowing that whilst we are at home in the body, we are absent from the Lord"—"We are confident and willing rather to be absent from the body and to be present with the Lord," he gives the idea of immediate presence with the Saviour on dissolution of the earthly abode—our present tent or tabernacle. So also when he speaks of himself as having a desire to depart and to be with Christ as being far better than to live in the flesh. For the Christian, therefore, to die, is to enjoy the unspeakable gain of being with Christ. It is to experience the joy of having "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the myriads of angels in festive assembly, and to the church of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

This settled, as a matter of apostolic teaching, we are in a position to refer to several passages in the revelation of John with the hope of understanding, at least, somewhat of their

meaning, and among these that celebrated passage where he speaks of the first resurrection.

Before, however, going to it, there are one or two others which will help us on the way. There is that of chap. vi. verse 9, where the apostle says, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on those who dwell on the earth. And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."

Here John had a view, so far, of the separate state. In the immediately preceding vision he saw death followed by hadees, as true in fact as in the vision of prophecy. The next seal being opened, he saw the souls of those who had been slain for the Word of God; he did not see so many souls slain, nor did he see the murdered bodies of the slain, but he saw the souls, not slain, but living, and crying with a loud voice. He saw them under the altar, that is in heaven, in the divine presence, under that altar before the throne, (chap. viii. 3,) where the angel came and stood with a golden censer, to whom was given much incense, that he should offer it with the prayers of all the saints. Thus the seer saw these souls and heard them cry unto the Lord, most holy and true, to avenge their blood on those dwelling on the earth, even while they cried. He saw, moreover, that their prayer was heard and answered; not, indeed, as they prayed, but that white robes were given to every one of them, and that it was said unto them to rest till the close of the period of martyrdom, an age not yet closed, and one that shall not be finished till the Lord come to yield vengeance on all who trouble his saints, and to give rest to all His troubled ones.

That the soul rest thus enjoyed by the spirits of just men made perfect in the upper sanctuary is a conscious sabbatism, appears not only from their capability to offer prayer, to receive answer and to anticipate the yet future fulfilment promised them, but from the well-known corroborative passage of the fourteenth chapter, "Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The dead who die in the Lord are pronounced

appy—happy from the hour of their release from toil—happy in rest from their labours, and in being followed by their works. “There remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also has ceased from his own works, as God did from his. Let us (the living) therefore labour to enter into that rest.”

It is not with respect to any millennium on earth, but to his heavenly sabbatic state that John says, “And I saw thrones, and they sat upon them, and judgment was given unto them, *even the souls* of them that were beheaded for the witness of Jesus, and for the Word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands, and *they lived and reigned with Christ a thousand years*; but the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection*. Blessed is he that hath part in the first resurrection: on such, the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

He saw in vision not the bodies but the souls of those who once living on earth, had faithfully witnessed unto the death of their Jesus and the Word of God—those who had braved and withstood the apostacy, striving for the faith once delivered to the saints—those who, taking counsel of him who is the Resurrection and the Life, feared not them who kill the body, but are not able to kill the soul, but him rather who is able to destroy both body and soul in hell; so having done, John saw in their sabbatic experience the fulfilment of the faster's words, “He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.”

This life of the soul and its enthronement above, within the veil and the true sanctuary with the risen and highly exalted Jesus in priestly relationship to his God and Father, is the first resurrection. In this exalted and blessed estate terminates that arising of which conversion is the first step in the heavenward ladder. No higher altitude can be reached, nor greater blessedness be enjoyed, till the close of the mediatorial economy, when the priestly robes of the sanctuary, now hidden like their wearers from mortal view, shall, in kingly splendour be made apparent as the sun in its strength to an assembled universe, when Jesus, as the king eternal, immortal, invisible, comes forth in his majesty, from the light unapproachable, with the myriads of his saints, to make them manifest

as the sons of God, and to execute vengeance on all who do not God and who obey not the gospel of our Lord Jesus Christ. "Happy and holy, therefore, is he who hath part in the resurrection."

Christian reader, be it yours to labour now to enter that sabbatism which remains for the people of God. An undecided Christless reader, make no delay in turning to the Lord with full purpose of heart, that he may lift you from the fearful pit, and from the miry clay, and make you sit together with the saints and faithful brethren in the heavenly Jerusalem.—Ed.

### ESSAY ON PRAYER.

(Continued from p. 146.)

WHAT is the duty of the church towards those who are without, when they come to hear the gospel, or are present "when the disciples come together to break the bread," &c., including the children of "a Sunday School," and others, young or old, pious or impious, *without the church*? Or should the church encourage, or even sanction the offering of worship, (praise and prayer) by any one, before entering the church?

Our answer to these questions is the same, viz., that praise and prayer are privileges of the church—the children of God *as such*. In the Word of God we find a line drawn between the church and the world, and we may not wink at its being crossed and defaced, however loud the voice of custom or expediency may be raised against us. But if the world be given liberty to join the church in their *sacred* exercises, we do so such uncourteously, unless we provide hymn-books adequate to the seats provided for such, and as easy of access. Neither should we entitle our hymn-books "Christian praise for disciples of the Lord Jesus Christ;" but *for saints and sinners*. If we stand up to proclaim the gospel and conform to the *modern custom* of joining the disobedient in their holy exercises, we deface the line of demarcation. If we say "come into our assembly," when we meet as a church and we present them with hymn-books to join in "Christian praise," we offend against the King of heaven, and offend both his authority and his example. Some have attempted to draw another line, excluding such as they deem impious from introducing to Christian privileges such as they deem

r hopeful. One says, "I would not join such an one in worship until he has made up his mind to enter the kingdom; but at his own fireside, he tells me this, I would then say, Let s pray!" Another says, "I would not do this, but I would ray with him as soon as he comes to 'the bath of the new irth,' before baptising him into the kingdom." Brethren! God has drawn a line at all, it is between the church and the world. We may as well bring one to the table of the ord to-day who proposes to enter the church to-morrow, as in in prayer with such an one a day or an hour before baptism. Yes, God has spoken, but expediency speaks also. alas, that the church should ever listen to expediency or any other charmer, seeing there is one who has all authority—who is Lord of all—and who says, Ye are my servants if ye do whatever I command you. How came the church to be wedded to the state? Certain men of carnal minds pleaded for it as an expedient! How came another door of entrance to be opened after that the King Messiah had so explicitly said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom?" It was pleaded for as an expedient! And so of all other corruptions; which it is our duty to expose, and, if possible, to remove. It is dangerous to take one false step. It is dangerous to listen to the voice of expediency on behalf of any person whatever. Does it plead for a dear child, telling of some who say that their conversion was promoted by joining, day after day, with Christian parents in prayer? To the law and to the testimony, if it speak not accordingly, there is no truth in it. Does it point you to the writings of certain great and good men who practised family worship in unison with their ungodly servants, or thoughtless children, some of whom afterwards professed their faith, expressing a conviction that this expedient was useful in leading them to a knowledge of the truth? We respond, possibly so; and possibly the result was both evil and good. However, let us not do evil or wrong that good may come. God will have all men, masters and servants, parents and children, come to the knowledge of the truth; but He will also have them come in His own specified way, and not in any way thought to be expedient by us, or by any human "divine." (An intelligent and pious man, who has had to do with Sunday Schools for more than twenty years, is of opinion, that more evil than good has resulted from the practice of compelling children to

join in public worship. A City Missionary once collected *avowed thieves*, in order to ascertain whether they desired to obtain a living—honestly so, and to encourage them to do so. He first desired them all to kneel and join him in prayer! no wonder. for his employers, in their book of instructions say to every one of their missionaries, read a portion of scripture and offer prayer, in every house or room you visit.)

We have heard of certain brethren who think it expedient to do that which they admit is unscriptural, viz., to unite the world in praise and prayer, in their public assemblies and some of these deem it expedient also to join with aliens the unbaptised—in the breaking of the bread. Well, if the former is right the latter is so too. If expediency is our guide in the one, let it be in the other also, for assuredly, scripture is neither more nor less explicit or authoritative in the one than the other. The only safe course is never to listen to expediency when Scripture affords us either precept or example.

As to children, for what can they pray? This question has been repeatedly proposed in the *British Millennium Binger*, but has not been answered. If they are old enough to understand, to believe, and to obey, such is their *first duty*. If they do this, for what can we join with such in asking? If asked, would you *exclude* them when about to pray with Christian members of your family? We answer, no; but soon as they are capable of understanding, we would instruct them that they could not participate in this, or any other Christian privilege before entering the church. That as children of God, we were about to present our desires and thanksgivings to our heavenly Father, our earnest desire that the children might be born again, and thus become His children in early life; and that we should instruct and admonish them with this great object in view. If asked, did not children shout Hosannah! and did not the great Teacher approve of their doing so? We answer that they were children of the king, and that there was no religious ordinance or privilege from which they were excluded. Twenty-six years ago, a child was baptized into the church in his tenth year, who is now living and who has walked circumspectly from that day to this. Some brethren who read this, perhaps, have children in their tenth, twelfth, or fourteenth year, capable of understanding the things of the kingdom quite as well as did some of us when we entered it; and who know, or ought to know that they are unsaved, unpardoned, living without God in the world.

or kingdom of the Satan! Why have they not been translated into the kingdom of the Redeemer? You have duties to discharge to the world at large, and to your neighbours particularly—to the world, and especially to the household of the faith. But have you not here a prior and paramount obligation? Why are not these children children of God? Is it because they have not been brought up in the instruction and admonition of the Lord, before their tenth, or even their sixth year. Brethren and sisters, fathers and mothers in Israel, entertain these questions, we beseech you! Great is the responsibility under which you have placed yourselves; and great will be your honour and your happiness if you act under its influence. For if you train them up in the way in which they should go, when they are old they will not depart from it. Therefore, walk before them circumspectly. Instruct, admonish, restrain, constrain, correct, and allure them; with all diligence, earnestness, and perseverance. But as to prayer, you are not forbidden to express your desires to God for their conversion and salvation. And this we may do without *asking* God to do that which he has directed either us or them to do, or to do in one way that which He has appointed to do in another; *e.g.*, You know that the blessing of forgiveness is to be received at the door of the church; and not by prayer (*asking*) before entering the church. What, then, is the condition of those *children* (or others) who understand the will of God, and do it not? Let us not talk of *expedients*, but lay it down as an immutable truth, that when God, or the Word of God, teaches us to use certain means to reach certain ends, it is not, nor can it be *expedient* for us to substitute others, but an absolute reflection upon divine wisdom! Suffice it to say that neither our Lord nor his apostles invited the hearers of the gospel to unite with them in prayer or praise. Their doctrines and their practices are alike opposed to the modern expedients of promiscuous worship. The line, drawn by God, between the church and the world must be restored, preserved, and made as clear and as distinct as possible.

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#### BROTHER BROWN AND BROTHER JONES.

THE under-written dialogue, between Brother Brown and Brother Jones, is fairly expressive of that which has actually been experienced of late by the writer in his correspondence with various Brethren, and may serve to show that many of the Christians herein referred to, while they hold a large amount of scriptural truth, and are

in advance of the various sects of the day, yet are still very deficient in resting entirely upon the authority of a "Thus saith the Lord," in reference to all truth. Hence, in countenancing open communion, and while defending the same, they are compelled to resort to their own expedients in place of divine revelation.

*Brother Brown.*—Good morning, Brother Jones. I am surprised to hear you have left the brethren.

*Brother Jones.*—Nay, brother, I cannot possibly leave the Brethren, seeing I am one with them in Christ, I only refuse to be a partaker with them in a false and unscriptural unity.

*Bro. B.*—Then, why don't you still hold fellowship with us at the breaking of the loaf on the first day of the week, as at that time we shew forth the oneness of the body of which Christ is the Head?

*Bro. J.*—This I should very readily do did you in your various meetings recognise the one baptism Ep. iv. 5, as a component part of the Unity of the Spirit which is indispensable to the maintenance of that true oneness which alone constitutes a Christian church; instead of which you receive persons at the Lord's table, to commemorate his death before they themselves have been immersed into that death.

*Bro. B.*—I apprehend you are now adverting to our custom of receiving into fellowship those who have not previously been baptized in water as we have, notwithstanding, I believe they are Christians, and as such, were in Christ when he died, and were raised with Him when he arose from the dead 1800 years ago.

*Bro. J.*—I know this to be one of your errors and a glaring excuse for those who countenance open communion, and if such a doctrine be true, how in the interim of the Lord's resurrection and our baptism, could we be by nature the children of wrath even as others? Surely we could not be said to be in Christ before we were begotten by the Word (James i. 18,) neither could we be in him as children of wrath.

*Bro. B.*—Your reply is certainly a potent one, for I remember what Paul states in Rom. xvi. 7, namely that Andronicus and Junia were in Christ before him. This would have been impossible, if we were all in Him when he died, for in such a case, we must have been in him all at one and the same time, and Paul's testimony would thereby be inadmissible, but may not our being in him have reference to the time when we believed apart from baptism?

*Bro. J.*—Certainly not; for the Apostles never so corrupted the Word of God by making incoherent statements or incongruous applications, but plainly state that by the act of baptism, we are through faith immersed into Jesus Christ. (Rom. vi. 4.)

*Bro. B.*—But surely the Scriptures state in John iii. 16, that "Whoever believeth in the Lord Jesus Christ shall be saved."

*Bro. J.*—It is quite true what you say, but it is evident that these words spoken by our Lord had a prophetic application, and while also suited for the time then present, yet they referred to a period subsequent to the great Atonement of Jesus, and also contemporaneous with that time when *the faith*, (including baptism) was once for all delivered to the saints and as manifestly set forth in the Acts of the Apostles.

*Bro. B.*—But Paul himself clearly informs us in Acts xxvi. that they who believed in Jesus received forgiveness of sins and inheritance among them which are sanctified. If they were thus forgiven



y must also have died, for those only who are thus freed from are dead, so you see we become dead by believing.

*Bro. J.*—Your statement is very ingenious, but, nevertheless, it very unsound. Think you that when Peter says, "Baptism saves" (1 Pet. iii. 21), he meant baptism apart from belief; or when Paul speaks of belief, does he contradict his brother Peter by preaching a faith apart from baptism? Nay, but they always look upon one as inseparably identified with the other, and as a corrective of a common error, Paul does not say we are judicially dead by abstract belief, but rather says: "We, are buried with him *by baptism into death*" (Rom. vi. 4), hence in baptism the old man is identified with Christ (not in Christ), wherein also we are risen *with him*. (See Col. ii. 12.)

*Bro. B.*—I am just reminded of a portion of Scripture (in Eph. 6,) where the apostle actually speaks of our being in Christ, and this is admitted by nearly all the brethren to be an important reality, namely, that we are now in the heavenlies in Christ, and as such we sit together at his table.

*Bro. J.*—This is quite true, of all who have been buried with Christ in baptism, and thereby raised together with him after which is doctrinally true, of all such believers that they are seated in the heavenlies *in Christ*, consequently they being in him, are ours completely, but this is very strange that the Brethren generally limit the fact, that all believers are in Christ, as stated in Eph. 6, as a profound reality, yet they deny the reality of baptism as the only revealed way conjointly with faith, whereby a person becomes dead, buried, and risen with Christ, while one stands on precisely the same authority as the other, and they are in both senses the words of the same inspired apostle.

*Bro. B.*—I must beg to differ from you in supposing they are both realities as you say, for Paul, referring to baptism, (Rom. vi. 5.) says, it is only a likeness of Christ's death and resurrection.

*Bro. J.*—You again err in saying Paul treats baptism as a likeness only. I grant you that it is a *likeness*, but not *only so*. It is also a significant reality, to a believer in the Lord Jesus Christ it would indeed be a gloomy thought, if our death, burial, and resurrection bore no resemblance to his, who was once crucified, but is now our risen and exalted Saviour.

*Bro. B.*—I am thankful for your explanations, but I wish to warn my Brethren by saying I feel assured that they would not receive any into fellowship whom they considered were not risen with Christ, even though they may be unbaptized in water.

*Bro. J.*—The very best way of screening your brethren is to teach them the truth as taught by the apostles, for if, as you say, all who commune with them at the Lord's table are risen with Christ, why you, as a gathering of professed Christians, bury a risen person? Immersing one who was previously regarded as raised up together with Christ, you again bring him into the place of death, and thus the expression to an unmeaning inconsistency.

*Bro. B.*—We only look at baptism as a figure of that which previously took place in the believer, and hence with such a view we are not as inconsistent as you say.

*Bro. J.*—If baptism is only a figure as you say, why, then, all saints have only been raised in figure, for scripture speaks of

no other way whereby a believer is raised with Christ, and are truly and judicially dead in the sight of God and alive through Christ as risen with him, we are yet in our sins.

*Bro. R.*—I never thought of that.

*Bro. J.*—Well, but think of it now, and then say whether make baptism a mere figure you make his position in Christ a figure also?

*Bro. B.*—I must now wish you good morning, Brother, hoping at some future period to hold further intercourse with you on this important subject.

*Bro. J.*—Farewell, Brother Brown. I trust you will go and communicate these neglected truths to your and my brethren, and to them that the element of confusion and disorder must ever rest in their teachings and assemblies while they regard important as mere figures, and positive realities as empty shadows, which dishonouring to that perfect work which has been procured by the costly ransom of the precious blood of Jesus. ROBERT DILL

EPISTLE TO THE HEBREWS.—No. v. CH. VII. 24-28

THE SONS of Aaron ceased to officiate at death, but Jesus, who lives for ever, is for ever able to save them who come to God through him. We must contemplate our Redeemer as our Mediator also, as having laid down his life, and taken it up again, and for ever to make intercession for the saints—"A priest for ever after the order of Melchizedec." But this character he could not have assumed had he not first assumed the nature of those for whom he now officiates and intercedes; for, as Paul shews, both he sanctifies, and they who are sanctified, must be of the same nature, or there would have been no connection between their sanctification and that of himself. Having been "born of a woman," and lived a man among men, exposed to trials and sufferings, he knows the heart of the tried, and can sympathise with such in all their sorrows. Think of the circumstances of his birth, his early connection with earthly occupations, his long continuance in labour and solitude before he entered on his public ministry—his deep humiliation, his unexampled patience, his unaffected devotion, his unprecedented labours in his teaching, and his miracles—the composure, submission, and attitude with which he endured the most cruel mockings and scourgings of his enemies, his agony and bloody sweat, and the forgiving temper which he manifested in his expiring moments! Then, behold the place where he lay! Contemplate him coming forth—"the first-born from the dead!" And now, listen to the heavenly voice—"Lift up your heads, O ye gates; and lift up ye everlasting doors, and the King of Glory shall come in!" "We see Jesus"—our High-Priest, Advocate, Mediator, Intercessor! He is "the same yesterday, to-day, and for ever;" and he has an unchangeable glory. "Therefore, holy brethren, consider the Apostle and High-Priest, whom we have confessed." Heb. ii. 17. 18; iii. 1, &c.; iv. 16, vii. 25, &c. As when Paul wrote this letter, so now also, he is able to sympathise with us in our weaknesses, and to succour us in our trials. Our union with him, and our interest in him, enable us to endure or overcome. We have united ourselves to him, and God is ever well pleased; yea, who is one with the Father.

him, who is our covering or propitiatory. We have sinned, made unto us, or for us, of God, righteousness, redemption, could have no hope of forgiveness and acceptance with God, sin, but through our sinless High-Priest, who was made a *g* for us; but the fact that we have such an Advocate, if we ly appreciate it, will keep us from sin. It is thus that God, can *forgive* sin, also *cleanses* us therefrom; as saith the John i. 9,) "If we confess our sins, He is faithful and *orgive* us, and to *cleanse* us from all unrighteousness." us an unchangeable priesthood; and he changes not! This us truth indeed. It is both suggestive and admonitory. y liable to change. Some among us did run well, but have ered. They have changed. They are not so spiritual as were, or so zealous, or so diligent in the use of ordinances. e become lukewarm; if, indeed, they have not lost their Jesus is an example to us of *constancy*. We are re- be *steadfast, unmoved*, always abounding in the work— so. And his love was as constant as his labour. Whom he loved to the end. (And he loved all who loved him.) not extinguish that love. It has survived death and the nd he who loved us even to the death, manifests his love by interceding for us when we sin, and confess our sins. we are weak and need his help, or are tried and need his Let us, therefore, cleave to the Lord with purpose of l come boldly to the throne of grace.

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 SPARKS FROM RAYS.

light; unseen by any, He sees all.

is a state of eternal light: Hell an abyss of everlasting

t precedes order, and confusion dwells with darkness, so ne truth goes before peace, and the heart of the ungodly is of unhappiness.

ray of the material sun bring light to the physical eye, so of the Sun of Righteousness illumines the spiritual per-

he sun shines in the heavens, flowers do raise their smiling usly to drink from his beams the milk of their existence; clouds obscure his effulgence they are shaded with sorrow, darkness hides him from their view, they droop their dewy mourn. So Christians are happy when the sunshine of er's countenance rests full upon them, but when doubts are , they see through clouds and are sorrowful, and when, be- heir short-comings, his face is hidden from them a little, tual life begins to wither and they feel ready to languish

sunshine is plenty, sweetest flowers and most useful plants , but poisonous noisome, and pestiferous, herbs strive best at never comes; so good people, who will continue to be . be found oftenest in those places and companies where of life doth shine, and bad people will always associate with *se deeds "are darkness."*

*who spends most of his life in darkness does thereby run*

a great risk of forever incapacitating himself for enjoying big the man who wastes most of his days in sin, subjects himself still greater risk of destroying his mental vision, or at the dulling it so as it shall be insensible to the bright lustre of the of God in his plan for the salvation of souls.

Edinburgh.

J. W. STROK.

## LETTERS TO THE PEOPLE.

No. 27.

COURTEOUS READERS,—Heard you ever of the Moderns Likely not. The Arians, you will say, were an ancient sect of tics. Be it so; but still there are Modernarians, though you never heard of them by name. They have been divided (I know sects must always show divisions) into three great be first the Attitudinarians; second, the Latitudinarians; and thi Plaitudinarians. Very significant and appropriate denomin titles, be assured. Strange, you never heard of them. All the likely, however, that you will read this short account of th fluent bodies. As to the Attitudinarians, they are the re actors of the day—men of fashion, whose piety and profession in their gait and garb, gown and cassock, neckcloth and Copes, albes, stoles, and stalls are the essentials and non-ess of their doctrine and manner of life. Ecclesiastical milline upholstery are matters of immense interest to them. Their el and their prelections are greatly determined by their genufe These peacocks of pretentious prudery would no more think (istering in the vulgar garments of men of like passions with selves than would harlequin himself. Why, sirs, it wouldn't wouldn't take; it wouldn't pay—all which, you know, is mu same. In contrast to the Attitudinarian, goes the Latitudi He is one, as you may guess, that goes his length; a Gall cares for none of these things; in brief, an indifferentist. What it? is a favorite question of his. He thinks "all's fish that into the net," a capital proverb, and so he often repeats it change with "six of the one and half a dozen of the other." H truth bigotry, and any defence of it, a great want of charity. idea of a man acting or speaking according to conscience is to source of unbounded merriment. There are, to be sure, s varieties of this genus; for not only is it a large tribe, but, name imports, one in which great individual diversity obtains of the family are known, however, by their dislike to anything to the strictness of apostolic law. At dagger's length alike fr Latitudinarian and that New Testament order of things whic he and the Attitudinarian abjure, stands the Plaitudinarian. the "old clo" of ecclesiasticism; a gatherer and disposer of men's stuff; a retailer of British and Foreign doctrines. H theology what the Quaker is in dress, the devoted illustrat style two or three centuries old. His calling is to know, an and do only what his forefathers knew, and said, and did. I for him the sun shines and the world moves, mind inquires an advances. He has sworn to the creed of the great reforma beyond he will not mudge. Lawyer-like, he sticks to his doc but unfortunately it's the wrong one—the human instead

se. The stale and effete instead of the ever living, ever new, and true. Reader, are you a Modernarian?—a word of advice, turn liberal-arian. You can't do better, nor otherwise, as well.—Yours fully,  
*Edinburgh.*

T. H. M.

## Correspondence.

### THE KINGDOM OF GOD.—QUERY AND REPLY.

DEAR BROTHER,—On page 81 of the *May Advocate*, these words occur, "How strange that some who believe they are citizens of the Kingdom of Heaven, continue to pray 'Thy Kingdom come.'" Is it true that there is more than one kingdom mentioned in the Testament? That meant in Acts i. 6, is certainly different from the one meant in Matt. xvi. 19; as also those in Luke xii. 32; 12, 15; xxii. 29. I believe the church of Christ is called his Kingdom, but I also believe in a Kingdom still future, and hence "Thy Kingdom come." An explanation will oblige, yours  
*Edinburgh.*

ARCHD. DUNCAN.

It is questionable whether it is more proper to speak of several Kingdoms of God or of the Kingdom of God having several aspects. Doubt, the phrase—the Kingdom of God and its equivalents in Scripture have very distinct and different references; Ps. ciii. 19, referring to the entire universe; Dan. ii. 44, to the economy of reprobation; Matt. vi. 10, to the present development of that dispensation, and 2 Peter i. 11, to the future. Instead, therefore, of saying that the Kingdom meant in Acts i. 6, is different from that in Matt. xvi. 19, we would rather look at these and other passages denoting various developments of one and the same divine Kingdom, reign or sovereignty. True, the church is the Kingdom of God on earth, and this the writer of the article referred to takes to be the meaning of the words in the prayer which the Saviour taught his disciples. Exegetically, he is right, though with our querist, differing, as we do, for that fuller and yet more glorious development of the earth of the divine power which some who wait for it, regard as a new institution, so to speak, of a new reign, we cannot altogether dissent to the words in prayer—"Thy Kingdom come"—though this is not exactly the sense in which the Saviour taught them.—ED.

### THE LORD'S SUPPER.—QUERY AND REPLY.

THE following query responded to in your very instructive *Advocate* will oblige

A CONSTANT READER.

Supposing an afflicted disciple, confined to his room, on the eve of death, were desirous of breaking bread and drinking wine in remembrance of Christ's dying love, would it be lawful for a few of the church to leave the meeting of their brethren on the Lord's-day, in compliance with such a request?

It would not be lawful in the sense that there is any precept or example for such a course. If, then, no such permission is given we cannot say the thing is permissible, for we are required to observe the ordinances as delivered, and if delivered without this permission, it scarcely seems to us that we keep them as delivered, if

we take such liberty. But for the words "a few of the church leave the meeting," we could not, however, say that the desire of a brother, in such circumstances, might not properly be gratified, certainly two or three of the faithful anywhere met in the name of the Lord, have promise of his presence. I whence but of this little beginning of sending the elements to sick arose at length the administration of extreme unction? I every way safer to keep to what is written than to go even a hair's breadth beyond.—ED.

#### THE COMING OF THE LORD.—QUERY AND REPLY

DEAR BRO. MILNER,—Is the coming of the Lord pre-millennial, post-millennial,—Yours in Jesus,

*Leamington.*

JAMES EVANS

Neither. That is to say the Lord's return is not mentioned in Scripture *as before or after* any millennium. The Scriptures do not speak of any millennium on earth such as that contended for by millennial writers. As we understand it, the Messiah introduced a millennium in heaven when he ascended on high and led captive captive. See articles on the first resurrection.—ED.

#### EPISTLE TO THE HEBREWS.

DEAR BROTHER MILNER,—In the *Christian Advocate*, page 1 I find the following assertion:—"Of the two millions, or more, who were brought out of Egypt to go to Canaan, two only, viz., Josiah and Caleb, attained to that honor and happiness!" which is proved by Psalm xc. 10, 11, and as if to favour the idea prevailing in the writer's mind, the word *generation* in that passage is altered to *of race*.

Is this in accordance with the testimony of the ancient records on the subject? I believe not, for it is thus written, "As truly as I live, saith the Lord, &c., all those men who have seen my glory and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, &c.—"Say to them as truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you, your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number from twenty years old and upwards, who murmured against me; doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunah, and Joshua the son of Nun." And the word of the oath contained in Psalm xc. seems to be taken from this account and that given in Deuteronomy i. 35-39, which closes with "Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." And the fulfilment appears to be adverted to in Numbers xxvi. 64, 65, when Moses and Eleazer the Priest numbered the children of Israel in the plains of Moab, by Jordan near Jericho "among these there was not a man whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai."

But who were they that were numbered? all that were able

war, of twenty years old and upward from among *all* the tribes of Israel, *excepting the tribe of Levi*, Num. i. 47, &c. ? and who were they that died in the wilderness under the curse ? "All the people that came out of Egypt *that were males, even all the men of war, were* died in the wilderness by the way after they came out of Egypt, for the children of Israel walked forty years in the wilderness, *and all the people that were men of war* who came out of Egypt were consumed, because they obeyed not the voice of the Lord." Joshua i. 4-6. See also Deuteronomy ii. 14-16. But it may be asked, was there any that came out of Egypt that entered the promise land ? Unhesitatingly I answer, yes, for when the children of Israel were passed over the Jordan, "the Lord said unto Joshua, make thee sharp knives and circumcise *again* the children of Israel the second time." "Now all the people that came out (of Egypt) were circumcised, but all the people that were born in the wilderness by the way as they come forth out of Egypt, them they had not circumcised." Joshua v. 2-5. Here, then, we have proof of some of the people being circumcised the second time, whose first circumcision took place in Egypt. We have then this point established that all the "*Race*" of Israel that came out of Egypt did not die in the wilderness, but those only who provoked the Lord and were disobedient were overthrown and consumed; and we have the testimony of Paul to confirm it, "With *many* of them God was not well pleased; for they were overthrown in the wilderness." 1 Cor. x. 5. And again, "for *some* when they heard did provoke; *howbeit not all that came out of Egypt by Moses*." Heb. iii. 16, &c. Such is the testimony of the inspired word, and it behoves those who profess to set aside the teaching of men and take the word alone as their guide, to be very careful how they adopt any teaching of the schools.—Yours in the hope of the Gospel,

St. Helena.

J. W. JONES.

#### HOUSE: ITS MEANING.

DEAR BRO. MILNER,—If you think the following lines worthy of a place in the *Christian Advocate*, they are at your disposal.

In looking over a tract written in support of infant baptism I find the author endeavouring to prove that the Greek word *oikos*, translated *house* in Acts xvi. 3, means children. But how he can make out that from the mere Greek word without having something else to support it, is beyond my comprehension. In Hebrews xi. 7, we are informed that "by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." We have the same word in this verse. Now, I would ask, were there any children in Noah's house at the time when he was commanded to go into the ark? Let us see, turning to Gen. viii. 1, we read, "And the Lord said unto Noah, come thou, and all thy house into the ark," &c. In the Septuagint I find *oikos*, as in Acts xvi.

Now compare Gen. vii. ch. verse 13, "In the self-same day entered Noah, and his wife and Shem and Ham, and Japheth, and the three wives with them into the ark." Assuredly there are no children mentioned here. We are also informed in Gen. x. 1, that unto Shem, Ham, and Japheth were sons born after the flood. And to crown all, and to put the matter beyond the possibility of a doubt, the Apostle Peter, in his first epistle, third chapter, verse 20, informs us that eight

souls were saved by water. The examination of these verses confirmed me in the Apostolic teaching, that is, "Prove all things, hold fast that which is good." R. M.

## Intelligence.

**A CLERGYMAN ON VOLUNTEERS.**—The Rev. Mr. Cochran replying to a toast at a banquet held in connection with the Volunteers, said:—"I have no sympathy with those who turn white of their eyes with great gravity and solemnity against the manifestations of the ferocious spirit of war now abroad in the land. These creatures would wish us to allow ourselves to be killed by the very first enemy who tried to invade our country. Whenever a foe came, they would just sit like sheep—(laughter)—ready to be made mince-meat of when any tyrant chooses to direct attention to them. (Laughter and Cheers.) Now, gentlemen, you are doubtless proud of being invested with that military dress, and I do not doubt trust that you are also proud of having something of a military spirit within you. I can assure you that if I did not wear a military coat I would have worn a grey one with all of you. (Laughter and Cheers.) It is with sincerity I speak it. If I had not been a minister, the very next profession I would have chosen would have been that of a soldier. (Cheers.) There is something manly in the soldier's name; there is something noble in the soldier's position in the world. Woe be to this country when the soldier-like spirit is absent from it. It will be a sad time when the position of Great Britain is brought low by any foreign despot, if it should be possible for such a calamity to take place. (Cheers.) No man has rejoiced more than I have done at this wonderful Rifle movement. No man has rejoiced more than I have done to see this spirit of patriotism over the length and breadth of the land. When I have seen in our public newspapers of this place and that place getting up its companies of Volunteers, I have sometimes been moved almost to tears. I see that the very same spirit of which Robert Burns speaks when he uttered these words, "Scots wha hae wi' Wallace still reigns in the land, and long may it continue! So long as I continue, I will not despair of Great Britain losing its place among the nations of the earth. It will be as distinct, as energetic, and as powerful a nation as it has hitherto been." (Cheers.)—"Cheers, laughter, and cheers," indeed, and no wonder. What is better calculated to draw forth such expressions of admiration than pure patriotism combined! And did not the Reverend Mr. Cochrane, minister of the gospel at Cupar, give an extraordinary manifestation of these, when he valiantly declared that had he not first given patronage to the clerical black cloth, he would have worn the grey of the Rifle Volunteers? Are all the inhabitants of the diocese of Fife fully aware of this momentous revelation? Has it properly impressed upon the good folks of Cupar, forming Cochrane's flock in particular, that they are thus watched over by such a brave and valourous pastor? If Alexander had not been Great," he would have been Diogenes. If Mr. Cochrane's



been a minister, "the very next profession he would have chosen would have been a soldier." so the "*profession*" of the Ministry was No. 1, the profession of Arms No. 2, with you, Mr. C.!! "*Profession*" (!!!) No. 1. is not quite so lucrative as once it was; like other "*professions*," where there's "a wide field" and good pay, the profession of the Ministry is considerably overdone; notwithstanding this, it must be acknowledged that Mr. Cochrane, in choosing his "*profession*," acted most discreetly as respects the pecuniary matters connected therewith, whether in consequence, the right man be in the right place is another matter altogether. However, Mr. C. chose No. 1 profession, otherwise, "the very next profession he would have chosen, would have been a soldier." Pardon, Mr. C., there's a slight mistake here, a soldier is not a profession. A soldier is one who fights for pay, but your meaning is, that you would have chosen to be a soldier, *i.e.*, the profession of arms; in other words, your taste lay towards the church or the army. Failing No. 1, you would have chosen No. 2. Of course, it's all a matter of taste. Now, Mr. C., do you admire Mr. Cochrane's candour? I do; but I don't admire his state of mind. What a confession—"I have chosen the profession of the ministry, otherwise I would have been a soldier. I would have donned the flaunting dress of the human butcher, girded with glittering steel to my side, and shouldered the murderous rifle. Of all professions none (except the Ministry) came so near my taste that in which a man binds himself to shoot or bayonet his brother at the caprice of a tyrant or the command of a fool. Of all prospects there's none, (except the prospects of a wider field of usefulness, *i.e.*, a larger stipend,) so pleasing to behold as the field of battle, strewn thick with the mangled bodies of the dead and dying, where human blood and tears sap the earth like rain. Of all music there is none so charming (a louder "*call*" always excepted) as the roar of cannon, the agonised entreaties of the wounded, the groans of the dying, the wail of the widowed mother, and the last sigh of the orphan." Mr. Cochrane must relish these surely, for they are inseparable from the profession he would have chosen. Had he said, he would have been a Life Volunteer, I could not have predicated these horrors of his choice, but mere "*defence*" could not content Mr. C., evidently he would, or would, have chosen soldiering as a "*profession*." No man is rejoiced more than Mr. C. to see this spirit (the spirit of war) rising over the length and breadth of the land. When he has seen this place and that place getting up its little company of Volunteers, he has sometimes been moved almost—not quite—to tears. I should have taken this as an indication that Mr. C. pitied and lamented over the folly of our young men were it not that he imprecates "*woe*" upon this country when the soldier-like spirit is roused, and expresses his confidence that if it continue Great Britain is safe. I wonder whether Mr. Cochrane has considered whether this spirit, so apostrophised, glorified, even deified by him—this rising, distinguishing, saving spirit of which he speaks—that spirit is not the spirit of truth, but of evil, of hatred, murder and every enemy of mankind—a spirit by whose influence the pure intelligences above became sullied, and in consequence are chained in Tartarus? Yet Mr. Cochrane is a minister of the gospel of peace, a lover of the meek and lowly Jesus! a child of the most merciful Father! a teacher of righteousness! Has he studied the last clause of the 52 verse of the 26th of Matthew? or James iv. 1? or that voice

which says, "Thou shalt not kill?" If not, I would recommend him to do so.—J. S.

BAPTISMS.—*Whitehaven*, Aug. 3, 1860.—Dear Bro. Milner,—The Church of Christ in this place has been comforted by the addition of three to its number who were immersed by our elder, Bro. Brown, last Lord's Day. At his suggestion I make mention of the following for your pages. Two who were "born of water" at the time mentioned, are from Scotland, and have been troubled in their minds for some time, the father having been a member of the Established Church, which he left, as also the Secession, and I believe, the Morrisonian churches, seeking the true way without the traditions of men. Your "Letters to the People," which have been re-published in the advertising columns of the *Whitehaven News* and *Whitehaven Herald* drew their attention to the disciples here, they came to see and hear, were convinced, have submitted and professed their determination to go wherever the Word shall lead them. They also tell us that in the place where they live, about four miles from here, the "Letters" are read with avidity by many who are otherwise careless about spiritual things, and our desire and prayer is, that they may be still further the means of arousing others to inquire if these things be so. The recital of this will, I doubt not, cheer you onward in the good work, as it has been a source of rejoicing to us to have such pleasing news to send you.—I remain, dear brother, yours in Christ, JOSEPH LACHLISON.

*London*, June 22,—Dear Bro. Milner,—Since my last report, I have to inform you that two males and one female have been immersed by Bro. Langridge and myself, into the Father, Son, and Holy Spirit. Having found more convenient and commodious premises for meeting, the church removed thereto last Lord's-day week. The Hall of Progress, situate in Northampton-buildings Lower Rosoman-street, Clerkenwell, is now the Meeting-house instead of 14, Warner-street, Clerkenwell. The Evangelist, Brother Langridge, is labouring in faith and hope, sowing the seed, visiting from house to house, and daily meeting with many curious incidents in connection with the State Church agents, who hope to proselyte by presents of tea and sugar, &c. "Meats for the belly, and the belly for meats, but God will destroy both it and them." These men of the clergy loudly protest against the people neglecting to love their children *rantized*, and manifest fully this awful truth—they know not God. Our work is plainly before us; may the Lord bless and prosper the work of our hands and lift up the heads and strengthen the hearts of all his children to contend earnestly for the faith once delivered to the saints.—JOHN DAVISON.

1, Brookley-street, Islington, N., London, Aug. 14, 1860.—Dear Bro. Milner,—I am happy to inform you that since my last communication (which I see not in the *Advocate*.) three more have submitted to Jesus, being immersed into the name of the Father, Son, and Holy Spirit. Two on Lord's-day, July 29th, and on Lord's-day, 5th of the present month, we have received notice for two more next Lord's-day. Bro. Langridge is now labouring in Tunbridge West. He writes me stating that "Christianity at a Glance" is well received by some of the Wesleyans; and Aug. 13, he went to meet three of the most influential to converse about forming a church in accordance with New Testament teaching.—Yours in Jesus, JNO. DAVISON.

*arnock*, 23rd July, 1860.—Dear Brother,—We love you for the sake, for it is we, not so privileged as others, who know the good thing from such a pen. We number fifteen of those who have need to the primitive order of things. We meet every Lord's-day one of the brethren's rooms and worship our God, through our human Redeemer. We do not have the emblems of his body and blood circulated among us yet, but we are looking for the day when the modern Timothy will be amongst us, setting all things in order. (our brother in Jesus,—J. B. (Why wait for Timothy?—Ed.)

*Drumclair*, Aug. 13, 1860.—We have been labouring at Boness two weeks past, and hope that the church recently formed will give six, if not more, of the fruits of this labour. I purpose to go to Bathgate to give the church there a week, after which, I purpose to try another field. I have great pleasure in the work, and would be glad to be entirely devoted to it; but somehow or other, I cannot get on. The church here gives cheering evidence of continuance of the grace of Christ. We have, of course, now and again, a little trouble, which I presume may be expected, till the Lord come. Would you not come and see us? I had a fine meeting last evening. One cried out at the meeting, and another on returning home; both of whom we profess to understand and believe the gospel. I have great joy in my heart and much cause for joy.—Yours in the blessed Jesus,—C. ABERCROMBIE.

*Nettleton, Wilts.*—Last Lord's-day, in a limped stream, at a picturesque spot near the above village, four persons were buried in baptism, wherein also they were raised with him through the faith of the operation of God, having been previously begotten by the Word, through my feeble instrumentality, the Lord enabling me to proclaim the truth as to lead these dear ones to say, "Why could we not be baptized?" to which the reply was scripturally given, "If thou believest, thou mayest," and hence the happy result, and they are now (one brother and three sisters) rejoicing in the Word. On this occasion a large concourse of spectators from the neighbouring villages assembled at the above spot, where I had a favourable opportunity of relating the tale of redemption to a rustic and attentive audience, and I doubt not that many a heart felt the tenacity of this tale of unparalleled love, and many retired to their homes pondering these things in their hearts.—Yours affectionately in Jesus,—ROBERT DILLON.

*Edinburgh.*—The church formerly meeting in Nicolson St. Hall, having removed to Roxburgh-place Chapel and had it comfortably fitted and painted, the baptistry was called into requisition for the first time, on Lord's day evening, July 15, when a mother and youthful daughter, having confessed their faith in the Saviour of mankind, were baptised into his death.

(We have disappointed not a few brethren by abridging information sent us to the mere fact of the baptisms named, both on account of space and because of the intelligence being given in personal or business letters. Brethren must not expect us to publish all that they may be kindly disposed to say about our little publications. Let it be a rule in future to write on a separate page or slip what is wished to appear in print.—Ed.)

**OBITUARY.**—ON 31st July our beloved bro. John Duncan, of Turriff, adieu to time's things, aged 74. His latter end was peace—he

knew in whom he had believed, and could trust Him for tin-  
 eternity. For the last 17 years our brother held the posit-  
 Elder among the few disciples who meet for worship in Turri-  
 sound discriminating judgment he has not left his equal i-  
 locality, he had the advantage of a more liberal education th-  
 to the lot of the youth of his day, which he did not fail to imp-  
 he was a learner to the last, and was well informed on most sub-  
 both civil and religious. This made his company to be sought  
 more especially during the early part of his life, when it was b-  
 common to have the inebriating cup at every social meeting, wh-  
 shone as the sun of the circle, and had nearly fallen an irrecove-  
 victim to the then existing usages of society, but the princip-  
 total abstinence were only set forth for a short time when the  
 had his strenuous advocacy and support during the rest of his  
 He was baptized 12 Oct. 1839,—since which time he has conte-  
 earnestly for the faith once delivered to the saints;—his faith  
 strong, resting as it did on a mass of evidence both internal  
 external, which in his public teaching he was ever ready to  
 before the mind of his brethren. On matters of faith he spok-  
 wrote authoritatively and with confidence; but on matters of opi-  
 with the greatest diffidence. Though in the former he yield-  
 none, yet in the latter he seemed to have attained the rare quali-  
 esteeming others better than himself. It may be said he was  
 dent to a fault; such was his retiring disposition that he and  
 works were not so extensively known among his brethren as o-  
 have been wished. He had talents of superior order; and stran-  
 say though his fellow townsmen appreciated his sound judgment  
 were ready to take advantage of his varied stock of knowledge  
 regard to civil affairs, yet in regard to religion they would none  
 but kept a respectful distance, possibly setting down his great re-  
 for divine authority to the account of whim or over preciseness.  
 trait of character illustrative of his reverence for divine autho-  
 ought to be made known as an example to others. Though he  
 to struggle with poverty during the latter half of his life, yet to rel-  
 himself of this he could not stoop to do what many a one bearing  
 christian name would have felt no hesitancy in doing; he b-  
 Government situation at his acceptance with a salary that would  
 relieved him from all pecuniary embarrassment; but as an oath  
 required before entering upon it, he heroically determined to fu-  
 office and emolument rather than violate the precept, "Swear  
 and thereby do violence to his conscience. Some will call  
 conduct weakness—let them. There are the better instructed  
 greater reverence for the Lord's will who will call it strength-  
 give the praise and honor due to such self-sacrifice for cons-  
 sake. To say that the subject of this brief notice was without  
 faults would be simply ridiculous, but we may well adopt the lang-  
 of the Psalmist King, "a great man has fallen to day in Israel"  
 disciples here have sustained a great loss is his removal, our  
 solation is that our loss is his gain. Such is the high estim-  
 have formed of our late brother, if I have not formed a correct  
 is not from any want of opportunity, being intimately acquainted  
 him for a long time.—WILLIAM MORRISON.

## ESSAY ON PRAYER.

*(Concluded from p. 167.)*

FAMILY worship is not expressly enjoined in the Word of God, but the union of a family of Christians in the exercises of praise and prayer, is one of those things which is right in itself. It is a practice which commends itself to every one who delights to draw near to God; for we have family as well as personal requirements and favours. But *promiscuous* "family worship," leads to promiscuous "public worship," (and *vice versa*) and this unholy alliance at the throne of grace, to the same at the table of the Lord. *And all this to Babylon!*

As to "*Prayer-meetings*," while some make too much of them, others are apt to slight, if not to neglect them altogether. The apostles and first converts to Christianity certainly did meet for prayer, although it cannot be shewn that they ever met for prayer only. It is not to be supposed that they ever thought of *advertising* a "public prayer-meeting." True, such a course might have exposed them to persecution, instead of eliciting general commendation, as in our day. But this difference of action is not to be accounted for *thus*. The truth is that they had then no idea of praying the world into the church; or of praying sinners into a right state to enter the church, as in our day. Neither did they think to effect the conversion of sinners, by praying to God to turn or convert them; or that it was necessary to importune the divine Being to do this. But if we are to judge by the language used at many prayer-meetings in our day, those who meet for prayer are very anxious for the conversion and salvation of their fellow men, but they have to wrestle with God in order to prevail upon Him to put forth that power, which He alone can exercise, in order to effect so desirable an object! The truth is that no man is so willing or desirous for his own conversion, or that of his fellow men, as is God Himself! And that God is entreating sinners to turn to Him instead of calling upon them to pray, or entreat Him to turn, or convert them! "Instead" we say,—deliberately so—for if God alone can convert the sinner, it cannot be the sinner's duty to turn, *i.e.* convert) himself. No wonder, then, that we should hear so much of prayer-meetings in our day. The wonder is, that a religious community, holding the prevalent notions, should

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allow a single day to pass without convening so to pray the unconverted. Are the majority of our neighbours, if of our kinsmen, sinking down into Hell because we are sufficiently earnest or importunate in prayer to God to them! If it be so, let us know, that we may have prayer meetings daily and nightly; crying mightily to God, in or if possible, to prevail with Him to have mercy upon the and helpless, and put forth His arm to save them from horrible pit! But we have not so learned Christ! We convinced that such sentiments hinder many from fleeing from the wrath to come, and *turning to God*. Hence we appear not of the special object for which many meetings prayer are convened. That Christians should have special object (or objects) in view when they meet prayer, is very important; and we have already referred to some things which we *should*, and some which we *should not* pray for. If the disciples of Jesus ever met for prayer, during his ministry, or if he ever *joined them* in prayer we have no record thereof. But after his resurrection told them to wait at Jerusalem, for the fulfilment of the promise of the Spirit. And they *waited*, and they *prayed*, the promise was fulfilled! Acts i. 4, to ii. 4. "The elders and others assembled, and continued with one accord prayer. The great object of their unanimous prayer (undoubtedly) that for which they were *waiting!* Waiting and praying! Praying in faith! In Acts iv. and xii., have other instances of united prayer; but those present disciples—exclusively so; and a special object was before their minds. If such is not the case with us—if we meet pray "for anything, or everything, and nothing in particular no wonder if the meeting is uninteresting, unedifying, unprofitable; and that many should stay away, saying, "It is no prayer-meeting." But what a highly interesting and profitable meeting was that referred to in Acts xii. See also xx. 36 xxi. 5. We need not seasons of persecution to supply us with special objects for prayer, but care should be taken that special objects are not lost sight of. And might not our teachers speak more frequently on the subjects of prayer and of preparation of mind, and of heart, are required of such, especially who take the lead in our devotional exercises; and only in order to address the church. Paul says, "Let things be done with a view to edification," 1 Cor. xiv. 26. He spoke thus in treating of the meetings of the church, &

one had a hymn, another a doctrine, or an instructive address, &c. ; and when all might teach or prophesy one by one, that all might learn and be comforted. The delight and edification of a congregation depend upon the *language* in which they are invited to join in singing, and also upon the *tune* selected. True, we do not address God in prayer or in praise, in order either to please or to instruct *one another* ; but the most appropriate language adopted in these exercises, and the most proper tones or tunes in which it is expressed, will be most conducive to the edification of every sincere worshipper. We, therefore, recommend the most careful attention in the selection of hymns and tunes for united worship. We hold that the hymns selected for use in a public assembly for divine worship, should be *direct* addresses to the divine Majesty. Those commencing as follows, are so :

“ Almighty maker, God.”

“ Praise to *Thee*, thou great Creator.”

“ Triumphant Lord, *Thy* goodness reigns.”

But not so the following :

“ God moves in a mysterious way.”

“ Jehovah reigns, *His* throne is high.”

“ God, who in various methods told.”

At least, let us not when we *meet to praise God*, sing hymns to Faith, Hope, or even to Love ; as

“ Love divine, how sweet the sound.”

Nor to sinners ; as

“ Ye wretched, hungry, starving poor.”

Nor to saints ; as

“ Children of the heavenly King, &c., &c.”

If a few Christians desire to *try*, or to *practise* a certain tune, (accompanied, perhaps, by a certain instrument), our books abound with hymns and songs which may then be used, but which are utterly unfit for use when we meet to praise God, *e.g.*—

“ Grace 'tis a charming sound.”

“ Salvation ! O the joyful sound.”

“ There is a land of pure delight.”

“ Jesus cometh from Galilee, &c.”

Again, in selecting a hymn for united worship, give the preference, at least, to those expressed in the *plural* number, and not the singular ; as

“ *My* helper, God, I bless His name.

### How inestimable is the privilege of praise!

"O, come, let us sing to Jehovah!

Let us make a joyful noise to the rock of our salvation.

Let us approach his presence with thanksgiving;

Let us make a joyful noise to Him with psalms.

O, come, let us worship and bow down;

Let us kneel before Jehovah, our Maker.

For He is our God, and we are people of His pasture."

There are some parts of this subject which we have scarcely touched, but we must now conclude, after briefly recurring to the sentiments with which we commenced our enquiries, that divine worship is a *Christian privilege* of the most important character; that the exercise demands peculiar solemnity and abstractedness from the world; for we thus draw nigh to the Omnipotent, and the Omniscient. In His presence we sink to the lowest, while privileged to rise to the highest! the lowest state of humiliation, under a sense of our unworthiness; and the *highest* state of dignity and favour as recipients of divine favour and friendship. When a child of God takes his right position, he sees and feels the hand of his Father ready to bring him near, and fill him with peace, and joy, and hope; and he comes down again to the field, or his counter, or his bench, fortified against the ungodly influences to which he is liable, and prepared to overcome evil with the good.

Brethren! be instant in prayer, watching thereto with perseverance and supplication for all saints; giving thanks to God, even the Father, in the name of our Lord Jesus Christ.

Brethren! the favour of our Lord Jesus, and the kingdom of God, and the joint participation in the Holy Spirit, be yours all. And let all the brotherhood say the Amen!

W. D.

### CONVICTION OF SIN.

(FROM "SALVATION SOUGHT AND FOUND.")

WE will suppose, dear reader, that you are an inquirer after salvation; that you are asking what you must know in order to be saved; that you feel sufficiently interested in this question to read what follows, not only with attention, but with application. We will suppose you to be in just such a state of mind as that in which we find not a few with whom we find time to time converse. And supposing these things, our



directory will fall somewhat naturally into the form of a dialogue: you will be Inquirer, and we shall be Evangelist. Suppose, then, that you have been hearing us discourse on "the common salvation," and that at the close of the meeting we have invited and urged any inquiring friends present to remain for conversation, and that you have so done. In that case our converse would proceed very much as follows:—

*Evangelist.*—Are you desirous to know the way of salvation?

*Inquirer.*—I am a little anxious, but not so much so as I think I should be.

*Ev.*—How anxious do you suppose you ought to be?

*In.*—I really don't know; but I suppose very deep convictions of sin to be necessary, and I don't think mine have been deep enough.

*Ev.*—Are you so anxious to be saved, that you would take salvation were it offered you?

*In.*—Yes, sir, I am; I'm sure I would be glad to take it.

*Ev.*—Why do you suppose greater anxiety to be necessary than just such as would lead you to accept salvation? Is it not enough in the way of anxiety that it leads to the question, "What must I do to be saved?" and to the doing of that which may be shown to be God's will in the acceptance of salvation? Is it not enough that one's anxiety lead him to the getting of salvation?

*In.*—Certainly that would seem to be enough; but still I don't think I have had sufficiently deep convictions of sin.

*Ev.*—It is questionable, my dear friend, whether any but God perceives the full enormity of sin. It would be wrong in any one to make you think lightly of sin. I should be very sorry to do so; for I am deeply persuaded that it is an immeasurable and incalculable evil. Nor would I have you think less of your own sinfulness. None but God knows how much you have sinned against him; not your most intimate friend; not even your own heart. I know nothing of your character or history: in the sight of men both may be as fair and untarnished as any that may be seen; but in the eyes of God it is far otherwise. All things are naked and open to the eyes of Him with whom we have to do. He who searches the heart and tries the reins of the children of men knows altogether, and alone knows, how manifold have been our transgressions of thought and word and act against him. Satisfied of these things, I would not have you think lightly of

sin ; but for the purpose of salvation, I put it to you, whether it be not enough that you have such convictions as will lead you to fall in with God's plan of salvation.

*In.*—I do not see why this should not be enough : but is not required that we feel sin so much or so long before we can be forgiven ?

*Ev.*—It is, of course, needful that the demerit and danger of sin be felt ; for so long as the sinner goes on heedless of the guilt and condemnableness of his sin, he will care nothing for pardon or salvation. The sick, not the whole, need a physician ; and so long as a sick man imagines himself to be sufficiently well, he will neither care for, inquire after, or accept the good offices of a doctor. So with the sinner : so long as he deems his sin a light affair, he will concern himself little about salvation ; but once he is brought to consider himself *such a sinner as to need a saviour, and to be willing to accept in God's own way the Saviour of his providing*, that is enough for the purpose of present salvation ; that is just what is needed, so far as conviction of sin is concerned ; that is just its very object.

*In.*—It seems so ; but I thought we must sorrow for sin at least a good while, and pray for the Spirit to convince us. What is repentance ? isn't it sorrow for sin, and aren't we to pray for it ?

*Ev.*—Sorrow for sin is a proper state of mind to every one who has sinned ; but sorrow for sin is only of use when it leads to repentance ; that is, to a *change of mind*, which the word repentance signifies, but such a change of mind as consists in a turning from sin to the Saviour. As to time, this change is as great and glorious as it is, need not take a day.

*In.*—Not a day ?

*Ev.*—No, my friend, not a day. That is to say, the converts passed through the whole process of conversion in a few hours at most. In other words, they heard one proclamation of the Gospel, believed and obeyed, and there and then they were saved.

*In.*—I wish it were so with me.

*Ev.*—Did you ever read the Acts of Apostles ?

*In.*—Read the Acts of Apostles ; to be sure ; of course often.

*Ev.*—How long, then, did the conversion of the three thousand on Pentecost take ?

*In.*—They were all converted at once; that very day; were they not?

*Ev.*—To be sure they were; for God was then, as now, “ready to pardon;” and the Lord, it is said, “added to the church daily those being saved.” Passing this, how many sermons did Cornelius and his friends hear before they were converted and saved?

*In.*—Only one, if I mistake not.

*Ev.*—Only one; and the jailer, how many?

*In.*—Just the one; for I recollect reading the other night that when he cried out, “Sirs, what must I do to be saved?” the answer was, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;” and then they spoke to him, and to all that were in his house, the word of the Lord; and the same hour of the night he took the Apostles, and washed their stripes. And when I saw this, I prayed that I might be converted as quickly.

*Ev.*—What did you pray for?

*In.*—I prayed that the Holy Spirit would convince me of sin, and that I might be truly converted.

*Ev.*—Who told you so to pray?

*In.*—Ought I not to have done so? Is it not the Spirit who convinces of sin?

*Ev.*—Yes, truly, it is the province of the Spirit, as the advocate of the Messiah on earth, to convict men of sin, of righteousness, and of judgment, as the Saviour promised his Apostles; but then, you know, if a man is to be *convinced*, it must be by *words*; and if the Holy Spirit was to be the Saviour’s *advocate*, as the word used by John signifies, then He must *speak*; and so the Saviour said to his Apostles, “*He shall testify* of me, and ye also shall *bear witness*;” and thus it came to pass on Pentecost, and afterwards, that the Holy Spirit convicted men by the words which he inspired the Apostles to testify. Now, if this be so, and you will not dispute it, then, mark you, it is a mistake to pray or wait for the Spirit to convince you. It is not a mistake to regard the Spirit as the convicter of sinners, and the advocate of the Saviour, but it is a mistake to suppose that he convicts by being prayed for by the sinner. In brief, it is not by his hearing your voice, but by your hearing His voice, that the desired change on you will be wrought; “As the Holy Spirit saith, To day if ye will hear his voice, harden not your heart.” If God were unwilling to save the sinner, and the sinner were willing

to be saved—if it were God who needed to be converted: unwillingness to willingness, then might there be some priety in the sinner praying God, as you have been do but when it is quite otherwise—when God is waiting t gracious—when he has given his Son up to death for our and accepted his one offering for sin—and when he has the Holy Spirit to convince the world of the sin of unb and when, therefore, the Spirit stands towards the sinn the attitude of suppliant, crying, “Whosoever will, let take of the water of life freely”—when this is the true st parties, you can easily see that you greatly err in expe to be convinced by prayer, instead of the convincing, con ing, converting words, which the Spirit has spoken b Apostles and Prophets.

*In.*—Then, sir, do you think I'm sufficiently conv already; or, what am I to do?

*Ev.*—You are, indeed, sufficiently convinced *if you been brought into agreement with God*; not otherwise. Ju far as by the teaching of the Holy Spirit you have come of one mind with the Divine Being, are you sufficiently vinced. If there be any part of the Divine mind respe you on which you are not brought to a perfect agreeme that precise extent do you stand in need of conviction; so far as you do stand in need, your duty is to go to Scriptures, where you have the mind of God in Christ b Spirit; and if you be guided thereby, then will you be l the Spirit, and shall doubtless realise the truth of the w “As many as are led by the Spirit of God, they are the of God.”

#### PASTORATE.—No. IV.

In examining the Scriptural qualifications for pastoral v it is eminently worthy of notice that they are almost, i altogether, of a moral type. What is requisite? It is not so much as grace; not talent so much as character; not fession so much as action. It is to be particularly obs that miraculous endowments are not anywhere included requirements. That many, if not most of the pastors of first age, were endowed with supernatural gifts can sca be doubted, since being without the written word of the of the Spirit of life in Christ Jesus, a measure of the Sp was given to every one for the advantage of all. But the the elders in common with the brotherhood, had each &

to him severally as the Lord willed one or more distributions of the Spirit, still, no miraculous power is included in the standing requisites of pastorate, any more than in sonship. It is also to be observed, that just as those highest and most special gifts are not in the enumeration, so neither are these more ordinary endowments which we express by the words, genius, talent, and so forth. We do not, of course, say that pastorate requires stupidity, but, certainly, it needs a life becoming the gospel, so that the elders may be an example to the believers, immensely more than the dazzling powers and attainments of intellect. With the exception of aptness to teach, the qualifications are wholly spiritual and moral. They are those of a pious, prudent experience.

It is chiefly in Paul's letters to Timothy and Titus that we find the requisites for this work enumerated, and there we note about twenty specific attributes of character, as follows : 1 *Blamelessness*, implying the absence of anything reprehensible—anything causing reproach. Not absolute perfection, but freedom from whatever is, humanly speaking, censurable. 2. *Chastity*. We take the words, "husband of one wife," to be a blow at that form of immorality which violates the divine provision of one woman for one man; not that the overseer must be a married man, but that he must not be a violator of the divine arrangement; he must in this respect be "blameless, the man of one woman," as indeed the apostle expressly put it to Titus. 3. *Vigilance*, in the sense of watchfulness against excess. 4. *Sobriety*, in the mental acceptation *i.e.* soundness of mind; that important quality in an administrator which leads him to decide and act rationally, rather than spasmodically, fancifully or frantically. 5. *Exactness*. "Of good behaviour," means that which is duly, exactly, fitly, and therefore, beautifully ordered as is the handiwork of God. 6. *Hospitality* or love towards, and, therefore, kindness to strangers; a characteristic most needful among the pastors, who being best known of the flock, are most likely to receive the visits of strangers. 7. *Teachableness*, both in the sense of teaching and of being taught; the apt teacher always being one who is ready to learn. 8. *Abstinence*, not total abstinence, as we understand it, but temperance, as in Tit. i. 8; though, of course, there is no law against the total disuse of wine. 9. *Non-resistance*, implying the avoidance of quarrels, brawls, or fights. Not a quarreller, but a peacemaker. 10. *Honesty* *u avoidance of dishonourable gain*. That high sense of in-

tegrity which repudiates any unworthy advantage in trade, barter, or otherwise. 11. *Propriety*, that sentiment which recognises and acts upon the fitness of things—which in particular recognises in a fellow a proper object of forbearance, hence "patient" in the common translation. 12. *Peaceableness*, not only refraining from actual fight, but abstinence from all such words as come to blows. There are those who go the length of quarrels with the tongue, though not of the fist, but the servant of the Lord must not strive in either sense. 13. *Non-covetousness*. The love of money, though allied to, is a different and wider evil from, that specified as greedy of filthy lucre; but the love of money, and that of dishonourable gain are alike inadmissible to the Christian overseer. 14. *Good-government*, or the proper regulating of one's own house, is put as proper proof of fitness for like functions in the house of God; the apostle naturally inferring, that he who fails in the former is not likely to be successful in the latter. 15. *Experience*, in contrast with novitiate; the sudden exaltation of a recent convert being a speedy pitfall from pride to condemnation. 16. *Good reputation*, in opposition to doubtfulness of character. More than freedom from blame; positively reported as good. 17. *Non-imperiousness*, implying the absence of that arrogance which makes one's own will the rule for others. 18. *Impassionateness*. "Not angry" is the reverse of irascibility or fretfulness. A wrathful shepherd is a moral anomaly. 19. *Love*, in the aspect of regard for the good; that phase of character which shows itself in desire for the fellowship of good men. 20. *Justice*, or administrative rectitude. 21. *Holiness* or conformity to the will and character of God. 22. *Temperance* in the wide sense of general personal moderation. And lastly, *Steadfastness*, by immoveable adherence to the faithful word.

Such is an outline of the character of the man of God's own heart, whom the king delights to honour with the most responsible place in his divinely royal household. No one examining the apostolic enumerations can fail to perceive that *character* is the passport to the pastorate. No one but must perceive that the principal lineaments of the image of God as beheld in Him who is the brightness of his glory are portrayed in the apostle's *tout ensemble* of the perfect man. No one but must observe that all the relationships of life, public and private, domestic and commercial, civil and sacred, are duly represented. No one but will admit it is the duty

every Christian man to seek to excel in this chapter of excellences, that he may thereby excel to the edifying of the church. And no one will venture to say that the church can have too many such instructors and examples in Christ. That there are so few such is the great misery; and that the number is so small as it is, doubtless, arises from the operation of that tradition which makes pastorate through a human election instead of a divine character.—ED.

## PROPITIATION.

PAPA, please explain *propitiation* to me. I find this word in the Bible, but I don't understand it; now if you know any thing to explain it by, please do.

You recollect, my child, that when we purposed having a sail, we concluded to go *if the weather proved PROPITIOUS*.—What was that?

O, to be sure, we meant, if the weather were favourable.

Well then, when we speak of *propitiousness* in regard to God, we mean *favourableness*. For God to be propitious is to be favourable. But to be favourable towards a sinner is to be merciful. Mercy is that aspect of favourableness, which a propitious Sovereign manifests towards a rebel. Hence the Saviour represents the publican as crying, "God be merciful to me a sinner." The word "merciful" in that passage is "propitious." Now, happily, propitiousness is the grand characteristic of the Christian economy, insomuch that all who enter the institution or covenant which God has established in His dear Son, experience the fulfilment of the promise, "I will be merciful—I will be propitious to their unrighteousness, and their sins and their iniquities will I remember no more." This does not mean that God would be pleased with them if they continued to sin against him, but that he would be favourable, notwithstanding all their past sins which they had committed before coming to know the Lord. Hence God is said to have "set Jesus forth a propitiation (or rather, a propitiator—one through whom mercy is dispensed), through faith in his blood, for the remission of sins, that are past through the forbearance of God." Thus, so well, or kindly, or graciously disposed is God towards sinful man, that he has thus opened through His dear Son the way of forgiveness, salvation, and blessing to all the guilty; insomuch, that while the disciples of the Saviour do actually enjoy the smile and favour of that God, who is well-pleased with the Beloved, for his righteous-

ness sake, every sinner in the world is welcome to the most precious blessedness: for says the apostle, "Herein love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins;" and again, "any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sin and not for ours only, but also for the sins of the whole world."

Dear reader, God is propitious to you. If you would embrace his mercy; accept it as it flows to you through Him who is propitiation for your sins.

### SALVATION.

HE'S SAFE! were the brief and thrilling words that told a distracted mother of the deliverance of her only son from dreadful death.

Dear reader, are you safe? Have you *been saved*? Have you *obtained the knowledge of salvation* in the remission of your sins?

This is proffered you by God in the gospel of His Son: "God will have all men to be saved, and to come to the knowledge of the truth." "The grace of God that brings salvation to all men has appeared." "Behold, now is the acceptable time, Behold, now is the day of salvation." "The gospel of Christ is the power of God unto salvation to all that believe." "There is no other name under heaven given among men whereby we must be saved." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "He is the author of eternal salvation to all those who believe on him."

Think not that you shall escape if you neglect so great a salvation. Dream not that you must wait, but rather accept the gracious invitation of that Saviour God, who cries, "Come unto me, and be ye saved, all the ends of the earth." At once commit yourself to Him, of whom it is truly and alone said, "He is able to save unto the uttermost all who come unto God by him."

Accept the salvation which is in Christ Jesus with eternal life, by personally accepting the Saviour. "A faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Your name is sinner, and "the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord;" "for God sent not His Son



the world to condemn the world, but that the world  
 gh him might be saved.”  
 ar reader, you may—you ought to be saved at once; you  
 be immediately saved, if you accept in his own way the  
 ur whom God has given. Believe on the Lord Jesus  
 t, and be baptised into him, and you are saved, for his  
 is, “He that believeth and is baptised, shall be saved.”  
 n’t try, or wait, or work to be saved, but be saved in  
 he Saviour’s own way, and then as one of his saved  
 you will easily, heartily, gratefully, joyously, hopefully,  
 e gracious bidding of him who is the Author of eternal  
 ion to all who obey him.

### Poetry.

#### THE CHANGED CROSS.

It was a time of sadness—and my heart,  
 Although it knew and loved the better part,  
 Felt wearied with the conflict and the strife,  
 And all the needful discipline of life.

And while I thought on these—as given to me  
 My trial tests of faith and love to be,  
 It seemed as if I never could be sure  
 That faithful to the end I should endure.

And thus no longer trusting to His might  
 Who says “we walk by faith and not by sight,”  
 Doubting—and almost yielding to despair,  
 The thought arose—*My cross I cannot bear!*

Far heavier its weight must surely be,  
 Than those of others which I daily see,  
 Oh, if I might another burden choose,  
 Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,  
 E’en nature’s voices uttered not a sound,  
 The evening shadows seemed of peace to tell  
 And sleep upon my weary spirit fell.

A moment’s pause—and then a heavenly light  
 Beamed full upon my wondering raptur’d sight,  
 Angels on silvery wings seemed every where,  
 And angels’ music thrill’d the balmy air.

Then One, more fair than all the rest to see,  
 One—to whom all the others bow’d the knee,  
 Came gently to me as I trembling lay,  
 And—“Follow Me,” he said, “I am the Way.”

Then speaking thus—He led me far above,  
 And there, beneath a canopy of love,  
 Crosses of divers shape and size were seen,  
 Larger and smaller than mine own had been.

And one there was most beauteous to behold,  
A little one, with jewels set in gold—  
Ah, this methought I can with comfort wear,  
For it will be an easy one to bear.

And so the little cross I quickly took,  
But all at once my frame beneath it shook,  
The sparkling jewels, fair were they to see,  
But far too heavy was their *weight* for me.

This may not be, I cried—and looked again  
To see if any there could ease my pain,  
But one by one I pass'd them slowly by,  
Till on a lovely one I cast my eye.

Fair flowers around its sculptur'd form entwin'd  
And grace and beauty seemed in it combin'd ;  
Wondering I gazed—and still I wonder'd more  
To think so many should have pass'd it o'er.

But oh, that form so beautiful to see,  
Soon made its hidden sorrows known to me ;—  
Thorns lay beneath those flowers and colours fair,  
Sorrowing I said—This cross I may not bear.

And so it was with each and all around,  
Not one to suit my *need* could there be found ;  
Weeping—I laid each heavy burden down,  
As my Guide said gently, “No cross—no crown.”

At length to Him I raised my saddened heart ;  
He knew its sorrows, bid its doubts depart,—  
“Be not afraid,” He said, “but trust on Me,”  
“My perfect love shall now be shown to thee.”

And then with lighten'd eyes and willing feet,  
Again I turned my earthly cross to meet,  
With forward footsteps turning not aside,  
For fear some hidden evil might betide.

And there in the prepar'd appointed way,  
Listening to hear and ready to obey,  
A cross I quickly found of plainest form,  
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,  
And joyfully acknowledg'd it the best,  
The *only* one of all the many there,  
That I could feel was *good* for me to bear.

And while I thus my chosen one confess'd,  
I saw a heavenly brightness on it rest,  
And as I bent—my burden to sustain,  
I recognised my own old cross again !

But oh, how different did it seem to be,  
Now I had learned its preciousness to see,  
No longer could I unbelieving say—  
Perhaps another is a better way.

Ah no! henceforth my one desire shall be,  
That He who knows me best should choose for me;  
And so, whate'er His love sees good to send,  
I'll trust it's best—because He knows the end.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isa. lv. 8.

"For I know the thoughts that I think towards you, thoughts of peace and not of evil, to give you an expected end."—Jer. xxix. 11.

And when that happy time shall come of endless peace and rest,  
We shall look back upon our path and say—*It was the best.*

L. P. W.

## Correspondence.

### THE MILLENNIUM.

DEAR BROTHER MILNER,—In all Christian love I am induced to differ from you in the reply you gave to a query on the Millennium, in the *Christian Advocate* for September, wherein you say the said Millennium "commenced 1800 years ago, when our Lord ascended up on high." This to me seems rather confused, for if that period of blessedness has already commenced, as you say, as to its development, how is it that the children of this world are so rapidly gaining numerical strength upon the heavenly family, contrary to the promise (Is. xi. 9) "The earth shall be full of the knowledge of the Lord, as the waters cover the sea"? Again, Christ is now represented as seated on the right hand of the Majesty on high (see Heb. i. 3); and not as sitting on his own throne. *When* the Son of Man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory. The office of our Lord at present is emphatically that of Priest or Intercessor; but when his kingdom comes, and Satan the present usurper is dethroned, and the righteous reign, then shall the earth tremble, and its subjects become obedient. Till then iniquity will abound, which will result, as with all former dispensations, in the fearful overthrow of the wicked. God is now, by a preached gospel, taking out a people for his name from among the Gentiles; hence the gospel is called a witness and a testimony; and if we are to reign with Christ upon (or over) the earth, 2 Tim. ii. 12; Rev. v. 10, there must be subjects, and while in the Millennium there will be willing subjects caused by an ocular and manifest rule, yet in heaven itself, there will be *no* subjects for us to reign over, seeing we all shall be subject to Jesus by giving him the pre-eminent place, while we sing the Hallelujah unto Him that loved us, &c. If, on the contrary, we are to expect a universal blessing in the evangelization of the world by human instrumentality, why surely it is high time to expect the first real advance in a proportionate gain upon the world, which still lieth in the wicked. But remove the cause and the effect will cease, let Satan once be bound and cast into the bottomless pit, then a glorious result must follow, the present day is that of an increasing apostacy, and this is the sequel. Why is all doctrine strictly associated with the cross of Christ so unpalatable, and, therefore, not endured, and this also should be the incentive for our increased watchfulness, seeing we are thus warned in all the epistles, and should, therefore, with the whole Church of God seek to build up ourselves in our most holy faith. The hope of the Church, or that of an individual believer,

is not death, but the glorious appearing of the Lord Jesus Christ  
Yours very affectionately, in Jesus,

Bath.

R. DILLON

It is not proved that "the children of this world are rapidly going in numerical strength over the heavenly family." It is exceedingly a difficult thing to say with accuracy how far or fast at any time truth or error is really advancing. Still, admitting that balance will appear to each very much as he habitually looks to side or other of the scale, our impression is the very opposite of D's. Never was there a time, so far as we can make out, when advances were being made by the truth and when an approach to universal diffusion was so apparent as now. Certainly no period of the apostolic age will compare in this respect with the present. The early introduction and propagation of error of almost every name in connexion with a vitiated Christianity led by rapid strides to the ages, from which, by about equally progressive steps, the European mind has been emerging since the sixteenth century. And this is remarked, not only for itself, but on behalf of all races of mankind inasmuch that there is scarcely a country on the face of the globe where the knowledge of Jehovah is not, with more or less correctness, being advanced. When we take into account the marked decadence of pagan and anti-Christian superstitions and the amount of biblical research and effort in progress, with such an array of friendly appliances as now operate together, for our own part we feel very hopeful indeed of the approaching fulfilment of the promise that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Still we submit this simply as an opinion but one which, to our mind, is more fully supported by facts than that of our brother. Still, whichever be right, the Millennium is another thing.

Our submission was that heaven is the scene of the Millennium. Rev. xx. 4. Had our brother noted this he would not have assumed that the state of the earth was proof that the millennium did not commence with the ascension of the Messiah. As to there being no objects, and therefore no reign in heaven, Bro. D. can scarcely prove.

It is true the Saviour is seated on the right hand of the Majesty high, but it is not true that he is not represented as sitting on his own throne. We separate what God has joined together if we say that the Father has a throne which is not that of the Son, and that the Son has a throne which is not that of the Father. "All," said Jesus, "that the Father hath is mine." Again, "All authority in heaven and earth is given to me." What more than "all" the Saviour can possess, we do not know. It is at best a distinction without a difference to talk of the throne of the Son in contradistinction to that of the Father, since it is as "heir of all things" that Jesus, as Lord of all, fills the throne of the universe. We suppose our brother would never have entertained a distinction so senseless as he not unwittingly adopted it from others. How easily we may turn round on the Millennarian and say, "Sir, if the divine throne which the Messiah sits is not his because of its being the Father's then the throne of David cannot be his either, for it, too, is the Father's." The truth is, the "throne of God and the Lamb" is one. This identity extends alike to the kingdom and the glory, as we see in the throne divine. According to Matt. xxv. 31, the Saviour is said he would come in "his glory," but according to Matt. v.

he puts it as "*the glory of his Father.*" What then? Is not the glory one? Is not "that glory which he had with the Father before the world was" one and the same? When, as John xii. 41 tells us, Isaiah saw the glory of Jesus, does not Isaiah affirm it to have been the glory of Jehovah? Is not Jesus "the brightness of the Father's glory"? Is it not in him that we enjoy "the light of the glory of God"? Is he not "our Lord Jesus, the Lord of glory"? Is it not by his being in us "the hope of glory" that we "rejoice in the hope of the glory of God"? Is not "the glory of God" that which lightens the new Jerusalem, and is not the Lamb the light thereof? Avaunt, then, all such speculative and divisive distinctions as would rend the unity expressed in "the first of all the commandments, Hear, O Israel, the Lord our God is one Lord."

So of the kingdom. The one kingdom appointed by the Father to the Son is the same appointed by the Son to his disciples. Thus in the Saviour's phraseology it is interchangeably spoken of as the kingdom of the Father and as his own. "I appoint unto you a kingdom, as my Father has appointed unto me, that ye may eat and drink at my table in my kingdom." "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." The Messiah taught that by birth of water and Spirit men would enter the kingdom of God, and the apostles reminded those thus born again that God "had translated them into the kingdom of His dear Son." The Saviour taught his disciples to expect that they shall "shine forth as the sun in the kingdom of their Father," while one of his apostles describes the issue of the disciples' life-long fidelity as an "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ;" and another identifies the empire divine as "the kingdom of our Lord and of his Christ." Plainly the kingdom of the Father is that of the Son: the kingdom of the Saviour is that of the saved.

That the kingdom shall be manifested as it has not yet been seen is undoubted. Now, truly, it is a mediatorial regnancy; but though our Jesus is now High-Priest within the sanctuary, he is also Lord and Priest upon the throne. After the order of Melchisedec he is both Priest and King; Priest of the most High God and King of peace and righteousness.

That the righteous do not at present reign with him over the earth is no proof that he does not reign over all, nor that the world shall not be blessed in him and all nations call him blessed through the instrumentality of the gospel. If not by the gospel, we know not how. The gospel is "the power of God unto salvation," and unless we admit that it has become inefficient, shall we suppose God will abolish it and introduce another and a more perfect remedy? No indeed since it is declared "the word of the Lord which abideth for ever"—"the everlasting gospel." Yet that all the kindreds of the earth are to be blessed in the Messiah is plainly and repeatedly on record, and we see nothing for it but either to deny these glorious effort-inspiring predictions, or to admit the gospel will yet have free and universal course. Once this age is closed by the advent of the Coming One, conversion becomes impossible, for respecting that sublime and culminating event it is written, "And every eye shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him." This proves the fact of the resurrection at the coming of the Lord, for otherwise every eye could not see him.

inclusive of all the kindreds of the earth, and particularly of who pierced him. Conversion by sight is, therefore, not only a version of the one gospel method, but a contradiction of the express prophetic Scriptures.

But it is urged that "till then iniquity will abound." Our brother said "then," instead of "till then," we need not have murred. That there shall be a latter day outburst of iniquity because "the devil knows he has but a little season" is recorded therefore settled as a matter of faith with us. But this very implies a previous season of repose and blessedness, wherein witnessing gospel is proclaimed to every nation under the heaven.

Meantime, Satan is bound. If we are to interpret the portions of holy writ by the manifest, we can have little doubt Satan is even now bound in the abyss. Both Peter and Jude us so to understand it. 2 Pet. ii. 4, Jude 6. In the triumph of Messiah over principalities and powers did Satan experience his confinement. On the eve of his victory through death, that he destroyed him that had the power of death, the Saviour in the guise of precience, said, "I saw Satan, as lightning, fall from heaven," and so saying, he added to his apostles, "I give you authority over all the power of the enemy." And from the day of proclamation of the Messiah's enthronement the power of the devil waned and succumbed before the triumphant gospel. So that now an historical fact, that Satan has not in these days the power which once he exercised. He cannot now appear *in propria persona* as ere the triumph of the Messiah he did, tempting and deceiving mankind. And this we take to be the precise extent of limitation of his power spoken of in Rev. xx. 1-3. The words, "he should deceive the nations no more," do not mean that his deceptions would cease to be practised by men; but simply that arch-adversary himself would for the time being have no power or opportunity of deceiving the nations. Just as when we say of the first Napoleon that he was laid hold of and *shut up* in Helena that he should trouble Europe no more, it is not meant the influences he had previously diffused would cease to work, simply that he personally was restrained from further intrigue. Also when it is said respecting the expiatory offering of the Messiah "there remaineth no more sacrifice for sin," it is not meant that one offering has lost its efficacy, but merely that there is no other further sacrifice to which the rejector of that can betake himself.

We differ also from our dear brother when he says "the present day is one of increasing apostacy." Instead of this, we are bound to say that as far as our knowledge goes of the state of the world respect to the truth of God, the present day, if not one of actual turn to the good old path, is one initial to such a time. It is one of unparalleled inquiry and effort; one of much individual search of heart and of great dissatisfaction with things as the apostacy left them. We make bold to say there never was a time when there was altogether the like amount of investigation and propagation of the truth of God. Cogitation, agitation, consummation, in the order of human progress, and since we see the first and second these in almost universally diffused operation, we may expect the beginning of the end not far hence, when the fulness of the Gentiles will have come in, and ancient Israel converted, shall give as life from the dead. Amen.—Ed.

## Intelligence.

ANGELISATION, BAPTISMS, &c.—Most of the brethren are aware our beloved Bro. Rotherham has located himself and family Perth, for the purpose of a lengthened campaign in the fair city, seconded by the brethren with whom he is surrounded, and churches in other parts, we doubt not of his gathering a pre-harvest shortly, though, notwithstanding his constant labours doors and within, he has, as yet, been called to walk by faith, rather than by sight. Of date, Sept. 22, he writes, "We are still making every opening for disseminating the truth in Perth. A while since, a popular Revival effort was commenced in this city, and has been sustained by large nightly meetings in the City continued unremittingly till the present. These meetings, assisted by every variety of speakers, and for the time exceedingly rare, have considerably hindered our getting good meetings in Perth's Hall. Three weeks ago, following the example of Revival preachers, I took up my stand in the Market Square leading to the Hall (having been strongly assured it was quite public ground) for the purpose of addressing those who were dispersing from the Hall. This seems to have occasioned great alarm. On one occasion, the 'converted Glasgow butcher' came out and raised his rostrum voice in opposition to mine, so as to compel me to an admirable brevity. On another, a band of three preachers very thoughtfully commenced ere the inside meeting had ended, and so rebuked me. After speaking in the square almost nightly, for a fortnight, a deputation from the committee of the Revival movement waited on me, and desired me to desist from preaching there. They assured me that a magistrate had denied my right to preach at that spot, and as I knew they had the keys, I could not do otherwise than yield the point. Since this occurred, I have lifted up my voice *outside* the market gates. These sallies have brought me into contact with three or four distressed souls, one of whom is a candidate for baptism. We have yet to sow on in faith."

As a cause of much gratitude to the Father of mercies that our beloved and laborious brother, Charles Abercombie, of Drumclair, has been fit to accept the exhortation, and give himself wholly to the work of an evangelist. The Lord having so remarkably honored his past labours, we could have no doubt whatever, of this being his duty, and it was therefore with much joy that we received his intelligence of his decision. That he has not mistaken his calling will appear from the following extracts from his letters. *Bo'ness, Aug. 31.*—Dear Brother,—You know the little church at Bo'ness. I am happy to say that it lives and prospers. We have excellent meetings and good times. Our open-air meetings have been well attended: so also those under cover. We had two of them, night after night outside and in; a joyous seed time, and we have had a pleasant crop. Brother Nimmo baptised nine new believers, which makes our number 18. Two servant girls have left Bo'ness for home. One more we are sure of, D.V. There are inquiring, but we must wait upon them till they see." *Bo'ness, Sept. 5.*—Dear Brother,—We had the pleasure of baptising a young believer on Lord's-day last, and expect to baptise to-

morrow, an old Methodist friend, an old soldier, whose eyes had been opened through your Dialogue." "Drumclair, Sept. 9.—Dear Brother,—I intend to be in Carlisle on Thursday, to spend two days with the church there. On my way home I may see you. An old soldier went to Bo'ness to be baptised by Bro. Nimmo. I Walkinshaw immersed two yesterday in our spacious baptist the Black Loch—a little south of Drumclair—on which occasion had the happy privilege of teaching the old way and showing up new. Audience large and attentive. On the evening of the 8th day, I preached to a large and very much interested audience, at a place about half-an-hour's walk from Drumclair." "Carlisle, Sept. 21.—Dear Brother,—I have spent a happy and profitable week with the brethren here. I commenced my labours the day following my arrival, and have since then, until to-day, been busy in my work. Our labours since Friday week resulted in ten being added to the Lord. The brethren have for a few weeks past held meetings at a place about a mile and a half from the town, and the meetings have been with them. We laboured on till Wednesday without fruit, but on that evening ten confessed the Saviour; two of them were hindered from obeying the gospel by their parents. On Thursday evening, when the eight were setting out for the bath, one of the two cried bitterly because she was hindered. Other two have given evidence of the sincerity of their faith and repentance, expressing their wish to follow the Saviour, were immersed in company with the eight. We exhorted them to steadfastness, sang a hymn, prayed, and retired to our homes, thankful to the Lord for what he had wrought."

*Bond-street, Birmingham.*—With gratitude to the Giver of all good, we acknowledge immersions, Sep. 2, five; Sep. 9, four; Sep. 16, three; Sep. 23, six.

*Dundee.*—An intelligent man, having confessed the Saviour, was baptised, and added to the church in Barrack-street, second Lord's-day in September.

*Edinburgh.*—An interesting service was enjoyed by the brethren meeting in Roxburgh Place Chapel, on Lord's-day evening, 23rd Sept., when a large attendance of the public was convened to hear an address on Baptism, on the occasion of the immersion of a gentleman engaged in literary pursuits, and who from his love to the Saviour and to men has occupied himself considerably, for some time past, in open air preaching in the city. Mr. Shand, the brother referred to, having been baptised, ascended the platform and gave an interesting statement of his religious history, contrasting in particular the ceremonial baptism of his unconscious infancy with that significant ordinance in which he had just avowed his submission to his Lord and Saviour. It is our prayer and hope that our brother will continue to be an able advocate of the truth.



## THE BLOOD OF SPRINKLING.

(OUTLINE OF DISCOURSE.)

READ Heb. x. 19-23; xii. 22-24. 1 Pet. i. 1, 2. Respected hearers! the central truth of the Gospel is this—that Christ died for our sins. From this truth the light of redeeming love radiates in every direction.

But Christ's death was violent; his precious *blood* was shed. Hence, though the sprinkling of the blood of Jesus Christ may not seem to denote that death in itself, it will lead you instinctively to recur to it, as in some way originating the expression before us.

But under what aspect does it present the death of the Lord to our view? An interesting inquiry! Attend while we notice *the typical history—the spiritual meaning—and the practical application* of “the blood of sprinkling.”

## I. Its typical history.

Sacrifice, in the Mosaic economy, presents four aspects—providing, slaying, presenting, and applying.

Offering and applying were frequently effected by “sprinkling.”

Of the *former* it is sufficient to cite the culminating point in the solemn rites of the great day of Atonement—viz., the entrance of the High-Priest within the veil, and the sprinkling of the blood of propitiation on and before the mercy seat.

But the *latter* is what now demands our consideration, since the passages submitted to your attention evidently refer rather to the applying of Jesus' sacrifice *to man* than to its presentation *to God*. Mark the expressions!—“having our hearts sprinkled from an evil conscience,” “ye are come . . . to the blood of sprinkling,” “elect . . . unto obedience and the sprinkling of the blood of Jesus Christ.” Of the application of Christ's blood by means of sprinkling we have two illustrious types in the Old Testament:—

1. The Covenant-PEOPLE, sprinkled at the foot of Sinai, Ex. xxiv.

2. The Priests at their consecration, Ex. xxix, and Lev. viii.

1. *The people*: mark the circumstances! They are at Sinai—have recently been called and come out of Egypt—have just the other day passed through the waters of the Red Sea—have now heard God's covenant words. Listen! The promised obedience—“all the words which the Lord hath said will we do.” *It is enough.* The words are written—*vicinus*  
No. 11, Vol. III.—November, 1860.

are slain—blood is ready—half of it is sprinkled on the altar—the written words are read. Once more the people consent—"all that the Lord hath said will we do and be obedient." So Moses takes the remaining blood and sprinkles it on the people. 'Tis done! The covenant is closed.

2. *The Priests*: how are they consecrated to their office? First, they are washed—bathed from head to foot. (*Heb.* thou shalt wash them *in the waters.* *Sep. Greek*: thou shalt bathe *in water.*) Second. They are robed in the priestly garments. Third, they are "sprinkled" on their persons and garments with oil and "blood." So are they set apart. They may sacrifice at the altar—eat of its sacrifices—and enter into the tabernacle.

There are besides *subordinate* sprinklings. The leper is sprinkled. (*Lev. xiv.*) The Levites were sprinkled. (*Num. viii.*) Persons accidentally defiled were sprinkled. (*Num. xv.*) But these, though they may fill in minor features of the ceremonial scheme, cannot compare with the above as prominent types of gospel truth. For, the leper was sprinkled with blood of a *bird*, and that diluted in fresh water, the Levites (who are not so apt a type of Christians as the priests, *Lev. xiv. 9*), were sprinkled with water, which at most simply symbolized purification, and had some connection with, blood, (*Heb.*: "water of separation," or "sin-offering.") Persons accidentally defiled were sprinkled with the "water of separation," prepared by putting into fresh water the ashes of a red heifer, whose blood had been sprinkled before the tabernacle (and Him who dwelt there) seven times. The inferiority of these types is evident.

We omit *Heb. xi. 28*, inasmuch as the lintels and posts were struck and so *besmeared* rather than "sprinkled." Accordingly, this passage does not really say "sprinkling" but rather "effusion"—*proschusis*.

## II. ITS SPIRITUAL MEANING.

The "sprinkling of the blood of Jesus Christ," is a metaphorical style of representing a spiritual blessing. The blessing is real, but this expression figuratively denotes it. The blood of Jesus is not literally sprinkled on any man. "Sprinkling our hearts"—not our bodies—"sprinkled from an unclean conscience."

The expression denotes forgiveness—known and, therefore, enjoyed forgiveness. The conscience is cleansed—becomes pure—no longer condemns! 'The worshippers, once purified, have no more conscience of sins.' The consciousness of

pardoned, condemning sin, is abolished. Here, then, is peace for the troubled—rest for the weary—joy for the mourner, through the sprinkling on the heart of the shed and offered blood of Jesus.

But this is not all; the purification is a consecration. Rest fits for work and worship; joy constitutes strength; peace imparts boldness; the forgiven delight to serve. The sprinkling of the blood of Jesus thus imparts the full assurance of faith, and a true heart—a pure, bold, real heart. So consecrated, the Christian priests have, under the High-Priest, through the fresh and living way, boldness into the entrance of the holiest! They respond to the invitation to draw nigh. In other words, their consciences are purified from the incubus of dead works—works done in death, dead in themselves, worthy of death—to serve the living God. (Heb. ix. 14.)

“Unfeigned love of the brethren” now animates their bosoms. (1 Pet. i. 22.)

### III. ITS PRACTICAL APPLICATION.

How may a sinner—a repenting sinner—get his heart sprinkled from an evil conscience?

BY OBEDIENCE—in the sense of conversion to Christ, entire surrender to him, inclusive of faith and baptism. Not mere sentimental but actual turning to the Lord is intended. You call for proof! Attend!

1. *Look at the types.* When were the Hebrews who came out of Egypt sprinkled with the typical blood? I might remark the fact that they were first baptized into Moses in the cloud and in the sea and then sprinkled with the blood of the Covenant—and who could deny it, or say it was an unnatural allusion? But looking more narrowly to the people *as they are encamped* yonder under Horeb's frowning peak; I ask, is it not by accepting the terms of the covenant and openly, solemnly, promising obedience that they get the covenant blood sprinkled on their persons? None can dispute that it is.

Again. When is the blood sprinkled on the priests at their consecration? Is it not when they have been washed and robed?

These types then plainly point to the conclusion that sinners now are to realize the application of Jesus' death to their hearts by giving themselves to the Lord in a covenant not to be forgotten—by being cleansed in the bath of water—by putting on Christ in baptism!

## 2. Observe the beautiful inverted order of Heb. x. 19-23

- (1) The confession of the hope. 23. v.
- (2) The bathing of the body. 22. v.
- (3) The sprinkling of the heart.
- (4) The full assurance of faith.
- (5) The true heart.
- (6) The confident entrance to the Holiest 19-21.

So, then, the believer must confess the Lord, and confess him to be baptized—then will he realize the sprinkled blood

## 3. Mark the associations in Heb. xii. 22-24.

“But ye have come (*proseleluthate*—perfect tense).

To Mount Zion,—and  
 To the city of the living God, the heavenly Jerusalem,—  
 To myriads of angels in festive assembly,—and  
 To the church of the first-born enrolled in heaven,—and  
 To God the judge of all,—and  
 To the spirits of the just made perfect,—and  
 To Jesus, the Mediator of the new covenant, and  
 To the Blood of sprinkling, which, &c.

Who are they who have entered into this sublime fellowship? Is it not manifest that as the previous passage alludes to the second Type so this alludes to the first? Have then other than God's *people* come to the blood of sprinkling? it not by coming to Jesus the Mediator of the new covenant and accepting that covenant at his hands that we come to under the blood of sprinkling?

4. Consider the connection in 1 Peter i. 2, “elect obedience and sprinkling, &c.” The obedient receive sprinkling!

5. Confirm these by 1 John i. 7. Must we not evidently come to the light and enter into fellowship with God as people ere we can say the blood of Jesus Christ has cleansed us from all sin?

6. Corroborate the whole by noticing the entire genius of the christian economy. It contemplates the bringing of nations to the obedience of faith. Christ is the author of eternal salvation unto them that obey him.”

Beloved hearers! The Lamb of God has been provided slain; the blood of propitiation has been offered; but has the blood of sprinkling cleansed your hearts? If not your works are still corroding and depressing you—unfitting for the service of the living God. And yet perhaps you are attempting that service. Beware! you are thrusting yourselves into the christian priesthood without first passing through its consecration. Despise submission to the Lord, &c.

dispise the sprinkling of his precious blood; and despising its sprinkling you despise its shedding! Why was it poured out? why, offered to God and by him accepted—but that your heart be cleansed by it? See how it is—God has accepted Jesus' blood for you and you won't accept it for yourself. God's altar is more accessible than your heart! Refusing the blood of sprinkling—how will you meet in judgment the Redeemer who shed it for your salvation?

You now know how to obtain a good—a forgiven conscience. Be persuaded then to obey the Gospel. Delay not, but at once cheerfully, believingly, submit to God's dear Son.

*Perth.*

J. B. R.

### G O S P E L .

“ Good news this morning,” said an old man to a neighbour  
“ Grand news: peace is proclaimed!”

That is gospel. Any good tidings is gospel. But that which is in Scripture emphatically *the gospel*, is the superlatively glad tidings of the love of God to man.

The Bible is not the Gospel, but it contains it. The Gospel is a thing of fact; it is historically true. It does not consist in things to be done, but in what has been done. It is not true merely if men believe it, but it is true whether they believe it or no. It is this, that “ God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.” That is the good news; the good news of God to man; the best news that man ever heard.

It is the gospel, not of man, but to man; it is the good news of God's favour towards the guilty. It is God's message to men, not as saints or believers, but expressly as sinners. But for their being sinners they would never have heard such tidings as that “ God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

It is the most powerful news man ever heard; it is the only news that can save him. It is God's instrument for this very purpose. “ It is the power of God unto salvation to all the believing.” Every saved sinner is saved by the divine tidings that “ Christ died for his sins, according to the Scriptures.”

*It revolutionises the whole of man's thoughts, feelings, and actions towards God, when received in its scriptural simplicity.*

It is such a wondrous thought that God should so love a sinner as to surrender to the accursed death of the cross only begotten and well-beloved Son. Yet expressly "in" was manifested the love of God towards us, because that he sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Dear reader, this is God's good news to you; receive it with joy. Think upon it; believe it! obey it! for, when the Saviour ordered his Gospel to be proclaimed to every creature throughout the world, he said, "He that believeth and is baptised shall be saved, but he that believeth not shall be condemned."

T. H. 1

#### ATONEMENT.

Why did the priest of God's own appointing shed the blood of the innocent lamb, and offer it on the altar in sacrifice to God? What means the pouring out of the blood of the sin offering of Jesus on Calvary's cross? Why did God appoint the form and permit the latter? What is meant by the blood atonement?

By irreversible decree of the living and holy God, the wages of sin is death. Sin entails the forfeiture of life. But life is in the blood, and to shed the blood is to take the life. The blood, therefore, is the forfeiture demanded by law in expiation of sin. The putting away of sin is thus effected.

Blood is thus held to efface or cover sin. The Old Testament word "atonement" signifies "covering." To atone is to cover. To atone for sin, to cover sin: the blood of atonement is the blood of covering. The New Testament word "atonement" signifies "reconciliation." An atonement, in old English is an *at-one-ment*, a making at one—a reconciliation. The Old and New Testament words harmonise thus:—Sin is the moral universe, the one great element of separation; we had never been estranged from God but by sin. "You are separated between you and your God." God cannot have fellowship with sin; hence his announcement of death as wages, for death is separation. Death, in its highest sense is separation from the living God—the God of life. We are separated, estranged, alienated from the life of God, we are "dead in trespasses and in sins." Having sinned, we

forfeited his tenure of life from God. And the only possible method of his obtaining a new tenure is by the expiation, the removal, the covering of sin. But there is no true way of expiating sin but by the blood of atonement. Life must be given: blood must be shed: without the shedding of blood is no remission." In this, however, the only possible way, has God interposed on man's behalf. His words of mercy are, "Deliver from going down to the pit, I have found an atonement." That atonement, that covering for sin, is not in the blood of bulls and of goats, which never could take away sin, but which, for the time then present, only showed the needs be existing for a better sacrifice. The true blood of atonement is that of Christ—"the Lamb of God"—shed for the remission of the sins of the many.

Dear reader, that sin-effacing, peace-speaking, sinner-reconciling blood has been shed for you; and God, in view of it, is now beseeching you to be reconciled. God prays you to be so: will you? Let the death of Jesus reconcile you to God, then, been reconciled, you shall be saved by his life. Thus, and only thus, can you receive the at-one-ment.

T. H. M.

### CONVERSION.

A Young student, while reading, walked straight along without noticing anything before him. In an instant he was arrested by a loud and entreating voice from behind, crying, "Turn! turn!" Lifting his eyes, he saw he had just reached the verge of an immense cliff, and that another step or two must have launched him into eternity.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye! turn ye from your evil ways; for why will ye die?"

The sinner perishes, not because God is unwilling or unprepared to save him; not because he has provided no Saviour for him; not because that Saviour has not died for him; nor yet because God, by his Spirit, and word, and providence, has not striven with him; but simply, as God himself says, "Because I have called, and ye refused."

The young man above referred to was saved from an untimely death by turning at the call of his friend; but while God calls to the sinner, "Turn ye at my reproof," he sets at naught all God's counsel.

Many there are, however, who would turn at the call of God, but that they are misled by false opinions. They do not see that *conversion* is simply *turning*—that to be converted to God is just to be turned to him. They imagine that though God entreats them to turn, yet they cannot turn. Although they read God's word, that he has "stretched out his hands all the day long," they rather take the word of man, that they must just wait till God turns them. Notwithstanding that God's earnest prayer is, "Turn ye! turn ye, why will ye die?" they pray God to turn them, instead of taking God's way of being converted.

Dear readers, except you turn to God, you must be lost. "Repent, therefore, and be converted," that is, "Change your mind, and turn, that your sins may be blotted out." God has not left you to turn of yourself; for the Gospel—the good news of his love to you, in the gift of his dear Son, for your salvation—is his ordained means for converting men to himself. Believe, therefore, and turn to the Lord. It is God's power to save you: its object is to turn you from darkness to light, and from the power of Satan unto God, that you may receive forgiveness of sins.

T. H. M.

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EPISTLE TO THE HEBREWS.—No. VI. CH. VIII.

"We have such a High-Priest—a more excellent ministry—a new and better institution—with better promises?"

Brethren, it is the last time! and God, who in former times, spoke to the fathers by the prophets, hath in this last time spoken to us by His Son, by whom also He made the worlds, (times, or ages, *e.g.*, The new institution of the Christian age; the preceding one having decayed, or waxed old and vanished away.) We have cause for gratitude that we live under the new and better institution. "Many prophets and kings have desired to see the things which we see, and have not seen them, and to hear the things which we hear and have not heard them." Christianity is superior to Judaism. Far, very far superior to Mohamedanism, Romanism, Methodism, Irvingism, Mormonism, &c., &c. There is much which is good in some of these, for there is much which is divine, which the founders and supporters of these sects have mixed with the human. Alas, that they should not have been content with the divine in all its purity and perfection. This is, indeed, a lamentation and for a lamentation! And we, surrounded as we are by so much corruption and discord, are required to see to it—most jealously and most scrupulously so—that we build on the foundation which God has laid. We must not Judaize, or Sabbatize, or Methodize, or Calvinize, *e.g.* If I have been educated in the Calvinistic creed, and another has been trained in the Methodist or Episcopalian system, we are liable to cherish a prejudice in favour of the creed or custom adopted by the party from which we came out. Moses (v. 5.) was commanded



to "make all things according to the pattern shewed to him in the Mount;" and we have no more liberty to deviate than he. Let us be fully satisfied of this, for we sometimes hear that Christianity differs from Judaism, in that it simply furnishes us with certain *principles*; leaving the *details* to us. As to the divine ordinance of baptism, it is affirmed that the word signifies dip, sprinkle, wash, pour, &c., and that we are at liberty to do either. But we may, and ought to be prepared to show that the (original) word is *definite*, and indicates a *definite action*—that to baptize is to immerse, ranzize to sprinkle, &c. So also as to the *time when* we are to "eat the Lord's Supper." This is not left to circumstances, expediency, &c. We are told, not only that the first disciples did assemble for this purpose, but that they did so on "the first day of the week." The apostles were commissioned to teach their converts to *observe all things* which Jesus commanded, and they taught them also *how and when* to do so; and in every congregation they taught the same things. There are some also who teach, that as the old, so also the New Institution requires to be abandoned, or to be *adapted* to the times in which we live. They point us to the progress of civilisation, and of the arts, and sciences; the discoveries made by geologists, astronomers, and others. But we are taught (vii. 15-28,) that the new and better Institution is also *everlasting*, and not temporary, as was "the first." And that it is *perfect*—incapable of human correction or modern improvement. We have to proclaim the same gospel and adopt the same order in town and country, at home and abroad. And the same in this *nineteenth*, as was appointed for the *first* century. Yea, all this, and only this will be required for and suitable to the men of the thirtieth or fortieth century, should "the coming of the Lord" be so long delayed. The old Institution was suitable for the times in which it was established, for the condition of the Israelites at that period, degraded as they were by the slavery in which they had been held for centuries. Think of upwards of two millions of men, women, and children, separated from all around them, with few, if any intellectual advantages; and toiling from morning till evening, like so many beasts of burden. The "yoke" which became intolerable as generation after generation advanced in civilisation and divine knowledge, was best for them, for a limited time; just as we treat not our children at the age of fifteen or twenty, as we did when much younger. And this Paul shows in Gal. iv.

Let us be thankful for the *new*, the *better*, the *everlasting* Institution! Let us study it, and conform to it, that we may fully enjoy its privileges and blessings. This epistle is very instructive on this subject, but here and there the writer gives a word of exhortation also. To the church, "the saved," he says, "How shall we escape if we neglect so great salvation!" Some embrace this great salvation, and then neglect it! How shall they escape? Rather, how shall we escape if we do so? It is not every one who believes who is a believer, (in the scriptural use of that term) neither is it every believer who is faithful unto death—for it is believers who are exhorted to be so. Some believe in vain, receive the grace of God in vain. (1 Cor. xv. 2; 2 Cor. vi. 1, &c.) It behoves us, therefore, to *take heed, earnest heed, the most earnest heed, to the things which we have heard. And to fear, constantly so, lest a promise being left*

us of entering into His rest, any of us should (even) seem to come short of it.

*Note.*—The sense of verse 10 may be thus expressed:—This is the Institution which I will make with the house of Israel, after those days, saith Jehovah, I will adapt my laws to their understanding, that they may be inscribed upon their hearts, &c.

### MODERN EVANGELIZATION.

DOUBTLESS all our readers are aware that a number of gentlemen and others of earnest mind, have of late given themselves to the work of awakening the people to some sense of their need of a Saviour. At this, we cannot but rejoice. Anything is better than that spiritual stagnation which a priesthood "prophesying smooth things" had brought about. We rejoice, however, not only at the arousing of the careless, which the abundant efforts of these willing labourers is so largely producing, but at the innovation upon the gigantic evil of a worse than useless clergy, which their so-called "lay preaching" is carrying into effect. It is not so long since the great mass of the popular bodies held that none but an ordained minister could preach; and no wonder, when their ecclesiastical law, not only forbids preaching by any man not licensed to retail theology, but requires the sacrifice of not fewer than eight precious years in the study not so much of the Scriptures as of such "fables and endless genealogies," as Paul prohibited to the first teachers. Thus stood the case, Great Britain, with an army of about thirty thousand such licentiates has been discovered to be Christian only in name. The masses of the people were becoming increasingly indifferent to the clergy, while their churches were over-run with the unconverted. Enough this to call forth the lamentations of a Jeremiah, and the "Cry aloud and spare not," of every sterner prophet. What the hired regulars would not do, unpaid volunteers have devoted themselves to accomplish, at first the people stared at lay preaching; but they came to hear, and now are amazed to find the new wine better than the old; they feel moved by the one, while they only sleep under the other. Earnest, personal, home-thrust things are said to them. They are told, point blank, that they are sinners on the way to perdition, and that Christ is ready to save them. They are exhorted and entreated to come to Jesus. They are not only spoken to, but wailed over, for the addresses to which we have listened of late are more strictly "the voice of one crying," than speaking, in the proper sense of the term. It is this, quite as much as what is said that produces the effects that so generally and immediately follow the preaching of these zealous men. It were, indeed, contrary to nature for men and women to be appealed to in such a way, without the production of more or less emotion and excitement. All honour, then, to these devoted men for their labours of love.

But no human work is perfect; and while we do most heartily render to these men the honour which their devotion merits, we cannot shut our eyes to the double fact that their plan is to work under the patronage of the clergy, and so doing, to oppose themselves to the truth of God, insofar as that truth militates against the systems of such patrons.

We do not advance the charge of insincerity, but we do allege the

fact of this woeful error. Most deliberately do we write *woeful error*, for not only have we before us the warning that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold (back) the truth in unrighteousness," but the most certain knowledge that these persons do purposely seek to prevent the people from obeying the gospel as the Saviour and his apostles require it to be obeyed.

Here are the facts. The Saviour said, "Go into all the world and preach the gospel to every creature, *he that believeth and is baptized shall be saved*; but he that believeth not shall be condemned." Accordingly, the apostles when asked by those who heard their preaching, "What shall we do?" answered "Repent, and be baptized every one of you, on the name of Jesus Christ for the remission of sins," and it is recorded that "as many as gladly received their word were baptized, and the same day were added to them about three thousand souls," and that those thus added by repentance and baptism, "continued steadfastly in the apostles' doctrine, and fellowship, and in the breaking of the loaf, and in prayer." But though the Scripture record is just so plain, that no man willing to do the will of God, can mistake it, these evangelists and others not only refuse to state the truth in respect to baptism and the duties following upon it, but give their hearers to imagine that they are all right and safe without obeying the gospel in these particulars.

The reason of this shunning to declare the whole counsel of God is very evident. If these gentlemen were to speak just as the Saviour commanded—if they were to repeat and insist upon his words: "He that believeth and is baptized shall be saved," they would have the clergy down upon them at once. They and the ministers know that such conformity to the law of Christ would empty and overturn their churches, and, therefore, to retain the favour of the clergy and obtain access to their pulpits, the truth of God is kept back from the people, and instead of being commanded, as were the first believers, to be baptized into the name of the Lord Jesus, they are actually warned against that very ordinance by which the believer puts on Christ.

Here, then, is direct collision with the word of God. Here are those who profess to give themselves to the furtherance of the gospel, openly violating its precepts. Here are men seeking the conversion of sinners, leading them away from the ordinance in which conversion terminates, and from which all the duties of the converted start.

It is no justification to say that they think the ordinance unimportant. Since the divine Author of it has not called it a "non-essential," those professing to be his servants have no business to call it so. It is simply an insult for any servant to say to his master, "Sir, I have omitted this part of your orders; for I thought it quite unimportant." The answer to such an one would be, "What right have you to think so? Why not do simply as you were bid? It will be time enough for you to think any part of my will of no importance when I tell you it is so. Act according to my instructions or leave my service." So in this matter. It is an insult alike to the Saviour and his law, to say that the discipling ordinance is a trifling non-essential.

*And not less unkind to those seeking salvation than insulting to the Saviour. If the gracious Redeemer has passed his word for it*

that "he who believeth and is baptized shall be saved," it cannot be otherwise. But for a believer to know that the Author of Salvation has so spoken, or that by his authority his apostle has said, "Repent, and be baptized every one of you on the name of Jesus Christ, for the remission of sins," and with this knowledge, to remain unbaptized, is unquestionably to assume an unscriptural, and, therefore, a doubtful position. For a professed evangelist to bring an inquirer only so far, is like a man bringing a woman to the point of marriage and there leaving her. As in the one case so in the other. As in human society, courtship terminates in marriage, and all the duties, privileges, and honours of the married state date from that act; so in the divine economy, conversion terminates in the ordinance of baptism, and all the duties, privileges, and honours of the converted state date from that act. As well, then, might the administrators of public law urge the non-essentiality of the legal act of marriage as may those professing to guide sinners into union with the Saviour represent "baptism into Christ" as non-essential.

Now for the practical question. What is to be done? For our parts we shall not be moved by the charges that we make too much of baptism. We make no more of it than the Author of life does; we simply take his word, and are prepared to stand or fall by it. If any man can shew that we make one iota more of it than that word makes, by which we and all shall be judged, we will feel most deeply obliged. If any man of these affirms that we make too much of it, we challenge him to the proof.

As for these devoted and excellent men, our hope is that their mistake is a temporary one—that now it has been pointed out to them they will correct it—that they have too much reverence for the word of God to go long openly and determinedly against it—and that they have more respect for the honour which comes from God alone than to sacrifice it for the short-lived approval of men.

And as for the reader, his duty is very plain. He has simply to take the Scriptures to his hand, read, study, understand, believe and obey. That he will thus learn that it is the immediate duty and privilege of the believer on the Lord Jesus to be "immersed into Christ," and to rise therefrom "to walk with him in newness of life," there can be no manner of doubt. The word is too plain to leave any seeker of the truth in darkness or hesitancy.

In conclusion, the tide of battle has fairly set in. *With Christ or against him*, must now be the the war-cry. There can be no settlement of this question till the truth become victorious. "Heaven and earth," said Jesus, "shall pass away, but my words shall never pass away." There is his word—"He that believeth and is baptized shall be saved." There it is, dear reader, for you to take or refuse. One or other you must do. Do the former, we earnestly pray you; for "the word that I have spoken," says the Saviour, "shall judge you in the last day." Why be in doubt when you may be as certain as the word of God can make you? Why stand in hostility to that divine and blessed Saviour, who loved you and gave himself for you?

T. E. E.

## LETTERS TO THE PEOPLE.—No. 32.

FRIENDLY READERS,—The word ministry signifies service: a minister is just a servant. All christians are Christ's ministers or servants. No one who is not a christian is a christian minister, but

y one who has become a disciple of the Messiah has thereby  
 me his minister, his servant. Said Jesus—"If any man serve  
 et him follow me; and where I am, there shall also my servant  
 if any man serve me, him will my Father honour." The word  
 rendered servant is elsewhere rendered minister. The idea is  
 in truth, but the officialism of the apostacy has destroyed the  
 of the church by the raising in its midst of a ministerial caste,  
 hat now when men talk of a minister of Christ, they do not  
 a in scriptural simplicity one of the faithful merely, but one who  
 by human law and rule been raised above the great body of  
 vers, and so stands forth distinguished from them as "the min-  
 ." The result is not only the division of the once united  
 ch, but the burying of the talents of the many in favour of the  
 strations of the one; and per consequence the non-conversion of  
 world and the non-edification of the church. It is notorious that  
 at Britain, with her thirty thousand hired, learned, ordained,  
 licensed ministers, is but very partially evangelised; only a  
 moiety of the people are converted, and confessedly the masses  
 rather straying from than being gathered to the national and  
 r similarly constituted churches. On the other hand, it is well  
 vn in church history that it was by ministerial usurpation that  
 apostacy was developed, and that it was when the brotherhood  
 and exercised their divine right of ministry, jointly and sever-  
 within and without the congregation, that the word of God  
 ad, the number of the disciples was multiplied, and the churches  
 in the knowledge and grace of the Lord Jesus. All did not indeed  
 e in the same way or to the like extent, but each did what he or she  
 l. They "addicted themselves to the ministry of the saints;"  
 the brethren went everywhere preaching the word." "They  
 not wait for a college training or presbyterial license or episcopal  
 nation, but "the hand of the Lord was with them, and a great  
 itude believed and turned to the Lord." Thus the faith spread  
 uprooted the old pagan superstitions, and thus in modern times  
 ver there has occurred any wide-spread awakening or revival,  
 is called, the work has been pronounced a people's movement.  
 h ignorance and error have of course characterised these move-  
 ts, arising from the darkness in which the clergy have kept the  
 le, but only verifying the prediction that "with itching ears the  
 essors of religion would heap up to themselves teachers, and so  
 rned from the truth to fables." It thus becomes imperative on  
 y one who would share the honours the Messiah is preparing for  
 servants, to discard all human orders of pseudo-christian ministry  
 give himself to the service of the one Master according as he  
 bestowed gifts and opportunities.

T. H. M.

## No. 33.

HE mystification of the public mind as to what the Bible means  
 with justifies a word on a subject which otherwise had needed  
 . Theological attempts to make out thirty-two kinds of faith  
 bewildering enough, but when you come to the Scriptures the  
 g is plain as possible. It is there evident to any one that the  
 that saves differs not in itself from the faith of which men com-  
 ly speak. Faith, in the Bible sense, is that of common sense;  
 relief, trust, or confidence, and the reason why it is saving faith is

simply that it lays hold on a saving object—the saving truth, the one Saviour of sinners. It is produced in the mind or heart just as faith is given generally. Faith implies testimony. No testimony no faith. But faith implies a witness. No witness no testimony. In the matter of salvation God has spoken by His Spirit, in the prophets, concerning His Son as given for the life of the world. In the inspired Scriptures, therefore, we have the Word of God, the Spirit's testimony, the Gospel of Salvation, and, therefore, it is in these writings we read that "Faith cometh by hearing, and hearing by the Word of God;" that "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name," and that "The Holy Scriptures are able to make wise unto salvation through faith which is in Christ Jesus." It is through the Scriptures men are led to repose their trust in Jesus the Messiah, as he is presented for their confidence, and so doing they obtain life or salvation through him. Nothing can be more simple or satisfactory than this. This simple method simply followed, at once leads the anxiously inquiring mind from out of the mazes of human doubts and speculations to the immovable Word of that God who cannot lie, and through the Word to the changeless Saviour, and through him to the immutable God. Thus a life of sin, doubt, and perplexity, terminates in one of faith, peace, and salvation. So it was with the first converts: so it is in every conversion effected after the New Testament examples. A single proclamation of the glad tidings was commonly enough to produce faith, and thereby to effect salvation. Faith was produced in three thousand by Peter's one oration on Pentecost. Philip's one preaching of Jesus produced faith to the salvation of the Prime Minister of Ethiopia. One address by Peter produced in Cornelius and his friends the faith by which he and they were saved; and by the Apostles, one speaking of the word of the Lord to the Philippian jailer and his household, they all believed and were baptized, and thus were added to the saved. In this way God gives or produces faith. It is his gift; it is the work of his Spirit doubtless; but in this way, not *without* but *by* the Word. To this end were the Scriptures written, and to this end was the Gospel promulgated. If, then, dear readers, you are not profited to salvation, it will be because the Word written and preached by the Apostles is not mixed with faith in the hearing you give it.

T. H. M.

\* **THE INVISIBLE CHURCH** is an apocryphal creation. Novelists have given us "The Phantom Ship," and by like inventions we have the spectre church. Fancy a proselyte entering Jerusalem, and asking for the church of Christ being told of its invisibility! How curious that an association of visible men and women should form an invisible assembly! Believe it who can. Certain is it that the church of the living God is, in apostolic description, a visible convocation of visible tangible persons, so much so that its Author likens it to "a city set on an hill, which cannot be hid." Pity it is now-a-days found so convenient to tell inquirers, after such an order of things as the second of Acts reports, that the church is invisible!

T. H. M.

\* The following paragraphs have appeared in the "North British Advertiser," the most influential advertising medium in Scotland, the guaranteed number of copies printed each Saturday being above thirty thousand.—Ed.

THE GOSPEL is a simple statement of facts. Paul proclaimed it in these words: "Christ died for our sins, according to the scriptures, and he was buried, and he rose again the third day, according to the scriptures." Thus the scriptures are not the gospel, but contain it. The gospel is the good news of God's love to men as sinners, the tidings that he "commends his love towards us, in that *while yet sinners Christ died for us.*" It announces the sacrificial death of the Son of God, not for men as saints but as sinners. They are to believe it not that it may be true to them, but because it is true. It is by command of the Saviour himself to be proclaimed to every creature throughout the world, with the promise and warning, "He that believeth and is baptized shall be saved; but, he that believeth not shall be condemned."

T. H. M.

THE REFORMATION.—God spoke to ancient Israel as espoused to himself, and when the people forgot their allegiance and allied themselves to surrounding idolaters, God charged them as an adulterous generation. So it is written, Christ loved the Church and gave himself for her, that he might sanctify and cleanse her with the washing of water by the word, that he might present her unto himself a glorious church, not having spot or wrinkle, or any such thing." But the Spirit of prophecy predicting the unfaithfulness of the once pure spouse of Christ, a woman, not only an harlot, but the mother of harlots, is the figure used. If, then, the apostate mother church be the mother of harlots, her offspring are harlots. The churches sprung from her stand charged with the like crime of infidelity to the husband—the head of the church, by unlawful and impure, immoral, unscriptural fellowship. For this crime of spiritual fornication, God suggests no remedy, but that those who have purified their souls in obeying the truth, come out and be separate, and touch not the unclean.

T. H. M.

TRICENTENARY OF THE REFORMATION.—The work to be done is not to praise the reformers, but to follow up what they began, to a Scriptural issue. Not reform but a return to apostolic faith and practice is needed. Man's faith may be oft reformed while God's requirements remain disregarded. God's work needs no reform: it is capable of none: it is perfect. The only remedy for an apostasy is a return. "Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

T. H. M.

REVIVALISTS should remember that never did the Saviour or his apostles tell *the unconverted* to PRAY in order to obtain faith, or the Holy Spirit, or Salvation. On the contrary, they taught that faith is given or produced on God's part by testimony: "faith cometh by hearing, and hearing by the word of God." They taught that the Spirit was to be "given to those who believe," that "the world cannot receive" the Comforter. They taught that salvation and all its blessings were to be enjoyed through that faith which manifests itself in obedience to the Saviour's law of salvation: "He that believeth and is baptized SHALL BE SAVED." "Repent and be baptized every one of you on the name of Jesus Christ for the remission of sins, and YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT." *Such is God's method, and we have yet to learn that he has altered it.*

T. H. M.

**EVANGELISATION.**—To Evangelise is to herald or proclaim the Saviour. The apostles preached, *i.e.*, heralded or proclaimed JESUS to the people. They did this so that when the people believed "they were baptized both men and women." By so acting the proclaimers carried out the Saviour's commission, "Go ye into all the world, and preach (proclaim, evangelise) the gospel (*i.e.* the good news) to every creature." The good news was the distinct, unhesitating announcement that the Messiah had died for the sins of those personally addressed as indeed for those of "the whole world," and that God had raised him from the dead, and exalted him to his own right hand as Sovereign and Saviour; and when the people, hearing this, "believed upon" and were "baptized into Christ," they knew that they were saved, according to the promise—"He that believeth and is baptized shall be saved." God has authorised no other method of evangelisation than this. Why then should those who profess to carry out his will deviate from it? What *scriptural warrant* of confidence in his personal salvation can he have who refuses to submit to the Saviour's commission?

T. H. H.

**EVERY CONVERSION** recorded in the Acts of the Apostles terminated in baptism. That *belief alone* does not constitute conversion is evident from the statements that "a great multitude *believed and turned to the Lord*," and that "a great company of the priests were *obedient to the faith*;" as also from the commands,—"*Repent and turn, that your sins may be blotted out*;" "*Repent and be baptized every one of you, on the name of Jesus Christ for the remission of sins*." On Pentecost, "those who gladly received the Apostle's word were baptized, and the same day were added to the saved three thousand souls." It was only those who had thus been "baptized into Christ" who "continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of the loaf, and in prayers." Nothing can be plainer. Just as no unmarried woman is spoken of as a wife, so none save such as had "put on Christ" in baptism are spoken of by the Apostles as converted, or disciples, or Christians. As on Pentecost, so afterwards. When the Samaritans "believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized both men and women." The Ethiopian statesman heard, believed, confessed, was immersed, and went on his way rejoicing. Cornelius and his house heard, believed, magnified God, and were baptized forthwith into the name of the Lord. Lydia and her house (afterwards designated "the Brethren") attended (practically) to the things that were spoken by Paul, and so were baptized. The jailor and his house heard the word of the Lord, believed, were baptized, and rejoiced the same hour of the night. Paul preached to the inhabitants of Corinth the gospel that the Messiah had "died for their sins, according to the Scriptures," and many of the Corinthians hearing, believed, *and were baptized*." Paul himself was no exception, for on seeing the Saviour in the heavens, and asking, "Lord what wilt thou have me to do?" the answer given by Ananias was, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." Had he or any of these others refused, who will say they would, could, or should have been recognized as converted, as disciples, or as Christians?"

T. H. H.



THE BAPTISM OF THE SPIRIT was that miraculous immersion of the Apostles on Pentecost, by which they were inspired or "endowed with power from on high," and so qualified as the Ambassadors of the Messiah. Immediately on the Spirit filling the place where they sat, they were each enabled to speak all the truth in every language under heaven, as well as to work the most stupendous miracles in attestation of the word they spoke. Christ thus "wrought by them to make the nations obedient by word and deed through mighty signs and wonders by the power of the Spirit of God." They thus "preached the gospel with the Holy Spirit sent down from heaven." Their gospel thus "came not in word only, but also in power and in the Holy Spirit." Thus "truly were the signs of an Apostle wrought by them in signs and wonders and mighty deeds." Thus was their "preaching not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And thus did "God bear them witness with signs and wonders and with divers miracles and gifts of the Holy Spirit." To pray for "a Pentecostal shower," or for "the baptism of the Spirit," is to pray for miraculous powers. Those who so pray do not "pray with the understanding." They ask for what they do not expect, and what, if given, would only confound them. God, by baptizing the first and authorised preachers of the Gospel in the Spirit, confirmed the Gospel once for all. Thus demonstrated as the truth of God, it remains to the end of time without need of further proof. This baptism and its miraculous powers, therefore ceased with the Apostolic age; and for men now to pretend to it is simply to show that they do not understand the Scriptures. When the Spirit fell upon the believing household of Cornelius (the first converts from among the Gentiles, in confirmation of their acceptance equally with the Jews), it was evident, "for they heard them speak with tongues and magnify God," but now men pretend to this baptism without one shred of attesting miracle. When these converts were thus attested by God, the Apostle's challenge was—"Who can forbid water that these should not be baptized who have received the Holy Spirit as well as we?" but now, forsooth, those who suppose they have the baptism of the Spirit urge it as warrant for refusal to be baptized into Christ!!! Strange argument,— "I have received the Spirit of Christ, therefore I refuse obedience to his command!" How differently the Apostle put it when he said, "Repent and be baptized every one of you on the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Be it then understood that "the baptism of the Spirit" was the plenary endowment of the first witnesses to the Messiahship, and that "the gift of the Spirit," as *the spirit of sonship or adoption*, was, and is, the promise of the Saviour, not to the unbelieving or disobedient, but to "those who believe on him"—"THOSE WHO OBEY HIM."

T. H. M.

### Cloud of Witnesses.

NOT VERY LIKE.—The idea of a number of persons meeting together sitting in something like private boxes, listening Sunday after Sunday to the same individual, who for years and years, with little variation, goes through the customary service,—this is not, I should think, very much like what a christian assembly was in apostolic times.—*Thos. Binney.*

## Correspondence.

## THE BINDING OF SATAN.

DEAR BROTHER MILNER,—I must confess that I differ from you with respect to Satan being bound in the abyss since the day of the proclamation of the Messiah's enthronement, as you have stated in the *Christian Advocate* for October. If Satan be so bound what are we to understand by the caution given in 1 Pet. v. 8, "Be sober, be vigilant, because your Adversary the devil, as a roaring lion, walketh about seeking whom he may devour, whom resist steadfast in the faith." See also James iv. 7, "Submit yourselves therefore to God; resist the devil and he will flee from you." And Rev. xii. 12, "Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you having great wrath." If he is bound, how can he walk about? If he be in darkness, how can he seek? If he is shut up from us, how can we resist? If he is chained down, where can he flee? If he be come down amongst us, when did he leave us? Will you please notice these things for the truth's sake, and in all these differences may we obey the truth and love one another. Yours,

St. Helens.

JAMES BERRY.

If our brother had said "days," instead of "day of the proclamation of the Messiah's ascension," he would have expressed our meaning more correctly. We did not confine the binding of Satan to the day of Pentecost. That he went about in the apostolic age as a roaring lion is no proof that he does so now. Apart from this it is in the style of Scripture to speak of the emissaries of the adversary—wicked men, as the enemy himself. As to Rev. xii. it expressly confirms what we have said. It gives the view that on the ascension of the Son of Man the devil was cast down from his eminence, having but a little season in the earth. So with this before us, we can say as we said last month that the power of the enemy waned as the gospel advanced.—ED.

## THE MILLENNIUM.

WE have to hand a lengthy epistle from Brother R. D., Bath, on this subject with reference to our statements of last month, which we would gladly have inserted but that it proceeds on the assumption that we argue for a millennium on earth. As we do the express opposite his letter is no reply to our animadversions, and would only confuse what is plain enough already. If our dear Brother is prepared to write against the idea that the millennium has reference to the heavenly state, we will be glad to hear him.—ED.

## Intelligence.

CURIOUS EVANGELIZING.—A lay preacher in the *Wynd Journal* for October 6th says, "I think lay preaching a great mistake except in very rare cases. Conversation, prayer-meetings, short addresses, and the work of organising is the true work of laymen. Nothing spoils a layman so much as his trying to imitate ministers either in their dress or duties, and when converts are employed in evangelistic work, those who call them to the work should make them understand that their work is to evangelize without preaching." This

paragraph from the pen of an evidently earnest man, who signs himself J. Gall, jun., is the most curious piece of writing we ever came across. To one accustomed to the study of the New Testament it seems supremely odd to find it said that "lay preaching is a great mistake"—and that "nothing spoils a layman so much as his imitating ministers—and that his work is to "evangelize without preaching." All this is amazingly odd, for as anyone may know there is no such popish creature in all the Scriptures of the church of the living God as a layman; all within the pale of that church, as the reader may remember, are constituted "a royal priesthood," by the King of saints. If, however, by lay preaching we are to understand preaching by unconverted men, it certainly is a great mistake; but evidently this is not the writer's meaning. Then the next curiosity is the idea that laymen are spoiled by imitating ministers! Paul, we know, said to the brethren in his day, "Be ye imitators of me even as I am also of Christ." But the ministers of whom Mr. Gall speaks must be like the men of whom the Saviour said to his disciples, "Do not ye after their works, for they say and do not." Surely Mr. Gall would not say it would spoil a layman to imitate Paul! But most curious, and difficult, and impossible of all is the statement that poor laymen are to evangelize without preaching! For to evangelize is to preach; the word rendered *preach* is *evangelize*. The Saviour's word is, "Go into all the world and preach,—evangelize—the gospel to every creature." To tell a man to evangelize without preaching is to require him to evangelize without evangelizing!!! But Mr. Gall's meaning is that laymen are not to preach as do the ministers. Quite right in this, for certainly nothing could so surely spoil any man's usefulness as imitation of such preaching. But will not the ministers be very wroth with Mr. Gall for saying that a man will be spoiled if he imitate them? And again for saying that it is the work of laymen to evangelize by organising. What is the work of ministers if it be not to organise? But we fear Mr. Gall himself would be very angry if any of his converts were to set to evangelizing and organising scripturally. Suppose that like the Christians at first they were to go "everywhere preaching the word," would Mr. Gall run after them crying, Don't preach, only evangelise! And suppose they were to organise after apostolic fashion, requiring those who believed to be baptised into Christ and to continue steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers, would that be the sort of organising that would please Mr. Gall and the ministers? We fear not. Yet it is quite beyond doubt that the Saviour has called his people to this very work. Pray who has a right to call them from it or to call them to any other? How the work of God is to be done by such calling we know not.

EVANGELIZATION IN EDINBURGH.—With last month commenced a series of open-air and in-door meetings for preaching to and dealing personally with the unconverted. Certain gentlemen connected with the popular denominations made their arrangements and invited "the co-operation of all the people of God in the great work." This being done by public advertisement, the Church of Christ meeting in Roxburgh-place Chapel determined to open its doors nightly for the delivery of short gospel addresses, as well as to occupy various corners of the streets a little prior to the in-door meetings, and also to distribute some thousands of tracts on gospel topics among the crowds

gathered together in different parts of the city. But this had not been reckoned upon by those promoters of the great work who advertised for the co-operation of all God's people; and accordingly on the second day of the public gatherings in the Queen's Park one of the most prominent of the Revivalists, moved with indignation that the people should be taught the way of the Lord more perfectly, ordered the distributors off the ground under threat of removal by the police, and shouted out to the people not to take the tracts, for that they were bad tracts, &c., &c., which only made the crowd more anxious to get them and ended in their more speedy circulation. Twelve thousand went off in three days, and now the number of tracts, magazines, and pamphlets thrown amongst the populace amounts to about fifty thousand. No collision was sought with these good but mistaken men, but now that they have taken hostile action against the truth, nothing remains for the church in Roxburgh-place but to disseminate it as widely and immediately as possible. This is the more necessary because of the false views of it which some of the gentlemen referred to do not scruple, ignorantly and unthinkingly, to circulate. If the reader can he must believe that it is sectarian to refuse sectarian names, and that to baptize believers *into* Christ is to lead them *from* Christ! For the first ten days of the month Brother Charles Abercrombie was present co-operating with the brethren on the spot, having just returned from the work in Carlisle.

**BAPTISMS.**—Fifteen believers put on the Lord Jesus by immersion last month in *Roxburgh-place Chapel, Edinburgh*. Seven have been baptised and added to the church in *Carlisle*, a further result of Bra. Abercrombie's labours there. Brother Rotherham informs us of an addition to the church in *Perth* of one woman by baptism. On the 16th September a young woman, after making the good confession before many witnesses, was immersed into Christ and added to the church in *Grangemouth*. On the evening of October 2, a man having confessed his faith in the Saviour was baptised and added to the church in *Hammerman's Hall, Dundee*. Brother Chew reports baptisms at *Bond-street, Birmingham*, September 30th, four; October 14th, four; and Oct. 21st, four.

**BAPTISM OF MR. H. GRATTAN GUINNESS.**—The well-known preacher Mr. H. G. Guinness was baptised one Saturday evening lately, in *Somerset-street Chapel, Bath*. On the occasion Mr. Guinness gave an address to a crowded and attentive audience. He said that for five years the subject had occupied his attention, and that he had come at length to the conclusion that only believers in the Lord should be baptised. During his public ministry he had been asked to baptise infants and adults; but he had declined the former because he considered it to be unscriptural, and the latter because he had not himself been baptised on a profession of faith. After reading to his audience the various portions of scripture which refer to the mode, the subject, the design, and obligation of baptism, he strongly urged believers in Christ not to plead ignorance of this important matter; nor to permit indifference, prejudice or pride to keep them from the delightful privilege of being buried with him in baptism. After prayer he was baptised by Lord Congleton.—*Freeman*.

## THE SINNER'S FRIEND.

"Do you think I shall get better?" said a gentleman to his medical man, as he lay very ill on his bed.

"No," said the doctor. "I think not. I have tried every thing I can, but you seem to be sinking. You have not many hours to live. Adieu, I will call again soon."

"Stay, doctor, I should like further advice."

"Very well, whom will you have?"

"I will consult my friends."

At this crisis his brother came, and thus accosted him, "Well, George, how are you? I wish I had known you were ill before, I came as soon as I received the letter, and by express too, but how are you?"

"O! the doctor says I shall not recover, but I have told him I wish for further advice."

"O, to be sure, doctors differ you know, and I have brought my doctor from London with me."

"What, Dr. Burder?"

"Yes."

"O, but you know I do not like him."

"Never, mind, that is because you do not *know* him. I had just the same kind of illness once that you have now, and he cured me. But we are wasting time, I shall fetch him up."

The doctor examined the patient, and then said if his prescriptions could be strictly followed, he believed he could cure him. How anxiously the brother waited upon the invalid, watching the time that the medicine might be taken regularly, also the thermometer, that he might know the temperature of the room. The doctor paid his patient a second visit, and pronounced him no worse, but still in danger. The next morning the patient awoke out of a peaceful sleep and said, "I am better." The doctor called again and found him "doing well," and so the patient progressed until he was cured. He ever afterwards looked upon *that* physician as a preserver of his life, and with gratitude would make *known* to others the skill of this clever man. Do you blame him? Or do you not rather commend him? Would he not rather have had the last physician first, if he had *known* his skill? We expect he would. But was he not almost lost for want of that *knowledge*?

"Well, Turnkey, what do you think of my case now?" said a prisoner *one morning*, as the aforesaid official entered the *prisoner's domicile*.

"Say—why I think it is a bad one."

"O, I am no worse than a good many more. I do not think I need trouble very much."

"Perhaps, not; but will *these* people help you if you should get into trouble?"

"Come, come, you are too serious, let me enjoy myself while I may."

"O, I am quite willing, but I thought you wanted to talk about it."

"Well, once for all, seriously, do you think I shall have to suffer, or is there a chance for me to be set free?"

"I feel quite certain you will not be set free, but I do think you will have your choice of paying a certain sum or picking oakum."

An old schoolfellow of the prisoner heard of his trouble and sent a kind message to him that he would help him with pleasure, but the prisoner would accept no favour from this friend—many messages were sent, but all alike unheeded. When the trial came on, the prisoner was pronounced guilty. For the money he could not pay, and back to prison he went, where he lived in misery and want, and at last died from the effects of his unaccustomed deprivations.

Dear reader, take care lest you act like the sick man above or still worse, like the prisoner. Your soul is diseased—you need the physician. I can introduce to you One who is perfectly able and willing to save you. You have broken God's laws—you stand condemned to be punished unless you accept the help of my Friend, your Friend, every sinner's Friend, as the Propitiator, "one through whom mercy is dispensed for your sins.

Shall I tell you why you have not loved Him and given your heart to Him before? Just because you have not *known* Him, or having *known* Him have *forgotten* Him. "My people are destroyed for lack of *knowledge*; because thou hast rejected *knowledge* I will also reject thee:" Hosea iv. 6. "The wicked shall be turned into hell and all the nations that forget God." Ps. ix. 17. "Take fast hold of instruction; let her go; keep her; for she is thy life," Prov. iv. 13. "Search the Scriptures for in them ye have eternal life, and they are the which testify of me." John v. 39. "And this is life eternal that they might *know* thee the only true God and Jesus Christ whom thou hast sent," John xvii. 3. "Let him that glorieth glorieth

in this, that he understandeth and *knoweth* me that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth." Jer. ix. 24. "Moreover, brethren, I declare unto you the gospel which I preached to you, by which ye are saved, if ye keep in memory." 1 Cor. xv. 1-4.

Dear reader, turn not away from these passages as uninteresting, or as you would from a doleful story. Have you so many friends that you cannot make room for *one* more? O, no, you need the One above all others. Stay, I entreat you, a few moments while I tell you only some of the things He has done for *you*. He has been to the bar and borne the shame of a trial that *you* might be spared. He has died that *you* might live; but after all this you must still be condemned, you must still die, unless you will agree to comply with certain requirements. You must no longer fight against Jesus, but for him. Can you give up your besetting sins to please him? Can you love him with all your heart? Now he has laid down his life for you, can you not trust your salvation in his hands? If you will serve the Lord Jesus faithfully, He will present you faultless before the throne of His Father—being covered with his righteousness. Behold in him the King of kings, before whom the empire of Satan must one day fall.

Come, then, fight manfully the battles of the Cross, and you shall never need to "cry to the rocks and the hills—cover us," for "your life shall be hid with Christ in God." Say not, "Go thy way for this time, and when I have a more convenient season, I will hear thee," lest "this night thy soul should be required of thee." Delay not—time is on the wing. Would you give the best of your life and strength to the world, and then the febleness of your exhausted energies to Jesus? O, say not that, lest the Lord say, "the ass knoweth his owner, and the ox his master's crib, but my people doth not consider." Lest he one day say, "I will laugh at your calamity, I will mock when your fear cometh." But if I have failed to win your love to the Saviour, give not rest to your eyes, nor slumber to your eyelids, I beg, until you have read his history, until you know all that he passed through for *you* as he journeyed

" From Bethlehem's inn to Calvary's Cross,  
Affliction marked the road;  
And many a weary step he took,  
To bring us back to God."

Do you ask how you are to come? Allow me to direct your

attention to a few passages in the book that shows the way of life. Matt. iii. 8; John xiv. 21-23; xx. 31; Acts ii. 38; iii. 19; 43-48; xi. 14; xvi. 17, 30-34; Luke vii. 30, 31; Rom. x. 8, 9, 16, 17.

### LIFE BY FAITH.

CENTURIES of years had run their course; empires, kingdoms, and states had risen and fallen; manners and languages had changed and rechanged; and millions upon millions of the human race had closed their probation state, before the eternal truth declared by the ancient prophet, that "the just shall live BY HIS FAITH," received the corroborating testimony of the apostle Paul when he said, "*I live BY THE FAITH OF THE SON OF GOD, WHO LOVED ME AND GAVE HIMSELF FOR ME.*" While all earthly things change and pass away, "the word of the Lord endureth for ever;" and thus it was as true in the days of Paul as in those of Habakkuk, and thus it is as true in our days as in those of the apostle, that "the just shall live by faith." How interesting, therefore, must it be to every seeker after life to reflect on this God-given truth. Ah, reader, your eternal happiness is wrapt up in this question! Ignorant of this, you are ignorant unto death. Give us then your most earnest attention in the consideration of this vitally momentous subject. There is no other subject, unless it be a kindred one to this, which can so profitably employ your most serious thoughts. This subject unfolds to you the most exquisite treasure which it is possible for the noblest of God's creatures to possess. You are, except you have received it by faith, destitute of this treasure; and without it you are of all the most truly poor and miserable, both in this world and in the world to come. Do then, as you prize your own eternal welfare, read and reflect.

The passages of Scripture referred to prove that faith is the means of religious, gospel, or justifying life. "The just shall live by faith;" that is to say, it is by means of or through faith that a sinner becomes possessed of this life. That there are various sorts of life is known and understood by every one. The life here referred to evidently consists in reconciliation to God; in the enjoyment of his smile and favour; in standing justified by him; in being accounted one of his children; and in knowing, appreciating, and acting consistently with this high and holy position. This life is manifestly the opposite



of that death so uniformly spoken of in Scripture as indicating the state of those who are "without faith," under "the wrath of God;" "dead in trespasses and in sin;" "condemned already;" "without God, and having no hope in the world." Such passages as John, iii. 36, demonstrate that this is the life spoken of. "He that believeth on the Son *hath everlasting life*; and he that believeth not the Son shall not see life, *but the wrath of God abideth on him.*" Faith, then, is the means by which this invaluable and all connected blessings become ours. Faith is the means by which we pass from condemnation into justification; by which we are transported from under the righteous displeasure of God, to the enjoyment of his love and good pleasure; by which we cease being children of the devil, and become sons and daughters of the Lord God Almighty; and by which we lose the character of disobedient and ungodly, and commence to walk in newness of life.

Through faith this new life begins, and through faith it continues. It comes by faith and it is kept by faith. It is received by faith, and it is retained by faith. Where faith is, this life resides; but where faith is not, it has no home. "The just shall live by faith;" and this as plainly expresses continuance as beginning. As the life spoken of does not consist merely in a beginning, but in a continuance—a growing continuance; so necessarily the faith must be continuous, since it is the means of the life. Thus Paul told the believers at Corinth that they were saved by the Gospel "if they kept it in memory"—thus he thanked God on behalf of the Thessalonian converts "that their faith grew exceedingly"—thus he told them that "they lived if they stood fast in the Lord"—and thus he warned the Hebrew believers against "drawing back," since in that case God could have "no pleasure in them."

Here, then, we learn that the faith by which the sinner is justified and by which he lives, is rather a *state of mind*, than, as many regard it, a *mere passing act*. Of course, in the conversion of the sinner, in the moment in which he first believes, faith is an act. It is then the *transition act* between a previous state of unbelief and death, and a subsequent state of faith and life; just as in the case of an individual who might for some time have lived blindfolded, but afterwards used his sight. His blindfoldness was a state, and his sight a state; but in the moment of the change there was the transition act of seeing. So with faith; after having *begun to be*, it becomes

*a state of being*—a habit of thought—a condition of mind; that state, habit, or condition in which the thing, truth, or person believed in is never doubted, far less discredited. It is true that the experience of many does not bear out this definition. But then the experience of him "that wavereth" is by no means to be taken as the correct standard, but the very reverse. The person who begins to believe and soon thereafter ceases, again begins and again ceases—as alas! too many do—is certainly not to be regarded as a believer in the Bible sense of the word, when the Bible designates such a one "a waverer," and tells him not to think that "he shall receive anything of the Lord!" No; such persons do not shew an example of faith. They are not, in fact, believers; their proper and true description is that given by the apostle James. To make those who are thus ever and anon doubting and disbelieving, consider themselves as believers, is only to perpetuate their God-dishonouring position, and to make them the subjects of the cruelest and most dreadful of all deceptions.

Beware, dear reader, of allowing yourself to be carried away by any such delusion. Be assured that nothing short of a present and a continuous faith is recognised by the Word of God as faith at all. Do not be satisfied with anything less than a faith which shall at all times and in all circumstances enable you gratefully, piously, and confidently to regard and recognise God as your Father, and heaven as your home. Depend upon it, if you cannot so do, your faith is not what it should be; not what the faith of the early Christians was.

When we thus contend that faith, if real, and if really justifying, life-giving, and saving must necessarily be a continuous existence, and not merely a passing emotion or admission, we do not mean that there is never in the course of the believer's earthly sojourn another subject to enter his mind than that on which his faith rests, but simply that there should never be a moment of doubt or unbelief. Faith, while it excludes doubt and unbelief, does not shut out subjects of thought that are necessary and proper. So far from this, it cultivates and regulates all such; and never will a man think duly and rightly on matters generally till he is a man of faith.

But to live by faith is to act by faith. Life is active existence. In its higher acceptations, as with men or angels, it is consciously active existence. To live by faith, therefore, is to be characterized by that consciously active existence which

faith—faith in the Son of God imparts, develops, and maintains. It is to “walk in the steps of that faith.” These steps we have before us in the word of the truth of the Gospel, and he who walks not in them shows by his action that whatever his belief be, he is not the possessor of that faith respecting which Paul says, “I live, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”

Some, however, may say, how are we to get faith? How are we to become possessed of it? Paul answers when he says, “Faith cometh by hearing, and hearing by the word of God.” Ah! but some will say, it is a difficult attainment so to believe as has been described. Not so, friend. The difficulty, if difficulty there be, is all on the side of him who remains in wilful unbelief, simply because it must ever be more difficult in every respect to discredit plainly and well attested truth than to believe it. Have we any difficulty in believing and in continuing to believe a truth-speaking man? No. How, then, can it be difficult to believe and to continue to believe that God who cannot be deceived and who cannot lie? “If we receive the witness of men, the witness of God is greater.” According to human directions the path of faith may be, and we know in myriads of instances has been, made painfully, mysteriously difficult; but according to God’s way it is quite the reverse. In Heb. ii. 1, we have God’s directory in the words, “Therefore we ought to give the more earnest heed to the things which we have heard, *lest at any time we should let them slip.*” How simple, then, is the whole matter! Faith comes by hearing and the things heard have just *to be received and retained*—not to be forgotten, not to be let slip; but to be kept in memory. This is the way, God’s way, the only way of a sinner’s becoming possessed of that faith of which we have been speaking—that faith by which a sinner lives.

But what are “the things” to be received? What is the sinner to believe in order to life? On what precise testimony is his faith to rest? The intelligent reader will perceive that to believe *anything* will not do. He must see that *all or any truth* cannot have the power of reinstating the sinner in the fellowship and family of God. There must be some particular verity, and it alone, which has this power. This is evident from the fact that all men believe some truths; and yet all men are not in the position described by the words of Paul: “I live by the faith of the Son of God.” All men are not justified—

all men cannot say with the apostle, "Being justified by faith we have peace with God"—all men cannot, with the filial piety of a child, address Jehovah as their Father in heaven; and why? Simply because they have not believed or received "the one thing needful." To this we beg the reader's special attention; because, though he understands most thoroughly what is indicated by the words "life" and "faith" yet if he do not apprehend the object of the faith referred to, if he do not grasp that truth on which faith must ever rest in order to be justifying, life-giving, and saving, his knowledge must be worse than vain. While many by inaccurate ideas of faith are held in the darkest perplexity of doubt, many again who well understand what faith is, nevertheless remain unbenefited by their knowledge, through, as it were, making faith their saviour; that is to say, *their faith lies in faith*, instead of lying in the thing to be believed, the testimony on which their faith should repose and through that testimony in him who alone is the Saviour of sinners. They are always looking to faith, instead of looking to its proper object—that on which it should terminate, rest, remain. Though it is of the greatest importance that the sinner should believe that faith does all that God attributes to it, yet to believe only this much or this far is to come infinitely short of God's gracious intention in requiring faith on the part of man. God requires faith simply as the *means of reaching* the end; but not as the end itself. For a sinner, therefore, to let his faith go no farther than the belief that life is by faith, is to stop short of that which gives quickening efficacy to faith, and without reaching which, faith is nothing more than a dead, powerless, inoperative, mental speculation.

The testimony on which faith must rest to be life-giving and saving, is in Scripture called the Gospel—the Gospel of Christ—the good news concerning him. Thus wrote Paul to the Romans: "I am not ashamed of the Gospel of Christ, *for it is the power of God unto salvation TO EVERY ONE THAT BELIEVETH.*" Here we have a triumphant declaration to the express effect that the Gospel of Christ is the thing to be believed, and that in the case of every one who does believe it, it proves itself to be the power of God unto his salvation. In John, iii. 16, we have the Gospel as stated by the Saviour himself; "God so loved the world, that he gave his only begotten Son, that whosoever believeth *in him* might not perish, but have everlasting life;" and in the words of Paul already quoted we have

it as he believed it for himself, adopting as it were the Saviour's very words, and saying, "I live by *the faith* OF THE SON OF GOD *who loved me and gave himself for me.* How beautifully harmonious is this divine statement of the glad tidings with the confession of the believing Paul! The two simple yet glorious facts of the love divine and the gift divine, sum up alike the testimony of God and the confession of the believer. The Gospel declared both, and Paul received both; the testimony declared them life-giving to the believer—Paul believed in them, and gratefully acknowledged that he lived thereby.

Now, dear reader, just as this was the Gospel which Paul believed, and by believing lived, so is it the Gospel which you should believe in order to life. Mark you, it is God's Gospel—his one Gospel for the whole world, for Paul, for you, for every one. "God so loved *the world*, that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but have everlasting life." Here, then, you have the same ground of faith as Paul had. You have the same testimony telling you of the same love and the same gift; shewing you that they are as much for you as for him; that they are equally true, efficacious, and free to all. If he found life by believing this Gospel so will you by in like manner believing. Receive you the heaven-given testimony that God so loved you as to give his Son to die for you, and so doing experience will not be long in leading you to say with the apostle, "*I live* by the faith of the Son of God, who loved me and gave himself for me." Forthwith will you know what it is to be "a child of God by faith in Christ Jesus;" forthwith will you apprehend that in God's favour is life; forthwith will you enjoy that peace which is alone to be found in a sense of the divine forgiveness; forthwith you will live as before faith you never could. Doubt not that all this and more is the portion of faith in the Son of God when the record expressly declares that "he that hath the Son hath life;" and that "to as *many as received him*, to them gave he power," right, prerogative, privilege, "to become the sons of God, even to them who believe on his name." Receive him, then, as he is named to you in the Gospel, and this inestimable blessing is yours, for his own words are, "He that believeth and is baptized, shall be saved."—ED.

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## SHORT SERMON.—PREACHING JESUS.

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

**BELoved FRIENDS** :—Supposing there were a medicine that would infallibly cure all diseases, would it not be folly to trouble ourselves about any other? Supposing, too, that the universal remedy—imagined, but not found—were some simple, uncompounded substance, allowing of no admixture, without damage and danger, would not every attempt to adulterate it be criminal?

Now, what we lack for our bodies, we have for our soul. God himself has revealed the one only unfailing medicine for our sin-sick minds. That medicine is the glorious Gospel—the great good news of salvation. It is criminal and ruinous religious quackery to propose any other remedy for man's sin. Moreover, the Gospel is simple—it admits of no compounding. Its material is Jesus alone. In the Gospel he is all, and in all.

It takes the sun to make our day—the Almighty has so decreed it. Light our torches, candles, lamps, gas, as we will, we can only mock the day; we cannot make it.—In like manner, it takes Jesus to make the Gospel. Until He is seen uplifted high, no ray of mercy can fall on our benighted minds. For Him there can be no substitute, in comparison with Him no rival. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."—Acts iv. 12. That sole name has been given—given by God—given under the whole heaven—given for all men—by it we *must* be saved—by no other we can! To mention a second were treason against the authority, wisdom, and love of the Most High.

So Philip—invited to sit with the Ethiopian treasurer in his chariot, and guide him to understand the fifty-third of Isaiah, which he was reading on his homeward way—"began at the same scripture, and preached unto him JESUS." This the preacher did, to the immediate salvation and rejoicing of the eunuch. Beloved hearers! would you be saved? with all earnestness attend! Observe,—

I. **THE JEWISH PROPHETS FORETOLD OF JESUS.**—Indeed, the whole Old Testament bears witness to Him. Much of the Old Testament is almost like those letters you may have seen, written with a sort of invisible ink. You look at the sheet of paper, it seems all a blank; but hold it up before that light, see, it is written all over!—it is a letter from your friend. Now, the types of the Old Testament are that writing—Jesus the light. Hence, in His brightness, those typical lines become visible. Read them :—they are all about Jesus himself. Abel slain, Isaac bound, Moses delivered, Aaron sacrificing, Joshua possessing, the Bullock, the Lamb, the two Goats, the two Birds, the Mercy Seat, &c., &c., are all prophetic pictures of Jesus. And if the types find a voice to tell of Christ, certainly the prophets will, as loud proclaiming precursors, predict his appearing. Do you not so find it? Turn this way and that, in the major prophets and the minor, then, settling down in the fifty-third of Isaiah, gaze on that touching portrait of the suffering Saviour, and wonder no more that Philip, finding the eunuch reading *there*, "began at the same scripture, and preached unto him JESUS."

II. **THE CHRISTIAN HERALDS PROCLAIMED JESUS.**—1st. The fact is evident. Peter proclaimed Him on Pentecost. The effect was

electric; about three thousand souls were the same day added to the little church of one hundred and twenty. This first victory was followed up in grand style. Converts were made daily. Thousands were gained. A great number of priests became obedient to the faith. The Gospel drove her chariot to Ethiopia. Then Paul, arrested and saved, traversed the Roman empire—with what results you know. And all this was achieved by the simple preaching of Jesus. Peter and his brethren kept to their theme.—Acts v. 42. Philip, as you have seen, adopted it, Paul commenced in the same strain—Acts, ix. 20.—and tired not of his subject, for years after, we find him saying, "Christ in you the hope of glory, *whom we preach,*" &c.—Col. i. 27. 28. There's the fact.

2nd. The *reason* is plain. Jesus was the long expected Messiah. He was the only-begotten Son of God. His mission was mercy. His policy was peace. His sympathy, sorrows, sufferings, and sacrifice, were for the salvation of sinners. He came to seek and to save the lost. He had now arisen from the dead, triumphant; ascended in glory; taken his seat on his Father's heavenly throne; had sent the Comforter, empowered his witnesses, commenced his Church. The first heralds *knew* and *felt* these things! Well might they go every where "preaching Jesus."

In like manner must Christ be preached now. We humbly desire and determine to know nothing among you but Christ, and him crucified. But, respected hearers, surely it must be the same Jesus, sustaining the same offices, crucified for the same ends.

Well, then, permit me pointedly, yet kindly, to ask you, will you receive Jesus as your Saviour, your Lord, your Guide! Will you, in your very heart of hearts,

"Bring forth the royal diadem.  
And crown Him Lord of all."

Jesus is the Great Teacher; I pray you submit to his instructions. Jesus is the Great Exemplar; I entreat you to tread in his foot steps. Jesus is the Great Propitiation; O! be persuaded to trust in his precious blood, offered in sacrifice for you. Jesus is the exalted Lord; do be constrained to obey his commands. Believe on his name—repent of your sins—confess Christ before men—call on the Lord's name—be baptized unto his death and resurrection—receive the Holy Spirit—continue faithful unto the end. So will you, when Jesus comes again, gaze with rapture on his smiling face, and for ever bless him, that, on this solemn occasion, was "preached unto you Jesus."

Perth.

J. B. R.

### THE REPROACH OF CHRIST.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."—Heb. xi. 24-26.

THE verses above quoted form but a link in the long chain of reasoning, with which the great Apostle of the Gentiles, sought to establish the minds of his Hebrew brethren in the faith of Jesus. Overlooking, in the meantime, the Apostle's main argument, we may, *without injustice to the passage, consider it alone, with a view to elicit the instruction it contains.*

The first thought presented to us is, that Moses was a man of faith. "By faith," it is said, "he refused to be called the son of Pharaoh's daughter." In refusing to be called her son certainly he was right, for he was an Hebrew of the Hebrews, of the tribe of Levi. But why not be glad, why not rejoice to be called her adopted son? why spurn adoption into the royal family of Egypt? why shun the society of princes and nobles? why despise the ease, the pleasures, and the luxuries of a life at court? He must have had great reason for so great a self-denial. No trifling consideration could have led him to make so unparalleled a sacrifice. The reason was, "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." It is altogether contrary to the bent of our natural inclinations to choose to suffer affliction rather than to enjoy pleasure. Not only would it be unnatural, but it would be unwise for a man to make such a choice, were not the afflictions which Moses preferred to suffer were those common to the people of God; and the pleasures which he spurned and refused were the short-lived pleasures of sin. This choice gave most illustrious proof that Moses was a man of God, and a believer in Jehovah's Anointed, who was yet to be revealed. He had been taught to look for the promised Deliverer who, before, as well as subsequent, to his advent, was the despised and rejected of men. This reproach, however, Moses joyfully bore and esteemed as greater and more lasting riches than all the treasures in Egypt. But how came Moses to such a conclusion? "Because he had respect unto the recompense of the reward." This was the secret of his strange, yet noble and manly, career. This was the mainspring of his actions. It was this that led him to turn his back with disdain upon the court of Pharaoh; and refuse to be associated with the godless and licentious Egyptians. It was this that made him esteem the wealth of Egypt and her far-famed treasures as the very dust beneath his feet. Keeping the recompense of the reward in view, he could deny himself to all ungodliness; he could have fellowship with the saints in their sufferings; and count himself most happy under the keenest reproach. Was not this an admirable character? Who can be so blind as to see nothing here worthy of his imitation? Is it not so, brethren, that our faith dwindles into insignificance when we think of that of Moses? Here he was surrounded with courtiers in the very May-morn of his youth, beautiful and accomplished, whom even the daughter of Pharaoh would proudly have owned as her son,—refusing royal honours that he might have fellowship with the people of God—fellowship with the poor, despised, downtrodden, and persecuted Hebrews—choosing to suffer affliction with them, rather than enjoy the pleasures of sin for a season. Scorning the treasures of that mighty realm, and regarding himself the possessor of incomparably greater riches than proud Pharaoh could boast of, when he was reproached for the hope of Israel. Christ, the coming Saviour, was the jewel of his soul. Compared with him, the pomp and parade of royalty, the honours and the flatteries of state were but refuse. Of these things he knew there should be an end, and therefore he had respect unto that exceeding great reward which in heaven awaits the just. To be called the son of Pharaoh's daughter he refused, that he might be the son of the Lord God Almighty. The pleasures of sin he forsook, that he might be counted worthy to enjoy those divinely sweet



pleasures which are at God's right hand for evermore. The glittering treasures of Egypt he despised, that he might have a treasure in the heavens which faileth not. The reward of unrighteousness he contemned, for a recompense at the resurrection of the just; an inheritance with the saints; a kingdom which cannot be moved; and a crown of glory which shall never, never fade. Such was the choice of Moses, so strong was his faith in God. For our example has it been recorded. We may not have such honours to refuse, but still sin's wily pleasures court our hearts; and still the treasures of the world enchant. Still doth affliction assail God's redeemed ones. He that would wear the crown must bear the cross. On earth, the reproach of Christ must be borne by the faithful, until the heavens reveal the Son of God in glory, and all his saints, who gloried in his cross, and meekly bore the world's contempt, confessed his name, and were not ashamed of his words, appear in glory with him. Saints, be courageous then, for he who will come shall come quickly, and his reward bring with him. O, flee this world's alluring sinful pleasures; forego its friendship; seek for, sympathise and suffer with the friends of Jesus. When for his sake reviled, rejoice. If sinners should accuse you falsely, glory in it. Keep your garments clean, your eye fixed on the crown, the kingdom and the throne; so shall your names for ever be enrolled in heaven, and an eternal weight of glory be your recompense.

*Leith.*

ALEX. DAVIDSON.

#### POINTED APPEALS.

AARON'S near relationship to Moses, and his special opportunities of witnessing the miracles performed in Egypt, did not prevent his succumbing to the wicked importunity of the people of Israel, when they made them gods of gold. He readily lent himself to their abominations. Take heed, reader, lest you trust to the piety of your relatives, and your own religious advantages, instead of cleansing your way, by taking heed thereto, according to Jehovah's word.

ABBA, Father! is the filial cry of those who, because they are sons, have received the Spirit of adoption. Reader, is this *thy* heartfelt cry?

ABEL'S blood cried to heaven when his voice was silent in death. So sin can never be securely smothered. Perhaps some who read this are in the practice of secret vice. Ah! you say to yourself, "nobody knows it!" Take care, God, at least, knows; and your detection by man may this day transpire. Your face, hand, gait, garment, forgotten key, unburned letter, delirious accomplice, may betray you when you little think. Desist this moment, at once, and for ever. Seek forgiveness through Jesus' blood, otherwise "be sure your sins will find you out,"

BABEL'S unfinished tower fitly represents the folly of defying God. Yet, alas, how many are thus foolish. Behold the towers of fame, of health, of wealth, of worldly wit and wisdom, in course of erection, Independence of God is what their builders desire. Vain are their impious wishes. God will come down upon their atheistical projects, and confound the defiant language of their hearts. Seek, O mistaken man, the praise, power, and protection, which come from God alone, So shall your mountain stand strong,—it shall never be moved.

BURN the very Books you have filled and piled up while keeping accounts for Satan, even as the Ephesian sorcerers burned the books

connected with their curious arts. Sin must be utterly renounced, let there be no playing fast and loose with Christ and Belial. Decision is the high road to damnation.

CALCULATIONS of prudence are completely out of place, when applied to matters of conscience. In prudential affairs sit down and count the cost before beginning. But do thy *duty* at all hazards and at once, without conferring with flesh and blood. It has been well said, that in matters of prudence, second thoughts are best, while in matters of conscience, first thoughts are best. To wait for second thoughts, in matters of conscience, is apt to be only another name for courting temptation; or a sinful device for gaining time to silence the voice of conscience and of God.

COMMON sins are generally esteemed small ones, while in reality they are the most to be dreaded. Commit an uncommon sin, and you will be likely to stand aghast at your criminality, and so, perchance, repent. Commit common sins, and, "Oh, you are as good as your neighbours." If habit becomes a second nature, how dreadful is the power of habitual sin. You have then two natures to contend against, the first, which waits to betray you into unexpected temptation, the second, which waits not, but ever accompanies you into whatever society you may enter, and while holding you in a perpetual snare remains unseen and unexpected.—(*To be continued*).

### Poetry.

JESUS ONLY.—MATT. xvii. 8.

ONLY JESUS—let the vision,  
In its glory pass away;  
Vanish all the lights Elysian,  
'Tis enough if Jesus stay.

Though no more his raiment glisten,  
With unshrouded deity;  
Though no more the ear can listen,  
To the converse of the sky.

Prophet, teacher, each may vanish,  
Shadowy clouds opaque and dim;  
From the gazing sight may banish,  
All save Jesus, "hear ye Him."

When we leave the heights of Tabor,  
For earth's valleys, dim and cold;  
Through life's toils, and cares, and labor,  
Only Jesus can uphold.

Though our path seem dark and lonely,  
Reft of glory, poor and sad;  
Friends estranged, with Jesus only  
We are rich, and full, and glad.

Though our lot be crowned with blessing,  
Blessed in basket and in store;  
Every earthly gift possessing—  
All save Jesus we are poor.

When the word by angels spoken,  
Once pronounced our souls undone;

Doomed by every statute broken,  
Only Jesus could atone.

When we stood as bankrupt debtors,  
Pleading nought but penury,  
Only Jesus broke our fetters,  
Paid our debt and set us free.

When we felt the balm of healing,  
Softly o'er our spirits poured;  
'Twas the Saviour's gracious dealing,  
It was Jesus who restored.

When the glorious life immortal,  
Shall be heaving on our sight;  
Only Jesus ope's the portals,  
To the shining realms of light.—*Sunday at Home.*

### Correspondence.

#### CHRISTIAN COURTSEY.

MR BROTHER MILNER.—While I have my own thoughts on the subject, yet I should feel obliged if you would give your consent on the same. The question I propose is, How far should and earthly distinctions be recognised in the church? My

for this inquiry is that in a certain quarter of late the brethren of high degree have been loud in their exclamations against poorer brethren, because the latter address Colonel Simms as Mr Simms, and Sir William Thomas in the same way. It is also the case with Sister May that she is not addressed as Sister Mrs. &c. Now, I can anticipate the scriptural character of your plea, but still for the sake of the principle of truth, as also the good of the saints generally, it is desirable that you should say a few words in your little pleader, the *Christian Advocate*, on this apparently trifling, but *very important* subject. The Brethren already seem to say they have a right to expect, on all occasions, when addressed to by their poorer brethren, to be addressed in their respective titles, namely, Lords, Barons, Colonels, Captains, Squires, Esquires, &c., for thus say they, Luke addressed Theophilus (Luke as most excellent Theophilus, and Festus, the governor of the province) was also addressed as most noble Festus.—Yours affectionately,  
ROBERT DILLON.

But in the Church are such carnal distinctions to be recognized in the world, however, it is different. In Christ Jesus these distinctions avail nothing. That is when the brethren are met as brethren in relationship, these outside diversities are to find no recognition. "The brother of low degree is to rejoice in that he is exalted, and the brother of high degree in that he is brought low"—all are to be in the possession of a common but divine relationship, in the midst of these separating incidents of our present imperfect state are to be forgotten in anticipation of that glorious future in which they shall all be so entirely eclipsed. But when the business of varied relationships of life comes to be fulfilled, then, though mingling with a brother we are not to forget that he is a brother of the Lord, yet are we to recognize him in whatever lawful sphere in society he occupies. Anything short of this is a breach of the exhortations which say, "Be courteous," "Honour to whom

honor," &c., &c. The gospel does not deny or abolish the distinctions of the present life, but enjoins what is proper and dutiful under them. We apprehend the difference is sufficiently plain, but quite agree with our beloved brother that more attention ought to be given to it on the part of the faithful.—Ed.

### THE DUTIES OF DEACONS.

DEAR BROTHER MILNER,—Please define the duty of a deacon. Surely it is more than the mere handing round of the elements on a Lord's-day morning.

AN INQUIRER.

Certainly it is. It is the duty of the deacons, or table-servers to see to all the temporalities of the church as a church. It is theirs to see to the comfort of all, including, as this implies, proper meeting house accommodation, arrangement and supply—the attending to the need of the poor, as also of those who, to preach the gospel, have given up in whole or in part that provision on which they and their families were previously dependent. It is the duty of those who are appointed in the church to the service of the tables to attend to all this, and it is a mere farce in deaconship when all that is done consists in handing round the elements at the Lord's First-day feast.

Ed.

### Intelligence.

BAPTISMS.—*Islington, London.*—Dear Brother Milner,—I am sure you will rejoice to know that a young female was immersed into the name of the Father, Son, and Holy Spirit, in the Hall of Progress, on the 14th Oct. On the 7th Nov. two more, and on the 10th, one, making four in all since last I wrote.—Yours in Jesus, J. M. DAVISON.

*Birmingham.*—Baptisms at Bond Street, Oct. 26, six; Nov. 4, two; 11th, four; 18th, two.

*Edinburgh.*—Thirteen believers put on the Lord Jesus last month in Roxburgh place Chapel.

*Adelaide, Australia.*—Bro. Warren of Hindmarsh, writing Sep. 24, says, "We have had the pleasure of immersing two youths, aged 10 and 12, during last week, very intelligent disciples."

EDITORIAL POSTSCRIPT.—We give thanks to our God and Father that he has permitted us to close the labors of another year. Very imperfectly indeed do they appear to us to have been done, but this we are conscious is the result of over engagement rather than of want of will. Such as it is we gladly make the sacrifice of time and labor, believing our good and Sovereign Lord Jesus to be no hard Master, and realizing his service even in the smallest matters to be exceeding great and precious. We also give thanks to the many faithful brethren who have continued to labor with us in the gospel, alike for their needed co-operation and for the no small encouragement with which in person and by letter they have helped us thus far. Let us, brethren, thank God and take courage. The truth prevails. The tokens of its power and progress are too many and varied for us to doubt the fact. Let us work while it is day. Now by means of Letters to the People, paragraph advertisements, tracts, pamphlets, and magazines, the truth is finding its way every week into more than a hundred thousand homes! Who has so little faith as to doubt that it will work effectually?—Ed.

# THE CHRISTIAN ADVOCATE.

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## TIMES AND SEASONS.

RIGHT heartily do we wish all our readers a Happy New Year. Nor does conscience at all upbraid us in commencing Vol. V. with such a greeting. There is nothing in the Gospel to forbid the most genial glow of natural warmth of soul. We are no believers in a religion that stands aloof in cold statue-like indifference to the engagements and pleasures, the times and seasons of life. There they come one after another, by ordinance divine, with more or less interest to all of us, teaching us lessons, giving us gladness, or well able to do so, if we are only disposed. Why not, then, give them a welcome recognition, and wish each other well on their coming?

Our so doing is no impertinent interference with these times and seasons which God has reserved in his own knowledge and power. To attempt to be wise above what is written in respect to them, is to intrude on forbidden ground, and is as senseless as it is unlawful. The believer is every way as well prepared for the hour of his departure to be with Christ, and for the coming of the Lord to gather His saints to Himself, without attempt to fix the date of either event, as he could be by the most exact calculation, even were such calculation possible. For, were he to settle an interval of few or many years to either, he would only thereby so far release himself from the word of the Master—Watch!

Nor do we, in greeting each other with friendly salutation as the seasons revolve, recommit the reprehensible observance of days and months and years, the tendency to which the Apostle so strongly condemns in the first Christians. Accustomed as they had been to the *religious* observance of certain high days, the inclination on their

part to a resumption or reinstatement of such things was exceedingly natural, though by no means spiritual. They, doubtless, were so far excusable till once the apostolic prohibition came; but what can we say of those who, with that inhibition staring them in the face, yet re-enacted the forbidden usages? The poor blinded Romanist we cannot so much blame, for he has never known better; but the boastful Protestant who says "I see," and yet with all his seeing shuts his eyes to what plainly confronts him, and holds himself as doing God service by his fast-day or Christmas observances, merits a much heavier censure.

And while with courteous and kindly salutation and re-union we mark the march of time, and so doing "thank God and take courage," we adopt none of the crab-like movements of these and past degenerate ages, whose characteristic is the building of the monuments of prophets whom the fathers killed. It is at all times easier to celebrate a jubilee or tri-centenary than to achieve anew heroic work. A most egregious folly it ever must be for men to meet and glorify their fathers, saying in deed, if not in word—they saw and did so much, and we will see and do no more. These wiseacres do not seem to see that if the men whom they thus make their gods were alive on earth, they would give them to feel the weight of their heavy truncheons with a stern—Move on!

Since, then, time is on the move, let us be up and doing. Let us by all means mark well the way by which our God has led us, but let us give him the glory, and let us follow his leadings. But let us do so thankfully, encouragingly, and hopefully. Again, then, to all our readers a Happy New Year.  
Ed.

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### THE MARTYRS OF THE REFORMATION.

BEFORE us lie two 8vo volumes, published in 1853, by the Hanserd Knolly's Society, entitled "A Martyrology," dating from 1524 to 1660.

These volumes contain the records of the sufferings unto death of many thousands for the faith of Jesus. They prove beyond question that the earliest martyrs of the Reformation were immersed believers, and that a principal cause of their persecution was their unflinching adherence

to the law of Christ regarding this ordinance in particular, in opposition alike to the Church of Rome and to the Reformers, who unhappily symbolised with the apostacy in their retention of infant baptism against their own acknowledgments of its unapostolic character.

This unwavering adherence of the so-called Anabaptists to the word and will of Christ, explains not only the exclusion of their names from the annals of the Protestant Reformation, but the cause of their being traduced as re-baptizers and as anarchists. The learned editor of these volumes says in his introduction :—"Although multitudes, under that name of reproach, endured the most excruciating tortures for their belief, and suffered the most agonizing of deaths, professing themselves to be the servants of the Son of God, no record of these horrible scenes can be found in the martyrologies of the times, whether Papal or Protestant. By common consent they are excluded from the category of martyrs ; or if, perchance, a stray name be inscribed in the registers of the reformed, the religious belief of the honoured individual is carefully concealed on those points that were obnoxious to the orthodoxy established by Luther, Zuingle, or Calvin."

Again—"If the charge of heresy brought by the Church of Rome against all Protestants must be regarded by every student of the Bible as simply meaning a want of conformity to her dogmas, not one whit more value can be attached to the accusations of rebellion and sedition brought by Protestants against the Anabaptists. Heresy at Rome was sedition at Wittemberg."

And again, respecting the peasant war, the siege of Munster, and the riots at Amsterdam—"It will be seen," says the editor, "in the following pages that the persons whose sufferings are recorded denied all connection with these lamentable events, and that, in fact, they held opinions on the subject of war, and the use of carnal weapons, which must have led them to disapprove and oppose those movements."

And again—"The simplicity and purity of the Church of Christ, the voluntariness of man's belief, freedom of conscience, and the opposition of Scripture to infants' baptism, without which National Reformed Churches could have no existence, were the main features of the creed of that people whom Papist and Protestant, Pope and King,

alike strove to extirpate. *The slaughter was great and indiscriminate.* The well-disposed and the evil-minded were ranked in the same class. Under the pretence of crushing rebellion against the powers ordained of God, conscience was wounded in its tenderest part, its dictates were mocked and scorned, and pure truth and holy liberty driven away from nearly every continental state. During the three centuries that have since elapsed, despotism has ruled with an iron sway, and in these last days given birth to anarchy. The leaven was cast out that would have leavened the populations with its holy and saving power."

And the Reformed Churches, Lutheran and Calvinian, instead of being, by simple adherence to New Testament faith and order, the light of the world, became mere tools of the several tyrannies whose power they invoked, and not only lost the light of the knowledge of the glory of God themselves, but largely participated in the crime of extirpating it, where its benign influence was being spread abroad. The deplorable rationalism, worldliness, and scepticism of these communions are traceable to no other source.

Very early were narratives of the sufferings of the martyrs, with their examinations and other interesting documents, circulated among the people. These were collected together, and passed through many editions. The earliest of these collections appeared in 1542. Editions followed in 1562, 1578, 1580, 1595, and 1599. In 1615 these smaller collections were absorbed in one large martyrology. This work had for its chief compiler Hans de Ries. Leaving the Church of Rome on account of its idolatries, he joined the Church of the Reformed; but as they upheld the use of force and war, he subsequently sought among the baptized believers the true Church of Christ. The martyrdom, in 1577, of his friend and companion, Hans Bret, only increased his attachment to what he regarded as the true Church, inasmuch as it was persecuted after the example of its Lord. His assistants in the compilation were Jacques Outerman and Joost Govertson, with many others in different places, who collected in their various neighbourhoods every existing memorial. The work appeared in a thick quarto volume, entitled "History of the martyrs or true witnesses of Jesus Christ, who have testified to evangelic truth, in the midst of manifold tortures, and have



confirmed it with their blood, from the year 1524 to the present time; whereto are added their confessions, disputations, and writings, expressing their living hope, powerful faith, and fervent love to God and his holy truth." A reprint appeared at Hoorn in 1617, with addenda from the sentence books of the courts, old chronicles, and accounts from persons, eye-witnesses of the scenes related. Many narratives were, however, omitted, simply from want of sufficient evidence. A second edition of the Hoorn reprint followed in 1626, "again revised and enlarged." Other editions issued from Haarlem in 1615 and 1631, in which latter the title is briefly given as "The Mirror of Martyrs of the defenceless Christians since the year 1524." Tieleman Jans van Braght, a teacher among the persecuted, of no small attainments in Church history and the writings of the Fathers, having devoted himself to the improvement and enlargement of a work that had now become a household book, published his first edition in 1660, as "The bloody theatre of the Baptists and defenceless Christians; who suffered and were put to death for the testimony of Jesus their Saviour." With great diligence he searched the registers of the courts, and extracted therefrom the sentences of the martyrs, and finally closed his "catalogue of witnesses" for Christ with the year 1660. The English editor "has devoted no little pains to the narratives and places of the martyrdoms. After long-continued and laborious examination of ancient records and contemporaneous works, his efforts have been to so large an extent successful that he has the most perfect confidence in the general accuracy and authenticity of the facts recorded. Some of the original documents he has seen and handled, and for many more proofs he has been indebted to the writings of adversaries."

In his preface, Van Braght meets "the charge of uproar" thus: "This was not forged yesterday or to-day: This man (namely Christ, said the Pharisees) *stirreth up the people by his doctrine*, while, nevertheless, they excited uproar among the people against him who preached nothing but peace, love, humility, meekness, and such like, and whose deeds and life were nothing else than an overflowing fountain of mercy, beneficence, and compassion. In like manner, persons who lived in all simplicity and uprightness, and made a public confession that they were bound;

by Christ's law and example, to conduct themselves towards every one without revenge and with forgiveness, yea, to love them that hated them, and to do good to their enemies, these they have covered with the reproach of uproar, without the least sign of its appearance." The edicts, examinations, and sentences on record, place it beyond doubt that it was simply for their faith that these sufferings were endured.

So early as 1525, not only the Papists, but the Church of the Reformed, called Zuinglians, in Zurich—this Church then only about five years old—proceeded, by proclamation, fine, and imprisonment, "against the simple, harmless sheep of Christ," merely because, as the proclamation said, "It is our will that henceforward all men, women, young men, and maidens abstain from rebaptism, and from this time practise it no more, and that they bring the young children to be baptized." But the year following two sanguinary edicts decreed that the Baptists were to be "drowned without mercy," while again, in 1530, they "made a statute that the Anabaptists (so-called) should be punished with death." Nor were the ruling powers long in putting their decrees into force; indeed, this latter decree was as much an excuse for previous action as an authority for future procedure, for Balthazar Hubmeyer, who perished in the flames, March 10th, 1528, complains of Zuingle and his followers thus:—"They had proceeded so far as at one time to throw into a dark and miserable tower twenty persons, both men and pregnant women, widows and young females, and to pronounce this sentence upon them: that henceforward they should see neither sun nor moon for the remainder of their lives, and be fed till their days were ended with bread and water. That they therefore were kept in the dark tower together, both the living and the dead, surrounded with filth and putrefaction, until not a single survivor of the whole remained."

The example of Zurich, Berne, and Basle was followed by the Emperor Charles V., whose edict, in 1535, decreed "that all who are or shall be found infected by the accursed sect of Anabaptists or rebaptizers, of what state or condition soever they be, their abettors, followers, and accomplices, shall suffer the forfeiture of life and estate, and shall, without any delay, be brought to the severest punishment; that is to say, they who remain obsti-

nate and harden themselves in their wicked opinions and purposes, or have seduced and rebaptized any person, or who have borne and had the name of prophets, apostles, or bishops, shall be put to death by fire. And all other sorts of people who have been rebaptized, or who secretly, and with previous counsel, have harboured any of the said Anabaptists or rebaptizers, and who renounce their evil purposes and opinions, and sincerely repent and are sorry for the same, shall be put to death with the sword, and the women in a sunken pit."

Nor was action taken in this and similar deplorable decrees without the concurrence of the chiefs of the Reformation: for on the 7th August 1536, a diet was held at Homburg, at which was given the deliberate conclusion of Luther, Cruciger, Pomeranus, and Melancthon, "that the Anabaptists may and ought to be restrained by the sword; that those who have been sent into exile, and do not abide by the conditions, are to be punished by the sword."

(To be continued.)

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## GOD IS LOVE.

### 1. John iv. 16.

READER! Do you love God, your Maker, Preserver, Provider, and who will be your Judge and Rewarder? If not, you do not know, or do not believe the text, "*God is love!*"

Perhaps you will say, "I believe that God loves *some*; but do you know and believe that God loves *all*—that God loves *you*? You do not deny this? But do you believe it, practically so; for no one is a believer, in the Scriptural sense of that term, who has not "*obeyed the gospel.*" Yes, Jesus is the Saviour of all "*who obey him.*" (Heb. v. 9.) He who "*came into the world to save sinners,*" will come again to *destroy* those "*who obey not the Gospel.*" (2 Thess. i. 8.) For the Gospel contains facts to be believed, commands to be obeyed, and promises to be enjoyed. The facts are the birth, life, death, burial, and resurrection of Jesus (1 Cor. xv. 1 to 8, &c.); the latter, especially, proving that he is indeed the Saviour—the Messiah, "*both Lord and Christ,*" "*Lord and Saviour;*" Saviour and Exemplar.

The proposition to be believed is, briefly, "that Jesus is

the Christ" (John xx. 31 ; 1 John v. 1, &c.), which includes the testimony concerning His birth, life, death, &c. Note then, particularly so, *what is to be believed* : and, as carefully, *what is commanded in order to be saved*. Not to merit or procure the blessing—for neither faith nor obedience can do this—but in order to *receive* the Saviour (John i. 12), and in order to receive the forgiveness of sins (Acts x. 43) through his name.

This blessing of forgiveness or salvation is a free gift—the gift of God through Jesus the Christ, whose name alone has been given under heaven among men, whereby we can be saved.

*How* the Gospel is to be obeyed, it is better that you should learn from the word of God than by any direction from man. Read therefore John iii. 14 to 18 ; Acts xvii. 30 ; Rom. x. 9, 10 ; with Matt. x. 32, and John xx. 31 ; Mark xvi. 16, with Acts ii. 38, and Luke vii. 29, 30 ; Matt. xxviii. 20, &c.

But do you, dear reader, sincerely and earnestly ask, *What must I do to be saved* ? If so, read and consider these divine instructions. Remember that God alone can forgive sins ; and come to Him for that inestimable gift just as He directs. Do you not desire it ? Or are you unwilling to do what God commands in order to *receive* it ? Or are you unwilling to lay aside the sin with which you are easily beset ? Then are you as foolish, as wicked, as blind to your own interests as you are in danger of "everlasting punishment."

Our text is "God is love !" God looks with pity and compassion on such as are in the way to death and woe ! Read Ezekiel xviii. 30 to 32.—"Repent and turn . . . for I have no pleasure in the death of him that dieth, saith the Lord God ; therefore turn and live."

God is "slow to anger," yet is He "angry with the wicked every day." "Behold the *goodness* and *severity* of God." "Not willing that any should perish"—yet He says also, "Except ye repent, ye shall perish !" "If ye believe not, ye shall die in your sins."

Yes, God is love ! His commands are not grievous. All He commands us to do is for our benefit ; neither are we required to abstain from doing anything except that which would injure us. How great, therefore, is the folly of those who do not love and obey Him.

Come then, dear reader, at once to Him who stands ready to receive, forgive, and bless you. Oh delay not. "Delays are dangerous in matters of importance." This is of the first and greatest importance.

There are many things which claim your attention, or will do so ; many things which you have been accustomed to regard as important ; and you may now be saying "I must do this, or I must do that ?—What shall I eat, or what shall I drink, or with what shall I be clothed." Listen ! "Seek first the kingdom of God, and His righteousness, and all these things shall be added to you !" Do what the Lord commands, and "the Lord will provide." It is sinful to do that which God has forbidden, and to omit doing what God has commanded, and also to delay doing so. God says, Now ! "Now is the day of salvation !" And again, To-day ! "To-day if ye will hear His voice." To one who disregarded such words as these, God said, "Thou fool, this night shall thy soul be required."

Dear reader, you have at least one more opportunity of listening to the voice of mercy—God is waiting !! "Waiting to be gracious !" "Ready to forgive !" We pray you, therefore, to be reconciled to God and to His commands—to His way of bestowing His favour. "Seek the Lord while He may be found." Oh ! add your amen to the text, "God is love."

The way to heaven is straight and plain,  
Repent, believe, be born again ;  
The Saviour cries aloud for thee,  
Take up thy cross and follow me,  
And thou shalt my salvation see.

W. D. H.

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## THE WORK OF THE SPIRIT.

### 1. INSPIRATION.

A correct understanding of the work of the Holy Spirit in the plan of salvation must, in the nature of things, go very far towards simplicity and clearness of conception respecting the entire method which God, in His wisdom and grace, has been pleased to institute for the reclamation of our fallen race.

Yet, confessedly, there is nothing within the range of human thought so baffling to the comprehension of the reasoner as the operation of spirit upon mind, and especially of the divine Spirit upon the mind of man.

But we do not propose to carry this issue to the bar of reason ; for

if we understand her province aright, she is, in this cause, more of a suppliant for information than a judge prepared to deliver a conclusion.

Nevertheless, we have in the Scriptures given by inspiration of God words of prophecy so sure as that, if we but so well take heed as to arrive at the understanding of what is there written for our learning, we shall not walk in darkness, but enjoy the light of life.

To these writings, therefore, it is our purpose to go, in the elimination of this theme, during the currency of the present volume; and in so doing our one object will be to "expound the Scriptures."

In order to this, we begin at the beginning alike of "the book and its story."

While as yet the earth was without form and void, "the Spirit of God moved upon the face of the waters." "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent." If we ask, with Isaiah, "Who hath measured the waters in the hollow of his hand, and meted out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" we may reply God, or the Lord God, or the Spirit of the Lord: for the further question is immediately asked, "Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him?"

Thus, then, the agency of the Spirit obtains specific mention, along with the action of God and of the Lord God, in the work of creation.

But thus far there is no mention of inspiration. The heavens are made, and the earth with its fulness; but though the Spirit of the Almighty has operated throughout the great creative drama, it is only when man is brought upon the scene that any *inbreathing* on God's part is mentioned. The difference of the divine procedure in the creation of man, when compared with his method respecting the lower creatures, is very marked and instructive. God said, "Let the earth bring forth grass, the herb yielding seed," &c.; "And God said, Let the waters bring forth abundantly, the moving creature that hath life;" "And God said, Let the earth bring forth the living creature after his kind." But all this done, and man is about to be called into being, the divine formula is altogether changed, and no more is mandate given to earth or water to bring forth, but God said, "Let us make man in *our* image, after *our* likeness." True it is that the Lord God "*formed* man of the dust of the ground;" but it is not less true that, after he had thus created the corporeal *form*, and out of the generic *earth* made the specific *Adam*—or earth as man—he breathed into his nostrils the breath of life, and thus "man became a living soul."

Thus was man at first inspired of God; thus was he qualified to "have dominion;" thus did Elihu speak the truth when he averred "there is a spirit in man, and the inspiration of the Almighty giveth them understanding"—"the Spirit of God hath made me, and the breath of the Almighty hath given me life;" and thus did Paul homologate the Pagan tradition of man's descent from the deity, in quoting the words of Aratus, "We his offspring are."

This *composite* character of man's nature must not be forgotten, if we are either to know ourselves or understand the Scriptures. The Bible proceeds from first to last on the assumption of its truth. Here

it speaks of man as allied to the earth—as coming from it and returning to it; but then it speaks of him as living and moving and having his being in God, and his spirit as coming from Him, and as returning to God who gave it. Forget this latter, and at once the Scriptures appear a jumble of contradictions, and man is dethroned to the level of brutes. But keep the distinction in view, and the Scriptures appear, as in fact they are, entirely consistent while here and there affirming the earthly origin, nature, and destiny of man; not, however, anywhere denying, but in other parts affirming derivation from, and relation to, the living God.

It is this, indeed, which forms the basis alike of man's rationality, spirituality, and accountability, and of the divine procedure towards him in the history of redemption. God has prepared, so to speak, in man's nature a base for such operations as he instituted on the fall of our first parents, and now carries on to a final and glorious issue under the administration of the ever illustrious "Seed of the woman." Of this we shall furnish abundant proof hereafter.

It is enough, however, in the meantime, to have settled that man is *by nature inspired of God*; or, in other words, that he is possessed of a spirit, derived, not by the inflating of his lungs with atmospheric air, but by the inbreathing of "the Father of spirits." This settled, we can readily perceive the fitness of man as a vehicle of *verbal inspiration*.

According to modern usage, it is this latter alone that is regarded as inspiration; but why should it be so, when the inspired page so expressly affirms the natural inspiration of man? Nor is it of any force to say that the fall dis-inspired our race, for it was long after that calamity that it was said "there is a spirit in man, and the breath of the Almighty giveth them understanding."

We do not, of course, affirm that the natural inspiration of man is enough to guide him respecting the duties of his relation to God. Whatever it was to our first parents prior to their fall, it certainly is insufficient for our guidance in things divine. Not by any name by which it has been called, whether reason, or conscience, or the inner light, singly or combined, has it ever evinced its sufficiency to direct our fallen race into the knowledge, much less the fellowship and favour of God. It gives man understanding capable of instruction, and so qualifies him for the reception of such ideas as by the word of inspiration God has been pleased to communicate.

Inspiration, in its higher sense, is that extra-natural gift of the divine Spirit, by which God at sundry times, and in various ways, has *spoken* to man. Sometimes the Spirit is said to have been *upon*, and sometimes *in* the prophets. According to Num. xi. 25—"The Lord came down in a cloud, and spoke to Moses, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they *prophesied*." In allusion to God's oracular dealings with the ancient Israelites, Neh. ix. 30, says—"Many years didst thou forbear them, and *testified* against them by thy Spirit in thy prophets."

That which is pre-eminently distinctive of this gift is that it was a divine communication of *words*. Were we to say it was a divine communication of *visions* or *truth* or *ideas*, this, though true, would not be so exact a statement of the matter as to say it was a *speaking* on God's part. Not only were the *ideas* to be expressed communicated, but the *words* likewise in which they were to find expression. Indeed, it is

evident, from certain passages, that testimony was given, while the prophets required, like other men, to inquire respecting the meaning of the oracle. Not only is God said to have spoken to the fathers by the prophets, but that the inspired men themselves "searched what or what manner of time the Spirit of Christ, which was in them, did signify when it testified beforehand the sufferings of Christ and the glory that should follow." Man, indeed, had no will in the matter; for "the prophecy came not in old time by the will of man, but holy men of God spoke, moved by the Holy Spirit."

So was it with the Apostles. Not merely was it promised them that the Spirit would guide them into all the truth; not merely did God reveal unto them, by the Spirit, the hidden wisdom; not merely had they received the Spirit which is of God, that they might know the things freely given to the saints by God, but "these things," says Paul, "also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth."

The Spirit of prophecy, or of inspiration, is thus clearly stated to be a teacher, not of ideas, nor of wisdom merely, but of words.

This did not, indeed, supersede the natural intellectual functions of the inspired men. It was still left to them, as it was to others, to "compare spiritual things with spiritual," and, indeed, to employ all the powers of mind common to man. It is, therefore, not implied that everything they spoke was inspired, but only that what they did speak by inspiration was, and is the very word of God.

This apprehended, we have not only clear views of what we ought to understand by "the inspired writings," but also to allow, without any sacrifice of our faith in said Scriptures, whatever philological research may prove respecting the Bible.

Keeping in view the definition of inspiration just submitted, we are quite prepared to be told whatever the objector or sceptic may have to say against us as most surely believing in divine revelation. He may tell us that much in the Bible is mere history, not requiring such inspiration to its being placed on record. Be it so. He may say inspiration is an impossibility; but to say so is not to convince us that it is impossible for that God who gave man the powers of speech either to speak *to* him or *by* him. He may point us to inaccuracies manifold in our English Scriptures, but we have simply to remind him that this does not affect the question. Nay more, that in view of the inspiration contended for, such inaccuracies as he can point out are precisely such as are to be expected, and would not, though twice as numerous, affect the credibility of the record as authentic as regards history, and inspired as regards revelation. To account for all that can justly be charged against the Bible in this respect, the three causes, transcription, transmission, and translation are amply sufficient.

Be it ours, then, to give the most earnest heed to that verified word of prophecy which shines as a light in a dark place. Be it ours to realise that the Holy Scriptures are able to make wise unto salvation through the faith which is in Christ Jesus. Be it ours to remember that all these Scriptures, given by inspiration of God, are profitable even to the extent of perfecting the man of God, and of adapting him for all the good work to which he is called.

ED.



THE REFORMATION did not restore the Church to New Testament order. This remains to be done. Paul's command reads, "*Keep the ordinances as I delivered them to you.*" Calvin's admission reads, "*The Church did since the beginning grant unto herself the liberty to change the ordinances.*"

T. H. M.

MODERN EVANGELISTIC EFFORT IS DEFECTIVE, in not leading the inquirer into a Scriptural position. The action of the present day implies that the procedure of the Apostles in carrying out the Saviour's commission was wrong. The modern preacher refuses to act upon Mark xvi. 16, and Acts ii. 38. He arouses the careless to inquiry, but declines giving the inquirer the answer given by Peter on Pentecost. The result is one of three things; either a relapse into indifferency, or a state of mental distraction, or a doubtful and imperfect peace.

T. H. M.

CONVICTION IS NOT CONVERSION.—It is questionable whether any man is without convictions of sin. The fact is "All have sinned," let men disguise it as they will, and "conscience the meanwhile accuses or excuses." But to be convicted or convinced is one thing, and to be converted is another. Conviction, doubtless, is necessary to conversion; but conviction is no more itself conversion than are the plans of a house the house itself. Yet many imagine that because of their passing through seasons of more or less deep convictions they may conclude themselves converted; as well might a man think himself a soldier because he had some thoughts of enlisting. Conversion in the Apostolic sense is the personal turning of the sinner to the Saviour; it is his surrender to the Lord Jesus to be saved, protected, guided, and governed by him. It is not a turning to a human party, sect, church, or system, but a personal turning to the one personal Saviour of men—the Lord Jesus Christ. Hence, it is said of the first converts, "a great number believed and turned to the Lord." They not only believed upon him, but turned unto him; they believed and were baptized.

T. H. M.

PRAYER FOR THE HOLY SPIRIT.—"Men ought always to pray;" but let him that prays "ask in faith." Let him seek "access with confidence by the faith of Him" who said, "No man cometh unto the Father but by me," for "how shall one call on him in whom he has not believed?" The truth is, Christian prayer is the exclusive privilege of the disciples of Christ; they alone can "draw near with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water." "Through Jesus they have access *by the Spirit* to the Father." They have "received the Spirit of adoption by which they cry Abba, Father." Having *received* the Spirit, it is not theirs to *pray for* the Spirit; they are enjoined not to *grieve*, not to *quench* the Spirit; but they are nowhere taught to pray for the Spirit any more than they are instructed to pray that the Saviour may be sent to die for them. Since, "after they believed they were sealed with the Holy Spirit," they are not to pray that others may receive the like gift while unbelieving and disobedient. It is theirs to bear in mind that the Saviour kept his word *and will keep to it*, when "he spoke of the Spirit which *they who believe* on him should receive," saying "Come unto me *and drink*," and to those who did believe, "keep my commandments, *and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot*

receive." Let it be remembered that those thus addressed did keep the Saviour's command—they did wait in Jerusalem till they received, as he said, "not many days hence," the promised Spirit. Having thus, themselves, received the Spirit, they did not continue to pray for it, nor did they pray that the unconverted might receive it, but they plainly told all inquirers that they would receive the Spirit by that submission to the Messiah which he himself ordained in these words—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The promise thus made, on these express terms, the Apostle affirmed, to be not only to those personally addressed, but to their descendants; and not only to the Jews of that and succeeding generations, but "to as many as are afar off, even as many as the Lord our God shall call." God calls all by the Gospel, "as the Holy Spirit saith, To-day, if ye will hear his voice, harden not your hearts." Why should these laws of the new and everlasting covenant be violated? Why should the people be given to suppose that they must wait and pray to God for that Spirit which he is prepared to give them whenever they give themselves to his Son, as he has himself ordained? Reader, understand that if you have not the Spirit—the Spirit of Christ—of adoption—of a child—that by which in filial confidence you can go to God crying Abba, Father, it is simply because you have not received that Son, who gives the right to all who receive him to become the children of God.

T. H. M.

HERESY IS NOT AN *Opinion*, but a *Sect* or *Party*. Paul confessed himself of that Heresy, Sect, or Party, "everywhere spoken against." All men are Heretics, for all belong to some party or other, whether Christian, pseudo-Christian, non-Christian, or anti-Christian. The Lord Messiah formed his own party; and all who believed in him, and placed themselves under him according to his own law (Mark xvi. 16, Acts ii. 38), formed the Christian Heresy or Sect. Thus were his "disciples called Christians;" and thus did his Apostle deprecate the formation of Heresies, Sects, or Parties among themselves, under human leaders. But this the apostacy—Papal and Protestant—has not shunned to do; and hence, to the dishonour of the Christian name, the violation of the Scriptures, the rending of the Church, the staggering of the inquiring, and the non-conversion of the world, we hear the oft-repeated barbarism of "various denominations of Christians." T. H. M.

"COMMUNION SUNDAY" is not a Scriptural term. Every first day of the week was with the Primitive Church a communion day; i. e. "The disciples came together on the first day of the week to break bread;" Acts xx. 7. This was a principal, if not the principal, object of their coming together. There is no such thing in the New Testament as a Christian church meeting on the Lord's Day without breaking the memorial loaf. On Pentecost "those who gladly received the Apostles' word were baptized, and the same day were added to them about three thousand souls, and they (thus added) continued stedfastly in the Apostles' doctrine and fellowship, and breaking of bread and prayers." All these went together, as the joint privilege of the baptized. Hence such testimonies as the following:—*Calvin*.—"Every week at least the table of the Lord should have been spread for Christian assemblies, and the promises declared by which, in partaking of it, we might be spiritually fed." *Doddridge*.—"It plainly appears from

the most credible accounts of the Primitive Church that the Lord's Supper was used much more frequently than with us, and that it made a part of their worship every Lord's Day." *Baxter*.—"It is a part of the settled order for the Lord's Day worship; and omitting it maimeth and altereth the worship of the day." *Charnock*.—"That it was every Lord's Day is out of all question, by the ancient writings declaring the custom of the Church." *Brown, of Haddington*.—"The means by which the *unfrequent* administration of this ordinance appears to me to have been introduced into the Church do not savour of the God of truth. The causes that occasioned its introduction appear to have been pride, superstition, covetousness, and carnal complaisance." T. H. M.

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 NEW YEAR HYMN.

When the brown leaf, on autumn day,  
 From tree and sapling wafts away,—  
 And when, with course fulfilled, the year  
 From man and stripling passes sere,—  
 Give praise to Him, whose fost'ring care  
 The latent leafbud doth prepare;  
 Whose goodness bids for us appear  
 The germ of a succeeding year.

With genial touch His hand unseen  
 Unswathes the vernal leaflets green;  
 By His almighty power controll'd  
 Our budding year doth so unfold.  
 Praise Him who rears the sprouting plumé,  
 Extends the shoot, expands the bloom,—  
 Who doth our frames invigorate,  
 And blossoms of the mind dilate.

Let us devote ourselves anew,  
 With willing hearts imbibe the dew  
 Which in His word distils, that so  
 In faith, and hope, and love we grow.  
 Then, not encumbering the ground,  
 Like clustering vines we shall be crown'd,  
 And, bearing fruit to holiness,  
 Be gathered to eternal bliss.

S.

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 Cloud of Witnesses.

AIMLESS PRAYER.—How pointless are the prayers we often hear. They have no aim, and do no execution. It may be a time of declension or revival, a day of thanksgiving or fasting; it may be family worship or a church-business meeting; it matters not, you shall hear pretty much the same prayer. And if you come back five years after, you shall find the good man still going over his old beat, as if the Church and the world and he had made no progress, and suffered no change. A poor formalist, whose prayer was the same from Sunday to Sunday, was asked to pray with a sick woman. Hearing him begin, and aware of all that was to be gone through, she cried out "Oh, come to my case—come to my case!"

**BROTHERLY LOVE** should unite east and west, for the same sun which rises in the east visits also the west. In the morning the east has more light; in the evening the west has more. At noonday, east and west are equal. It remains yet for brotherly love to bring about the noonday of the church.—*J. Pulsford.*

**VALUE OF THE GOSPEL.**—About six months ago, I was attacked by a violent fever, and, in my own apprehensions, for about two days was on the borders of eternity. I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, "The blood of Christ cleanseth from all sin." I never before saw such a beauty and grandeur in the way of salvation by the death of Christ as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment.—*Robert Hall.*

**THE REFINER.**—Some time ago, in Dublin, a few ladies, who met together for Christian fellowship and mutual edification, read the 3d chapter of the Prophet Malachi. On coming to the 2d verse, one of them gave it as her opinion, that "the fuller's soap," and "the refiner's fire," were only different images intended to convey the same view of the sanctifying influence of the grace of Christ. From this opinion another of the ladies differed, observing that there was something remarkable in the expression in the third verse—"He shall sit as a refiner and purifier of silver." To this they all assented, and as the lady was going into town, she promised to see a silversmith, and report to them what he should say on the subject. She went, and without telling him the object of her visit, begged to know the process of refining silver, which he fully described to her. "But do you sit, sir?" "Oh! yes, madam, I must sit, with my eyes steadily fixed on the furnace; since, if the silver remain too long, it is sure to be injured." She at once saw the beauty, and comfort too, of the expression. "He shall sit, as a refiner and purifier of silver." Christ sees it needful to put his children into the furnace; but he is seated by the side of it. His eye is steadily intent on the work of purifying; and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random, but are the wise and gracious appointments of their Heavenly Father; and the very "hairs of their head are all numbered." As the lady was returning to her friends with the issue of her interview, the silversmith called her back, and said he had forgotten to mention one thing, that he only knew that the process of purifying was complete by *seeing his own image in the silver.* When Christ sees his own image in his people, his work of purifying is complete. Christian reader, art thou one of his tried and afflicted people?—then hear what he saith to thee in his word:—Psa. lxxvi. 10; xciv. 12. Job. v. 17. Pro. xvii. 3. Zech. xiii. 9. Dan. iii. 25-27. Jno. xv. 12. 1 Pet. i. 7. Tit. ii. 14. 2 Tim. ii. 21. 1 Cor. xi. 82. Pet. v. 10. Eph. v. 27. Heb. xii. 6-11. Rev. iii. 19. Jude 24.

**TRUE ZEAL.**—What more shall I add, my brethren, to excite your liberality? Could I take you severally into some of the mansions of misery in our city, and show you the pallet where the child of want and sorrow is lying, whose former condition of life makes the idea of an alms-house afflicting, and whose distresses are cheered only by the

hopes that spring will bring better days, and that Christian bosoms are not dead to sympathy—could I place before you the shivering infant, the starving grandsire, the poor widow, forsaken, neglected, forgotten, or even the repenting, tattered profligate, I know you would melt; in spite of all the apologies self-love might suggest, your charity would abound. Two boats, some time ago, were sent out from Dover, to relieve a vessel in distress. The fury of the tempest overset one of them, which contained three sailors, and a companion sunk. The two remaining sailors were floating on the deep; to one of them, from the other boat, a rope was thrown; but he refused it, crying out, "*Fling it to Tom: he is just ready to go down; I can last some time longer.*" They did so; Tom was drawn into the boat. The rope was then flung to the generous tar, just in time to save him from drowning. Look on the boisterous sea of this world. You have your conflicts, we acknowledge, but there are some who cannot *last* like you. *Throw* out immediately to their assistance, or it may be too late. Accomplish now what I persuade myself you thought of yesterday, during the cold and heavy snow-storm. Come, my brethren, discharge your duty, adorn the gospel, disappoint the devil, and revere a present God.—*Dr Staughton.*

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## Correspondence.

### SALVATION THE GIFT OF GOD—QUERY AND REPLY.

DEAR BROTHER,—In reading the 2d chapter of Ephesians to-day, my attention was arrested more particularly by the 8th verse—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." In my previous readings I had taken for granted that what the Apostle declared to be the gift of God is *faith*, and on the question presenting itself, How is faith the gift of God? the answer was, that God is the author of the truths and facts that constitute the Gospel, and faith comes by hearing of them; therefore God is the giver of faith. Now, although I have no prejudice whatever against this interpretation, I have been led strongly to doubt its correctness, and I shall be obliged if you will have the kindness to well examine the original text, and then give a full critical answer to the following question:—Is it *faith* that is said to be the gift of God; or is it the *favour of God*, which we enjoy through faith, that is said to be his gift?—Yours in the truth,

W. COLLING.

*Maidstone.*

[It is neither favour nor faith that is the gift in question, but that salvation of which the former is a cause, and the latter a means. The word "*saved*" is the grammatical antecedent to the relative "*that*." Correctly interpreted, the Apostle does not speak of faith at all in this passage. He speaks, not of "faith," or that state of mind called belief, but of "the faith," or that order of things delivered by the Apostles, otherwise called "the dispensation of the grace of God," "the new covenant," &c. &c. But it is not this economy he calls the gift of God, but the salvation which flows through it. His meaning is unquestionably this—"By grace are ye saved through the faith; and that (salvation) not of yourselves: it is the gift of God." ED.]

## THE RIGHTEOUSNESS OF GOD—QUERY AND REPLY.

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

DEAR SIR,—Would you please to give your thoughts on the following subject?

What is the righteousness, or in what does it consist, by which a man is justified, or accounted just in the sight of God?

There are some portions of God's word which appear to convey the idea that faith, or the act of believing the testimony of God concerning Christ, is that righteousness by which we are justified. See Romans iv. 3, 5, 11, 22, 24 verses; likewise other portions of Scripture.

There are, again, other parts of Scripture which teach, or appear to teach, that the Lord's own personal obedience unto death, on behalf of mankind, is that righteousness which, being perfect, is all-sufficient and altogether adapted to the wants and infirmities of sinful man. See Romans v. 19; x. 4; 1 Cor. i. 30; Gal. ii. 21; 2 Peter i. 1; Jeremiah xxiii. 6; Isaiah xlv. 24, 25—besides many other portions of Scripture.

If you think the above worthy of your consideration, you will oblige the inquirer, and it may be others of your readers.—Yours in truth,

ROBERT TOWNSEND.

[The righteousness in which a sinner is held just is that of God in Christ Jesus. The law-breaker has no righteousness of his own in which to be justified by the lawgiver. But the believer, realising the want of such a righteousness as God can approve, believes on Jesus, that is as God commands, relies on him, and, so doing, his faith is counted to him for righteousness. It is not that a righteousness is imputed to him, which, after imputation, he does not possess, but that he who is himself void of the required righteousness is identified with him who has it. It is no legal fiction; it is no fictitious transaction: but it is the being "found in Christ," "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Nor is it merely that we have broken law and Christ has fulfilled it, but that the Saviour, besides magnifying the law, and making it honourable, has introduced a new economy of righteousness as well as of grace, so that the man who is found in Him is not only forgiven, but justified; not only accounted just, but constituted the righteousness of God in Jesus. It is therefore not merely that faith is counted for righteousness, but that it leads to it, and this in the practical sense of right doing—the working of righteousness, even that righteousness which God requires by the law of the kingdom of his favour. It is doubtless because faith in Jesus leads to this right doing, as well as right being, that God is just in justifying the sinner who believes on his Son. It is not a man-invented, but a God-instituted, Christ-exemplified, and disciple-possessioned righteousness. Ed.]

## BRETHRENISM.

DEAR BROTHER MILNER,—Your little publication being consistent with its name, is the best medium known to me for exposing, as a warning to others, the unfair inconsistencies of many who are connected with Plymouth Brethrenism. Many years ago, while connected with the

Baptists, and having my mind exercised on some very important truths known and held by some brethren in the above "ism," I was strenuously exhorted to come out and touch not the unclean. Now, I have of late discovered many such things in the system of the latter. These brethren have been very fearful lest, as they say, I should set up Baptism as a term of communion, while they have various parties among themselves who are continually setting up terms of their own: we have no less than four such in Bath alone, besides others on the very eve of creation. I have sought repeatedly to warn these brethren against the use of their human expedients in the place of divine revelation. The Scriptures give us no example where persons were admitted to the Lord's table before baptism; but a latter-day discovery has made it necessary for these brethren to meet that difficulty by saying, "O the times are altered," &c. and thus one of Jehovah's institutes is made void by their tradition. In the Primitive Church there was but one term of communion, and that was being found "in Christ," who is the way, the truth, and the life, so that all persons who, believing, put Him on in baptism, were considered members of His body. Now, however, a departure from this Scriptural rule has brought with it many of those disasters which are so destructive to the welfare of the saints generally, as seen in the various terms of communion set up among the "isms" of the apostacy; and because a brother has lately withdrawn from these in Bath, he is considered by those of the old Plymouthian school as being anything but a Christian. This is the kind of charity one gets from those brethren so-called, who profess to recognise all believers as a part of the one Church! There is a leading brother in this city who is quite an adept in attacking all kinds of errors by the press and otherwise; yet though I have challenged him to discuss my error (as he calls it) in print, by his putting any question he pleases, and allowing me to answer the same, with the like privilege of questioning him; but no, this wont do on the objectionable subject of believers' baptism. I therefore must regard this, as also many other such cases, as a species of moral cowardice unworthy of the dignity of those professing the truth.

*Bath.*

R. D.

## Intelligence.

**BATHGATE.**—Bro. Abercrombie has been labouring hard in this populous but careless town for some time past. At first it seemed as if nothing could excite attention to the truth. In-door and out-door preaching appeared alike ineffectual; but by way of exciting attention, it occurred to our brother to offer, by public advertisement, a reward of twenty pounds to any one who would produce a single passage of Scripture authorising infant sprinkling. The people now began to talk, some to read and hear, and others to inquire, at which, of course, the clergy became alarmed; but an effectual beginning of the good work was made by the confession and immersion of three believers the second week in December, at which time it was expected others would shortly follow.

**PERTH.**—Dear Brethren in the Lord,—Some little time since the work of the Lord in Perth presented to my mind a discouraging aspect; and, in consequence, it seemed to me that either my attention should

be directed to some other locality, or our efforts here be redoubled. I was aware that the latter course, if decided upon, might prove a still further trial to our faith; nevertheless I was constrained to regard it as the one which, by calling forth a patient continuance in well-doing, would more glorify God, and was thus led to adopt it, in the hope that the dear brethren at a distance would be disposed still to co-operate by their prayers and their means. I feel a good deal encouraged by this time, in consequence of an improved attendance at our meetings, and of having to report that a daughter of one of our dear sisters is to be immersed on Lord's Day next. As an auxiliary to my labours, *The Perth Christian Herald* has been commenced. It is in a small newspaper form—is gratuitous—and, by the time this appears, two numbers of 1000 each will have been distributed in Perth. The *P. C. H.* is received and read in such a courteous manner that I am delighted to add—(1.) That the *continuance* of 1000 per month has just been provided for, spontaneously, by three Christian friends. (2.) I have now in hand £1, 11s. 8d. towards an *extra* quantity of No 3. Both these were unsought by me, except in prayer to God; hence I desire to honour Him by accepting them as distinct answers to prayer. Simply for the information of the Lord's disciples, I would further add—(1.) That at least 3000 per month could be usefully distributed in the city and county of Perth alone. (2.) That the cost, after the first thousand, which is provided for, will be 2s. per 100, or 17s. per 1000. (3.) That on going to press, I intend ordering just as many as the money in hand will pay for, *so far as I can discover useful openings for their faithful distribution.*—JOSEPH B. ROTHERHAM, 8 Mill Street, Perth. 21st Dec. 1860.

**BAPTISMS.**—Bro. H. Warren, of Adelaide, writing Oct. 26, says—“Three young talented believers have put on the Lord Jesus, and been added to the Church meeting in Hindmarsh.” Elder Brown, of Glasgow, says, Dec. 11—“We are happy to inform the brethren, through the pages of the *Christian Advocate*, that three young persons—two young women and one young man—have put on the Lord Jesus in baptism, and been added to the Church here this last month.” Bro. J. M. Davison, of Islington, London, says, on Dec. 14—“Again I write to inform you that five more of our fellow-creatures have submitted to the Lord Jesus, in the Hall of Progress, by immersion into the name of the Father, Son, and Holy Spirit. One on Nov. 18, aged 73; two on 25th, aged 13 and 15; one Dec. 2, and one Dec. 9.” Bro. Patrick, of Newcastle, writing Nov. 29, says—“The Lord has added three to the Church here lately, and we expect to have some restored soon.” A widow who had long and anxiously sought the Lord by attending the meetings of the popular revivalists, but without obtaining her heart's desire, was led one evening last month to hear the Gospel in Roxburgh Place Chapel, when the truth, in its New Testament simplicity, at once broke upon her mind, and she gladly gave herself to the Saviour in his own appointed ordinance.



## THE DAY OF SALVATION.

“Behold, now is the accepted time; behold, now is the day of salvation.”—2d Corinthians, vi. 2.

THE words of my text are the comment of the Apostle Paul on the quotation he has just before made from Isaiah xlix. 8. The foregoing words, here in Corinthians, read thus:—“*We, then, as workers together with him, beseech you that ye receive not the grace of God in vain.*” This refers to the abounding of God’s reconciling grace as set forth in the preceding chapter. That grace, says Paul, accords with the foreshowing of Isaiah, “*For he saith:*” that is, Jehovah saith beforehand, by Isaiah, to his suffering, praying Son, “*I have heard thee in a time accepted, and in the day of salvation have I succoured thee.*” Then, recollecting that these words were not fulfilled in the prophet’s time, but in his own,—that it was but recently that the time of the Messiah’s “acceptance,” the day of the Messiah’s “salvation” had arrived, the Apostle bursts out with joyful triumph,—“*Behold, now is the accepted time; behold, now is the day of salvation.*”

Let us consider more particularly—

I. *The Person Accepted and Saved.*—Many regard these words as referring directly to sinners, and to them only—“Now is the favourable time for your conversion.” Solemnly true as this sentiment is, it certainly is not the first intention of the text. Jesus, Mary’s Son, the world’s Saviour, is the person chiefly meant.

Do you ask, then, did Jesus need to be accepted and saved? I answer, Yes; but not as we do. He did not need it on his own account; but on ours he did. On our account he suffered the contradiction of sinners, the temptation of the devil, the agonies of the cross, the hiding of his loving Father’s face! And, oh! how he prayed, with strong crying and tears, to him that was able to save him from death. Surely he needed his slandered character to be vindicated, his toilsome work to be accepted, his buried body to be raised, his stricken cause to be revived.

II. *The Nature of his Acceptance and Salvation.*—These corresponded to his necessity. The Father in heaven accepted his Son’s death, and therefore raised him from the dead. By doing this, and afterwards receiving him in a glorious manner to his own right hand, he refuted

every slander which sinful men had cast at his beloved; showing, at the same time, that he was perfectly pleased with the work finished on the cross. That our blessed Saviour fainted not, failed not, but completed all; that he was not left remaining among the dead, the captive of him who had the power of death, but lived again to die no more, lived as the Prince of life, and Captain of Salvation, to lead many sons to glory—all this is to be attributed to his having been heard in an acceptable time, and succoured in the day of salvation.

III. *The TIME of this Acceptance and Salvation.*—This was evidently the time when Jesus was sustained in suffering, raised from the dead, and received up in glory. All the more interesting is it to look at the scene before us. There stands Paul the great apostle, with the scroll of Isaiah the prophet in his hand. He is pointing to certain words in that scroll, contained in Jehovah's address to his suffering Son—to those prophetic lines which read, "I have heard thee in a time accepted, and in the day of salvation I have succoured thee." Now, see Paul's animated countenance, and listen to his exulting voice, as he exclaims, in reference to those lines, "BEHOLD, NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION!"

Let us enter into the fulness of the Apostle's meaning in this exclamation. Do you, dear friends, perceive it? One question, if you will try and answer it, may open your eyes to it. How comes it about that Paul, referring to his *Lord's* acceptance and salvation, which took place some thirty years before, still says, Now is the time! now is the day? Must not your reply be this: "Because Jesus is still the accepted of the Father; because the day of Jesus' deliverance from death and the curse is one which has not yet closed; because Christ's acceptance secures ours—'accepted in the beloved;' and because his salvation leads to ours—'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.'" Even so; kind friends! When Paul preached and wrote, the *sufferings* of the cross were ended, but not the *triumphs* of the cross. Christ had risen, but had not ceased to be the resurrection and the life; believers were still entering into the power of his resurrection. So that the scope of this entire connection, including our text, is

evidently this : " Since Christ is now accepted as our peace, and exalted as our living, pleading Saviour, *Be ye reconciled to God.*"

But, methinks, I hear the procrastinator say, " Yes, that will do ; the time of the Saviour's acceptance still continues, the day of his deliverance from death still lasts ; Paul's ' now ' is a standing one—a dispensational ' now,' denoting the present economy of grace :—all right ! go thy way for this time, the dispensation wont be gone to-morrow ! " Just one word to thee, thou daring despiser of God's matchless grace : " Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. " " To-day "—as men intend in common speech, this very day, " if thou wilt hear the Spirit's voice, harden not thine heart. " Recollect this, that right from under the broad blaze of salvation's day, while it is yet noon, thou mayest suddenly sink down into everlasting night !

Be reconciled then, beloved friends, be reconciled to God at once, just as you are ; without one plea but mercy ; without one excuse for non-compliance. Yield the dispute ; contend with God no longer ; allow him to conquer by his love. Put aside everything that would hinder you ; do it at once ; shun no cross ; go straight forward in the good old way ! " And now, why tarriest thou ? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. " Delay is dangerous ! Haste to be wise !

J. B. R.

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## THE MARTYRS OF THE REFORMATION.

(Continued.)

Of the many thousands who, by these combined measures, suffered by fine, imprisonment, exile, torture, the rack, the wheel, the sword, and the stake, the following are examples :—

The question of infant baptism began to be agitated in Switzerland in 1523 or 1524. Among its earliest opponents were Balthazar Hubmeyer, Conrad Grebel, Felix Mantz, and Louis Hetzer, all men of learning and ability. " It was, however, another principle of equal importance which first brought them into collision with Zuingle. They held that as, in the Primitive Church, the Apostles had separated the believers from the common mass, and assembled them to-

gether as a distinct community, so now all true Christians should separate from the world, and gather into a pure Church of genuine followers of the Lamb." This Zuingle denied. He would unite the Church to the State, and seek its reformation at the hand of the secular power. The teaching of those who sought to keep wholly by the word of God procured them the names of Dippers and Anabaptists, also of Enthusiasts, the Spiritual, &c. They boldly accused Zuingle with maintaining and defending his sentiments, not with God's word, but with outcries and with the power of the magistrate. Felix Mantz, preaching the truths of the Gospel with great zeal, was apprehended and drowned at Zurich, January 5, 1527. He confessed that he had baptized contrary to the edict; but that it was right to obey God rather than man. As he came down from the prison to the Fishmarket, and was led through the shambles to the boat, he praised God that he was about to die for His truth; and as he was bound upon the hurdle, and about to be thrown into the stream, he exclaimed, "Into thine hands, O Lord, I commend my spirit." "It is reported here," says Capito, writing to Zuingle from Strasburg, January 27, 1527, "that your Felix Mantz hath suffered punishment and died gloriously, by which the cause of truth and piety which you sustain is weighed down exceedingly."

Balthazar Hubmeyer, one of the above-named earliest associates of Zuingle, a learned and eloquent man, at first a doctor in divinity among the Papists, but afterwards ranked in the "Index of Prohibited Books" with Luther, Zuingle, Calvin, &c., and standing fourth on the list as a principal leader in the Reformation, devoting himself ardently to the study and translation of the Scriptures, soon discovered that "the Reformation halted and waited the pleasure of the ruling power." His views rapidly matured, for in 1525 he uttered the almost prophetic words, "I believe and know that Christendom shall not receive its rising aright unless baptism and the Lord's Supper are brought to their original purity." Having now rejected "their self-invented infant baptism" and teaching, with all his power he contended for the baptism of believers, according to the command of Christ. Thus he became "a proclaimed adversary of Zuingle—a hunted bird that quickly fell a prey to the arts of the fowler." Entering

Zurich in July 1525, he sought a refuge with a few faithful friends, but his coming was soon known to the Council, so that he was sought out, and immured in the cells of the court-house. For many days and weeks Zuingle and his old associates endeavoured to shake his adhesion to the truth. At last the torture is applied, and the report is spread that he retracts. Led to the minster, he is placed at a desk facing that from which Zuingle long and vehemently disclaims against the heresies of his friend. The sermon is past, and every eye turns to the rising form of the sick Balthazar. Though not old, his trials have told heavily on his once robust frame, and with quivering voice he begins to read; but as his articulation becomes distinct, he is heard to affirm that infant baptism is without the command of Christ. As the words continue to flow, and add certainty to the incredulous ears of the crowd in the thronged cathedral, murmurs float ominously in the resounding roof, increasing by degrees to audible expressions of approbation or of horror. Zuingle's voice rises above all. He quiets the coming storm, and Hubmeyer is rapidly conveyed to his cell in the Wellenberg.

He escapes from Zurich; for a short time preaches at Constance, journeys to Moravia, passing through Augsburg on his way, where, and in all the region round about, he preaches the Gospel freely, baptizing many, and forming churches after God's word. At length, in 1528, he is arrested, sent to Vienna, and thrown into the dungeons of the castle of Gretsenstein. After three days he is immediately sentenced to death; the sentence is read to him in the presence of many thousands. He goes stedfastly to the scaffold, and on the 10th of March 1528, from the midst of burning flames and embers, his spirit ascends to that abode where those who have come out of great tribulation suffer and weep no more. The partner of his life was also partner of his sufferings; imprisoned with him, she was led to Vienna, and in the Danube found a watery grave.

Neither rank nor attainments, age nor sex, afforded any protection. It was enough that any one adhered to the ordinances of Christ, as established by his Apostles. A servant boy, only fourteen years of age, was apprehended and imprisoned at Gmünd, in Suabia, in 1529, where he lay for nearly a year in severe confinement, subjected at intervals to every temptation to renounce his faith, but

without effect. At length, six other brethren were incarcerated along with him, prior to execution. They thanked and praised God together, and when the sentence of death was read to them, and they were again urged to recant, they said, "Cease from such words, for we are ready and willing to die." A ring was made, as was usual at executions with the sword, and as the boy was standing in the ring waiting to be beheaded, a count rode up to him on horseback, and said, "My dear child, if you will give up these errors, I will maintain you, and have you always with me." To which the youth replied, "Were I to love my life and forsake my God, to escape this cross, it would serve me little. Your treasures can profit neither of us; I look for better in heaven." And thus he and the others died.

Many who suffered martyrdom were, like this youth, of tender years, yet of most heroic faith. A young disciple named Daniel Virkampt, not desiring to compromise any of his companions in the faith, sought refuge with his mother. She being sent for, was informed that she, according to the Emperor's proclamation, had forfeited both life and goods for harbouring her son: to which she mildly replied, "Gentlemen, must I forfeit life and goods because I have now and then harboured my own son in his distress, whom I bore on my heart, brought forth with pain, and nurtured with anxiety, he being neither a thief nor a rogue, but admitted to be the most worthy young man in our village, and that only because you say he is a heretic? I think that were the Emperor here present, whose proclamation you say you have, he would say that you make a wrong use of it, and would commend me because my mother's heart was moved to compassionate my son, who never deserved otherwise from me. Verily, gentlemen, this is contrary to the wisdom and courtesy that become you; for be assured that at the same hour that you came to seize him, if I could have concealed him in my womb, and again have borne him nine months, and given him birth, and brought him up, as I once before had done, God knows how willingly I would have done it." This she said with such emotion, that all the gentlemen present freely admitted that she had done nothing contrary to a mother's heart. The mother was set free, but the son had to pay the price of his constancy, and of the love of God which burned ardently in him, with the flames. He was burned alive.

Such examples of affecting constancy are supplied in almost every page. In 1544, a sister in the Lord, named Maria of Beckum, was thrust out of the house of her mother, on account of her faith. She took refuge at her brother's. Her persecutors followed. She was compelled to rise from bed and accompany the officers. Her sister-in-law went with her, saying, "I will readily go with you, and we will rejoice in the Lord together." Love here was stronger than death. They were conducted to Deventer. The priests sought to move them, but they replied, "We abide by God's word, and regard not the ordinances of the Pope, nor the errors of the whole world." Not being able to move them, one of the priests said, "The devil speaks by your mouth. Away, away to the flames." Further endeavours were tried in vain. A commissary from the court of Burgundy came and asked if they had not been rebaptized. They said, "We have been once baptized, according to the command of Christ, and as the Apostles practised. There is His one right baptism: he who receives that has put on Christ, and leads an unblameable life through the Holy Ghost, with an assured confidence." Other questions were asked as to the mass, &c., but "as they held all the Pope's institutions to be heretical," they were brought into open court and condemned to death, rejoicing and praising God. When now the people saw their stedfastness, as they were led to the stake, many wept, but they themselves sang for joy, and said, "Weep not for what is done to us." "We do not suffer," said Maria, "as sorceresses or other evil-doers, but because we cleave to Christ, and will not depart from God." They gave to each other the kiss of peace, and prayed together that God would forgive their judges. Maria suffered first, and after she was burned, the priests asked Ursel if she would not recant. "No," said she, "I desire to be a partaker of the glory into which she has entered." "Thus," says the chronicler, "they continued immovable unto the end, and left a good example behind."

*(To be continued.)*

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### THE PROFIT OF GODLINESS.

Gain is not godliness, but godliness is gain. It is great gain—the greatest of gain. "Godliness," says an Apostle,

“is profitable—profitable unto all things, having promise of the life that now is, and also of that which is to come.” Not all the profits of our merchant princes, nor all the wealth of oriental rajahs, is for a moment comparable to the advantage of true godliness in Christ Jesus.

So true are the Saviour’s words that a man’s life consists not in the abundance of the things which he possesses, that it may be safely affirmed that the overflowing rich are no happier than the moderately poor. Unquestionably he is the happiest man who, possessing the spirit of Agur, prays for neither poverty nor riches, but is content with things convenient for him.

But it is only the man whose trust is in the living God who can enjoy the rich and satisfying felicity of this “godliness with contentment.” It is only the man who has, by obedience to the Gospel, obtained “an inheritance in Christ,” who can estimate at their true worth the good things of the present life, and, so doing, derive from them the enjoyment their Giver designed them to impart. To seek from them what they cannot give, is to lose the benefit which they were intended to convey.

We have no fear that the espousal of the Gospel will prove to any an eventual loss, even with regard to the present life. True, it calls for self-denial and cross-bearing—it demands the sacrifice of whatever would stand in the way of a full and entire surrender to the Prince of Life. But in demanding this, it insists on the giving up of that which it is really a gain to lose. If a man’s habits, or pursuits, or companions, or relatives, really stand in opposition to the reception of the truth in the love of it, he is nevertheless a gainer by “buying the truth and selling it not,” even for such a price. Sacrificing them, it will gain him new and better habits, pursuits, companions, and relatives. We repeat it, therefore, our fear is not that a man will really lose eventually, even in this life, by the reception of the Gospel. What is far more to be feared is that the required sacrifice will not be made, or not made so fully, as it ought to be. The danger lies just here, that the decision will not be taken, or that when taken, that there will be still a holding back of part of the price. This we have seen. On the one hand, the decided reception of the Gospel against all human advice and influence to the contrary, and notwithstanding temporary



loss and disadvantage, the steady onward progress thereafter in the comforts, amenities, and enjoyments of life. On the other hand, we have seen such a halting or mixed reception given to the truth as that, while it was professed, it was evidently not the master principle—there appeared over-riding it that love of money, or of other earthly good, which is a root of every evil, and under the spell of which the devotee both erred from the faith and pierced himself through with many sorrows.

Unquestionably the tendency of the Gospel is to the amelioration of man's present estate. Duly received and acted upon, it makes a man a more upright dealer, a more considerate master, a more faithful servant, a more diligent student, a more careful householder, and a more affectionate friend. And all these are qualities tending in the same direction—the amelioration of life.

What, then, is to be feared? This *first*—That the undecided fail to see this, and prefer the pleasures of the world and of sin instead. *Second*—That the decided fail to realise it fully, and temporize to their own hurt, and to the detriment of the truth through their mistake. By the former, the Gospel is neglected; by the latter, dishonoured. The neglect of the one may be very respectful in its way; still it is neglect. And the temporizing of the other may be hid under the mantle of profession; still there it is, preventing the full consecration of all the powers and means and opportunities of the individual, as otherwise he would devote them to the service of that Redeemer through whom every benefit has come.

It remains yet to be understood by the great body of believers that it is in this very surrender that we find the true use, benefit, and enjoyment of God's manifold favours, temporal and spiritual. Money is not given to be hoarded, any more than talents are lent to be buried. The whole profit, present and prospective, is in their due employment.

Understand then, dear reader, for yourself how this matter affects you. Don't mistake it. Don't suppose you have to lose nothing in accepting the Gospel; but don't imagine that the loss sustained is not more than recompensed. It is admittedly a question of profit and loss. But what do you lose, and what do you gain? You lose sin, and suffering, and sorrow. You lose remorse, and fear, and punishment. You lose doubt, and perplexity, and

danger. You lose darkness, and death, and damnation. And for these you gain forgiveness, and peace, and life. You gain acceptance, and adoption, and approval. You gain love, and joy, and hope. You gain heaven, and home, and holiness. You gain grace, and power, and glory. If by the espousal of the Gospel you lose a human parent, you gain a father divine; if you lose some property on earth, you gain a better and an enduring substance in heaven; if you lose the applause of men, you gain the approbation of that God whose favour is life, and whose loving kindness is better. As a question, then, of profit and loss, the service of God in the Gospel of his Son is immeasurably superior to any that offers itself for your acceptance. For though you got immensely more than the world can give, the Redeemer's question would still remain unanswered—"What shall it profit a man though he gain the whole world, and lose his soul?" Looking at the matter, then, on the very low ground of a bargain, this is worthy of all acceptance. Be constrained, then, dear reader, to close it at once, and depend upon it, you will never regret it. Lose it, however, by neglect, or delay, or indifference, and you will regret it but once—but that once shall be a long, unalterable for ever.

Ed.

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## THE WORK OF THE SPIRIT.

### II. BAPTISM.

Literally a baptism is an immersion, and however figuratively the word is used, it never loses its radical idea. It is by figure of speech that we talk of being immersed in business or in trouble; and it was by like figure that the Saviour spoke of his sufferings as an immersion or baptism. The conception of surpassing or overwhelming amount is that which is present to the mind when such language is employed. So, also, if it be fulness of blessing or bestowment that is to be spoken of, do we find the utility of this same expressive style, and, in particular, of this same instructive word.

The time for blessing the nations in the Messiah had come, and the harbinger of the Blessed and the Blessing One had appeared proclaiming the approach of the heavenly and gracious reign, and the coming of the great Sovereign and Benefactor. And while John, by divine commission, "preached the baptism of repentance for the remission of sins," he said to the candidates for his immersion, "I indeed baptize you in water unto repentance; but one stands among you whose shoelatchet I am not worthy to unloose, He shall baptize you in the Holy Spirit and in fire." John baptized in water; Jesus was to baptize in the Spirit.

That this was to be something *unusual*, this opening intimation clearly shows. It was to be something, the like of which had never transpired before—something reserved for the inauguration of the reign of grace—something to mark in all time future the ascension to power of that sole Sovereign Pontiff who, when ascending, on high, was, as predicted, to bestow gifts on men such as monarch had never given before.

Agès before this the Spirit had indeed been given to the prophets. The Spirit had been put *within* them and *on* them; but no such full and overflowing bestowment had been made as that it could be said with propriety they were *immersed in the Spirit*. But now that God had given his greatest gift in the person of the only Begotten of the Father, full of grace and truth, and now that the Son given had ascended his mediatorial throne, and was about to dispense the transcendent largesses of his reign, he not only pours out the Holy Spirit on his waiting adherents, but does so in such overflowing measure that each is filled with the Spirit, and each is baptized in the Spirit.

The identification of the extraordinary, power-giving, wonder-working endowment of the Spirit bestowed first on Pentecost, and once thereafter on the reception of the Gentiles into the privileges of the reign of favour, is susceptible of as plain a demonstration as any fact in history.

Jesus, after his resurrection, "being assembled with the Apostles, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which (saith he) ye have heard of me; for John truly baptized in water, but ye shall be baptized in the Holy Spirit not many days hence."

The "not many days" were no more than ten; for "when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues as of fire; and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."

Every sentence and clause of this description bears testimony to the extraordinary and miraculous character of the baptism in question. The sound as of a rushing mighty wind, the filling of the house, the appearance of separated fire-like tongues, the being filled with the Holy Spirit, the speaking with other tongues, and every foreigner present hearing the Apostles speak in his own language, followed, as all this was, by the explanatory words of Peter, "*This is that* which was spoken by the prophet Joel. And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Altogether, we have here as express intimation of miracle as it is possible for words to convey.

And as on this occasion, so on the subsequent one when the Spirit was poured out upon the Gentile believers; for the narrative reads thus, "While Peter yet spake these words, the Holy Spirit fell on all those who heard the word; and they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit, for they heard

*them speak with tongues, and magnify God.*" And, in addition to this, Peter's rehearsal of the case makes sure doubly sure; for, says he, "The Holy Spirit fell on them *as on us at the beginning*"; then remembered I the word of the Lord, how that he said, John indeed baptized in water, but ye shall be baptized in the Holy Spirit. Forasmuch, then, as God gave them *the like gift* as unto us who believed on the Lord Jesus Christ, what was I that I could withstand God."

The miraculous character of the baptism of the Spirit is thus placed beyond doubt. Indeed, we may call this baptism doubly miraculous, for not only was the method of the baptism itself a miracle, but it was also *a baptism into the possession of miraculous power and the performance of miraculous works*. Miraculous descent, miraculous endowment, and miraculous utterance constitute the facts in order.

This appears all the more undeniable when we come to the apostolic letters, and learn from them the design and operation of this stupendous gift.

It gave the recipients powers they did not possess before; it was, as the Saviour himself phrased it, their being "endowed with power from on high." Indeed, so fully endowed were they, that they came to be addressed as men *in* the Spirit. "Wherefore," says Paul to the Church in Corinth, "I give you to understand, that no man speaking *in* the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but *in* the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man for the profit of all; for to one is given *in* the Spirit the word of wisdom; to another the word of knowledge *in* the same Spirit; to another faith *in* the same Spirit; to another the gifts of healing *in* the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also Christ. For *in* one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free: and have been all made to drink into one Spirit."

This knowledge that Jesus is Lord was impossible to man till the descent of the divine advocate; for, though the Apostles could testify to what they had seen and heard on earth, they could bear no testimony to the fact that Jesus had been crowned in heaven, with glory and honour, "Lord of all," before they were made aware of it by the forthsent Spirit. It was then, and only then, that they bore witness. And when they did so, it was not in word only, but in demonstration of the Spirit, and in power. And hence the frequent allusions in their epistles to these confirmatory concomitants of all their proclamations.

Indeed, it is only in view of this that the terms in which the Apostles referred to their preaching are at all intelligible. But for these miraculous accompaniments they must be held extravagant and absurd, as indeed they do appear when the apostolic language is arrogated, as it sometimes is by the modern preacher. It is burlesque in him, while it was only truth in Paul to speak of "these things which Christ hath wrought by me, to make the Gentiles obedient by word and deed, through

*mighty signs and wonders by the power of the Spirit of God.*" It is not every man that can say "truly the signs of an Apostle were wrought among you in all patience *in signs and wonders and mighty deeds.*" Only the inspired miracle-worker can say, "My speech and my preaching were not with enticing words of men's wisdom, but *in demonstration of the Spirit and of power.*" It was the privilege of the first preachers to say, "Our gospel came not unto you in word only, but also in power and in the Holy Spirit." Of them it was that Peter said they "preached the Gospel with the Holy Spirit sent down from heaven." Thus it was that the great salvation, "which at the first began to be spoken by the Lord, was *confirmed* unto us by those who heard him. *God also bearing witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit,* according to his own will."

But, besides confirming the Gospel, this plenary bestowment of the Spirit also qualified its recipients for all proper action and utterance within the Church. The tongues, &c., were for signs, not to those who had believed, but to such as yet required proof of the truth and divinity of the message; but the prophesying, the word of knowledge, the word of wisdom, and, indeed, any direct revelations, were for those who had believed.

These partial communications were necessary until the whole of God's will was revealed. The imperfect continued until the perfect in amount was given. In this way these "divers gifts" served their end. And now that the perfect has come, that which was in part has been done away. And thus prophecies have failed, not in fulfilment, but in continuancy of utterance; and tongues have ceased, not to be spoken, but to be miraculously communicated; and knowledge has vanished away, not in the sense that we know less than those who prophesied in part, but in this, that no man may now pretend to have the word of knowledge as the inspired men possessed it.

The baptism of the Spirit is thus a thing of the past. It appears on the inspired page as God's demonstration of the truth of the Gospel of his Son. And all who see it thus, and, convinced by the evidence it affords, believe and obey the Gospel, realise in their happy experience the great end which the Saviour contemplated in so endowing his chosen witnesses.

Whereas those who, as too many do, pretend to be themselves recipients of this baptism, not only lose sight of its confirmatory character as placing the truth of the Apostolic testimony beyond the pale of doubt, but, so doing, plunge into the mazes of imagination, and mistake their own feelings for the operations of the divine Instructor. They leave the verified word of prophecy, and in their bewilderment suppose that the darkness which is in them is light. They talk of the baptism and demonstration and operations of the Spirit as no inspired writer ever did. They call things by these names which have not the slightest proveable affinity.

Not merely all this regarding themselves, but with zeal, without knowledge, they sadly misdirect and stumble the inquirer. Instead of placing before him the testimony God has given of his Son, with the evidence by which it is supported *on the sacred page*, they direct his attention to, or tell him to wait and pray for certain emotions and workings within himself, and give him to imagine that when he feels these he may conclude himself a subject of divine grace! And thus not only do they confound the *baptism* of the Spirit with the *indwelling*

of the Holy Guest—the temporary with the perpetual—but they altogether lose sight of the fact that the Spirit was promised and given to the *believer* in Christ—that neither the baptism nor indwelling was ever overtured to unbelievers.

Ed.

### MISTAKES ABOUT THE HOLY SPIRIT.

Several examples of misapprehension of the teaching of Scripture, regarding the work of the Holy Spirit, have of late been brought under our notice. These mistakes, for the most part, consist in the nondistinguishing between things that differ. Promises made to the Apostles are confounded with those made to the disciples at large, while the privileges of both Apostles and disciples are spoken of as addressed indiscriminately to the world. The special is treated as general; the extraordinary as ordinary; the temporary as perpetual; and by this laxity of application—for it cannot be called interpretation—all sorts of conflicting notions are abroad.

Widest apart from the truth appear the following extravagances from *The Christian News*:—"Christ's work of atonement," says this writer, "was but the work of a moment. Of it he could soon say, 'It is finished;' but that being finished, as the ground and foundation of his great mission, he would follow up his atoning sacrifice, and carry out its benignant aims and ends by baptizing man, in all the future ages of the world, with the Holy Ghost." Again, "Unconverted reader, Christ loved you and died for you, and now baptizes you for your conversion. For the same benignant end the Spirit is poured out upon all flesh for their conversion." And again, "You may be thus baptized, and live and die in impenitence." In vain for such a writer did the Saviour speak of this gift of the Spirit as that "which the world cannot receive." In vain for such a one do the evangelists record that the promise was to the Apostles first, and by them restricted to those who repented and were baptized on the name of Jesus. In vain for him does the miraculous character of this endowment appear in every description of it. But to any one in the least acquainted with the style of apostolic address to the unconverted, the above quotations can appear in no other light than of mere rhapsodical vagaries.

Far less wild is "The Baptism of the Holy Ghost, by the Rev. Wm. Reid, M.A.," a little work kindly sent us by some unknown friend, to correct the errors to which we have given currency in the newspapers and elsewhere. Still this author commits, in fact, the same mistake as his Morisonian co-opinionist, though not to the same extent. He does not extend the baptism to all and sundry impenitent sinners in all ages, but still he makes sinners—"whole communities" of them—as well as saints, the subjects of it. "There are times," says he, "when God, in his wise and holy providence, answers prayer 'by terrible things in righteousness,' and close upon a judgment period the Holy Spirit descends upon a whole community 'as a rushing mighty wind.'" Here, certainly, is a use of Scripture words in a sense quite foreign to that in which they were spoken by the sacred penman. What, in modern revivals, we should like to know, is comparable to the rushing mighty wind of the Spirit's descent on Pentecost? Besides this, this writer quite forgets that the descent on Pentecost was only upon the disciples, not upon the multitude. Then, the multitude was aroused and brought

together by the strange noise; but now, according to our friend, it is "the Christian professors of these realms that have been awakened from their slumbers by the news of the Holy Spirit falling upon multitudes of the inhabitants." A pretty direct inversion this. This writer, no more than his neighbours, has any relish for the doctrine of Acts ii. 38, which makes the reception of the Spirit contingent upon repentance and baptism; so he paraphrases it, "Repent and receive Jesus Christ as an atonement for your sins." Still this is not enough, for he continues, "We entreat our readers to long intensely, and pray fervently, for a Pentecostal effusion of the Holy Ghost. All our *extraordinary* religious services and spiritual appliances are worth nothing unless they are accompanied with the *extraordinary* outpouring of the Holy Spirit."

Considerably divergent from both of these issues is a pamphlet entitled, "Wherein the Morisonians are Wrong, by J. Gall, jun., Edinburgh." "It is not," says Mr Gall, "the *head* that needs to be informed; it is the *heart* that needs to be changed. And, although the Spirit uses the preaching of the Gospel for changing the heart, the preaching of the Gospel without the Spirit would be preaching to the dead." Again, "As the Holy Spirit was not needed for the head, he was" (by the Morisonians) "dismissed from office." Again, Mr Gall complains thus, "We are continually represented by the Morisonians as saying that the sinner *cannot* believe in Christ, and that it is needless for him to try. He must *wait until the Spirit changes his heart, and then he will believe*. Now, this is not only not true, but it is the very opposite of the truth. Not only do we not say so, but we are constantly warning our hearers that this is the devil's insinuation, which they must reject." We have no interest in settling the dispute between Mr Gall and the Morisonians. He doubtless gives them some hard nuts to crack, when he tells them that "an atonement *without union* he cannot understand;" and reminds them that there must be "the *identification* of the sinner with the Saviour." But unfortunately for himself, as well as for them, he omits in his practice that very ordinance in which, by being "baptized into Christ," the believer "puts on Christ," and is thus identified with him. For our part, we do not understand how one seeing so clearly, as Mr Gall does, this idea of identification, can in good conscience continue to give the people to conclude themselves identified with Christ by faith alone. That he mars the word of God by this omission we have had not a little evidence. It is not one nor two who, through his indefatigable labours, have been led first to anxiety, and then to an earnest desire to be "found in Christ," but, finding no direct Scriptural instruction from him as to how they should "put on Christ," have come to us and thankfully received and acted upon the simple directions of the Apostles in this all-important matter. But, passing this, here is Mr Gall blaming his opponents for referring the work of the Spirit to the *head* rather than to the heart. Pray, what did the Saviour do when he said to his Apostles respecting the Spirit, "He shall guide you unto all the *truth*—he shall *reprove, convince, convict* the world—he shall *testify* of me." What does all this refer to but the head? How is the heart reached but through the head? Why separate what God has joined together? Had Mr G. found an enemy who affirmed that the Spirit operates upon the head *only*, he might have blamed him for that, but, however beyond the line of truth the Morisonist may be, it does not

appear, from the quotations made above, that he applies the work of the Spirit to the understanding alone. And again, when Mr G. complains of the charge of telling people to wait for the Spirit, we question very much the justifiableness of his complaining, when, in the same tractate, he says that to preach the Gospel without the Spirit would be preaching to the dead. Does he not mean by this that the Gospel falls ineffectually till the Spirit is pleased to vivify the dead? And will he say that his co-revivalist, Mr Reid, is wrong when he avers the necessity of waiting and praying for the Spirit, all our extraordinary efforts being unavailing without the extraordinary effusion of the Spirit?

And this brings us to several letters we have had from brethren this month respecting our paragraph in Jan. *C. A.*, p. 13, in which we say, respecting believers, "Having received the Spirit, it is not theirs to pray for the Spirit; they are enjoined not to *grieve*, not to *quench* the Spirit, but they are nowhere taught to pray for the Spirit, any more than they are instructed to pray that the Saviour may be sent to die for them." Out of this article, which is a reprint from the *Scotsman* and *North British Advertiser* newspapers, a clause has accidentally slipped which would have saved these brethren the trouble of writing us. It made the paragraph read thus, "Having received the Spirit, it is not theirs to pray for the Spirit, *as if they had not received it.*" We do not by any means say that it is in all circumstances wrong to pray for the Spirit, but only in the circumstances stated. It was right for the disciples to ask for it, as the Saviour expressly instructed them, *till given* on Pentecost, for till then, though promised to the faithful, "the Spirit was not yet given, for Jesus was not yet glorified." But who does not see the mistake that would have been committed had the disciples continued praying for the Spirit after Pentecost, as they had been doing, by command, before? So is a similar mistake committed if one now-a-days who, having obeyed the Gospel, has received into his heart the Spirit of God's Son, crying, Abba, Father! continues to pray for it as if he had it not already. This, we think, is sufficiently plain. But more anon.

Ed.

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#### OBEDIENCE.

The importance of implicit obedience to God, illustrated in the histories of Saul, the first king of Israel, and Saul, afterwards called Paul, the (first) Apostle to the Gentiles. See 1 Sam. xiii. 5-14; xv. 1, &c.; with Acts vii. 58; viii. 1-3; ix. 1, &c.

There are few in our day who seem to be alive to the great importance of prompt and strict obedience to divine "commands and ordinances;" and it would be difficult—if, indeed, possible—to select two more striking examples of obedience and disobedience than those furnished us in the histories of these two Sauls. We say not that the Apostle was more eminent than Enoch, Noah, Daniel, and some others, yet can it not be affirmed that he came behind either of these, *after his conversion*. "Lord, what wilt thou have me to do?" was his first inquiry on learning that Jesus was indeed the Christ. And he pointed to him as the only Saviour, and "the author of everlasting salvation to all who *obey* Him." Yet how many are there who profess to be disciples and servants of Jesus, who, in some things, obey Him not. They are accustomed to slight certain divine requirements—to treat the laws of heaven as they dare not treat those of earth; for their



teachers presume to divide them into "essentials and non-essentials." But to prove a precept on a precedent non-essential, should it not be shown to be human, and not divine?—(this at least)—or that it belongs not to the institution under which we live? There was a time when certain Jewish ordinances were essential; and there was a time when Christian ordinances (had they been practised) would have been non-essential.

Saul, the King of Israel, was an ignoble man; he stood highest, indeed, in stature, but he was a low—a mean character; the goodliest in appearance, but there was much deformity within, as appears by his conduct. Paul, the Apostle to the Gentiles, was a truly noble soul, however ignoble in appearance; an exalted character, however low in stature; perhaps "without form or comeliness;" yet, if not in this, in many other things was he conformed to the image of "the altogether lovely." He was one of the best of men in deed and in truth. He suffered more, and he laboured more for God and for man, than any other man of his time. True, the King sat on a throne, and the Apostle was thrust into a prison. True, one wore a crown, and the other a chain. True, the multitude shouted "God save the King" over the first, and over the second, "Away with such a fellow from the earth, for it is not fit that he should live." But if the multitude called the Master Beelzebub, what wonder that they should execrate the servant also? Did not the Apostle desire fellowship with the Redeemer in His sufferings, and conformity to His death? (Phil. iii. 10.) And were not the multitude excited to execrate the Christ Himself, crying, "Away with him, away with him. Crucify him, crucify him!"

In these two Sauls we see a striking contrast. There is a class of doubtful characters; but neither of these was of that class. One was a perverse and impious rebel against his Maker. The other a pattern of obedience. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." The impious King committed suicide! The pious Apostle has joined the glorious army of martyrs! He "kept the faith;" and kept his eye on the crown—the crown of glory! He lived not to himself—who can do so? Every one, in passing through the world, adds either to the good or the evil around him. Many lost their lives through Saul the suicide; and the salvation of many has been promoted by Paul the martyr. Paul possessed the true martyr spirit. He was a fearless soldier of the cross. Some soldiers expose themselves to the ignominious death of the battle-field, who have failed to conquer themselves, and who fight not the good fight—the fight of the faith! The Christian soldier is one who conquers himself, and who trains and arms himself to contend for the faith once for all delivered to the saints, against its numerous opponents and defamers, and its more numerous corrupters. He goes not forth to slay his brother man, but prays that such as do so may beat their swords into plough-shares, their spears into pruning-hooks, and their rifles into reaping-hooks. But he could not so pray if he went forth with "carnal weapons;" neither then could he sing, Peace on earth—"Glory to God in the highest, peace on earth, goodwill to man!"

To which of these two classes does the reader belong? The obedient or the disobedient? Lose not sight of this personal and important inquiry while looking on the two pictures before us. Very many in our day belong to the disobedient class, notwithstanding that some of them call Jesus Lord. And if the reader should be chargeable with

disobedience to even one divine command, the histories of these two Sauls are commended to his most serious attention. The prophet Samuel dealt very plainly with the king, and convicted him of disobedience to a plain command. His army began to desert him; and this irritated him—greatly so. It would not, had his confidence been placed, not in an arm of flesh, but in the living God. Samuel was then the intercessor for the people of God, and the medium of communication between God and them (and see Gen. xx. 17; Ex. xxxii. 31; Job xlii. 8, &c.) They could not, therefore, approach God, *in their national character*, without the presence or direction of this divine ambassador. Yet Saul was presumptuous enough to think of doing so! And this was inexcusable and highly offensive, for we cannot attribute it to ignorance. Now, God has made a new institution, not for the Jews only, but for the Gentiles also; the Mediator, of which is Jesus the Christ. Him the Father always hears; and no one can come to the Father but through the Son. As sinners we must unite ourselves to the Saviour in order to receive the forgiveness of the offended majesty, and this in order to have access to Him. (Eph. ii. 13-18; Heb. x. 19-22, &c.) He who feels not his need of mercy will not seek it; but let every one who does, know assuredly that Jesus is the propitiatory, or mercy-seat. And as certainly as there is one God, so also is there one—and only one—Mediator between God and men. It is the privilege of all Christians to intercede for one another, but our intercessions must be made through the one Mediator.

(To be continued.)

#### POINTED APPEALS.

**DARE** to be singular! It costs no effort to swim with the stream.

**DELAY** is the master-device of the devil. To-day thou shalt have clear sailing across the dangerous sea; to-morrow a contrary wind may surround thy helpless bark with icebergs, and, "soldering it in," drive thee far from thy desired haven.

**DANGER** appealing to your fears—deliverance addressing your hopes—delight speaking to your desires—dignity directing itself to your ambition—all unite, O unsaved reader, to prompt you to immediate decision. Will you longer risk the danger of eternal death? Shall deliverance be brought nigh you, only to be refused? Is the pure delight of pardon, peace with God, power over sin, and the prospect of unending happiness to be contemned? Why, oh! why, despise the dignity of being the disciple of Jesus, an adopted son or daughter of the Lord Almighty, and a devoted worker for the salvation of men?

**EARNESTNESS** in religion is most certainly reasonable. Christianity is either from God or it is not. If it is not, how fearful to see so many thousands deluded; spending precious time and money in pursuit of a phantom: fondly imagining they possess the remedy for their every grievance, and careless about asking for anything better. But if it is from God, as you, dear reader, will most likely admit, then how strongly it claims our intensest activity, our undying devotion? How high its origin, how pathetic its appeals, how unspeakable its benefits, how unutterably solemn its sanctions. It has been well said, "If Christianity is true, it is tremendously true!" Say honestly, reader, whether it is a fact, that you are trifling with it.

J. B. R.

## THE BIBLE.

O NEVER on this holy book  
 With careless, cold, indifference look ;  
 'Tis God's own Word ; and they who read,  
 With prayerful hearts and reverend heed,  
 Shall gain from each unfolding page  
 A blessing for their heritage.

If thou art sad, come here and find  
 A balm to soothe and cheer thy mind ;  
 If thou art merry, here are songs  
 Meet to be sung by angels' tongues—  
 Meet to be sung by sinful men,  
 For whom the Lamb of God was slain ;  
 If thou art rich in things of earth,  
 Learn here thy wealth is little worth ;  
 If thou art poor, this precious mine  
 Hath countless treasures,—make them thine ;  
 Dost thou lack wisdom ; look herein,  
 And surely thou shalt wisdom win,—  
 Wisdom to guide thee on the road  
 Which leads, through faith in Christ, to God.—*Anon.*

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 Intelligence.

“YOU PERCEIVE, SIRs.”—A gentleman recently related to us, as authentic, the following example of *appropriate* text-taking. A certain Presbyterian minister in Kirkcudbright having received a call to a larger sphere with a larger stipend, of course, was to be inducted according to rule, when it so happened that his co-presbyter, who was appointed to preach the induction sermon, being one of those quaint old doctors who can see through a millstone as far as the man who made it, chose for his text these words—“You perceive, sirs, that by this craft we have our wealth.”

BAPTISMS.—Fourteen immersions are reported from Bond Street, Birmingham, for November and December.—The little Church in Bo'ness was gladdened by the addition of three to its number, by baptism, on 12th January.—Bro. Ramshaw writes from Percymain, saying, On last Lord's Day of the old year, we were gladdened by one submitting to the Lord, and putting Him on in His own appointed way.—Bro. Ainslie, of Dundee, also reports an immersion on the last Thursday of the year.—Bro. R. Dillon, Bath, writes thus :—“We have to record the pleasing intelligence that another poor sinner, having faith in the great atonement, was immersed into the Saviour's death on Sunday morning, December 16th, after which this dear sister was received at the Lord's Table. We trust there are many others in this little village who see the distinctive privilege of being immersed into Christ as their hiding-place, who, we doubt not, will soon ask the question, why should I not be baptised? We attribute the past success here to the fact that we seek to preach a simple Gospel, saying on all occasions, “He that believeth and is baptized, shall be saved.”—Another Brother says—“Rutherglen is an easy walk from Glasgow, and has been for some time past a place of labour and interest to the congregation meeting in Stockwell Street Temperance Hall, Glasgow, and the happy result is that five

individuals have been immersed. One of these is a Mr Brown, who has long conducted the services of a body of Independents there. The brethren in Stockwell Street have no paid missionary or deputed evangelist, but they have a united and anxious brotherhood, every one of whom acts his part according to his ability—and such never wants employment. A new cause has been begun, not by a man, but by men working in concert, and speaking the same truths. At the half-yearly social meeting of this congregation, Mr Steedman reported that, since August last, no fewer than twenty-one persons have been added to the Church by baptism.—The Church in Pathhead, Fife, received one to its number lately, by baptism.—On New Year's Day the baptistry in Roxburgh Place Chapel, Edinburgh, was called into requisition by the baptism of an intelligent and thoughtful inquirer after the will of Christ, and again on Lord's Day evening, 18th, when one, and on the evening of the 20th, when three other believers gave themselves to the Lord and to his people.

OBITUARY.—On 3d January, in the twentieth year of his age, Robert Dillon, jun. (eldest son of Brother Robert Dillon, of Bath), fell asleep in Jesus. This dear young brother was called by the Gospel about two years ago. He felt it a sacred privilege, first to obey the Gospel, by putting on Christ in baptism (Gal. iii. 27); since which he often, and with scriptural intelligence, commemorated the dying love of His Saviour. The Lord's Day before his departure he broke the loaf, and led the praise, by giving out the hymn beginning

“Soon shall our Master come,  
Our tolls and sorrows cease.”

Often he expressed himself (to those who sought to entangle him in his talk) by saying he knew of no better way, as a redeemed sinner, of respecting the finished work of Christ than by highly esteeming all those blessings which had been procured by the shedding of His blood. The divine institutes, and the things which accompany salvation, were sacredly dear to him, simply because they had been purchased at so priceless a cost; and though some defectively-taught Christians sought to dissuade this young disciple, by telling him that his course or view was dishonouring to the precious blood, yet he was in nowise moved by such unwholesome teaching. He was, though comparatively young in the faith, gifted with an acute perception, and was able, with great sobriety, to distinguish the things which differ. He felt particularly grateful for the confirmation of his faith in Christ, as experienced while passing through the valley, through his apprehending, by grace, the important and scriptural doctrine of baptism, as the believer's immersion into Christ. His dear father will deeply feel his temporary absence, for he was a companion with him in tribulation, experiencing, as they did together, that those who live godly in Christ Jesus shall suffer persecution, and oftentimes (like as in the days of Israel) at the hands of those from whom it might be least expected, for the World's sake. Our departed brother was sustained by the testimony of a good conscience, and was not dependent upon a false strength obtained by the conference of flesh and blood. He felt safe on all points of difficulty by making constant referenes to the law and the testimony, and when the Scripture was silent, by never desiring to be wise above what is written. Much might be said on the virtues of this young Christian, made his through the Gospel; but enough to say, his record is on high, and “blessed are the dead which die in the Lord.”













